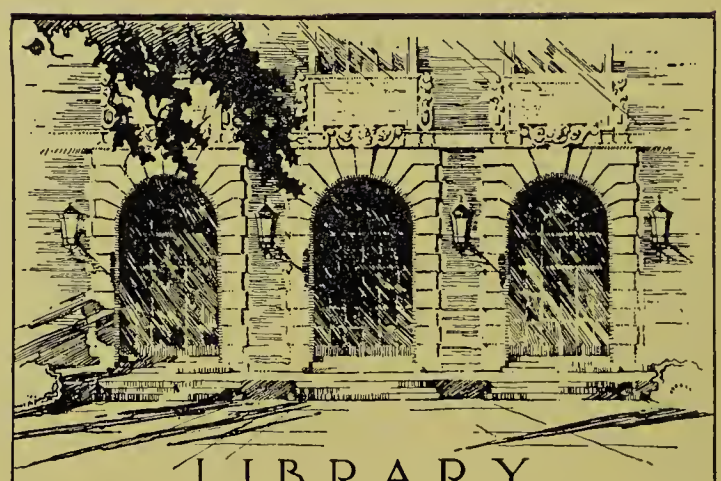
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THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST.

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

AUTHORIZED TRANSLATION,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS:

WITH

A COMMENTARY AND CRITICAL NOTES;

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS:

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

VOLUME I.—MATTHEW TO THE ACTS.

NEW-YORK:
PUBLISHED BY LANE & SCOTT,
FOR THE METHODIST EPISCOPAL CHURCH, AT THE CONFERENCE OFFICE, 200 MULBERRY-STREET.

JOSEPH LONGKING, PRINTER.
1850.

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A COLLECTION

OF

VARIOUS READINGS

FOR THE NEW TESTAMENT;

MADE FROM ANCIENT GREEK MANUSCRIPTS.

Some years ago a well-written MS. fell into my hands, containing a collection of *various readings*, taken from several ancient MSS. of the Greek Testament. It appears to have been made with great care and accuracy; and judging it worthy to be appended to the notes on the New Testament, I have caused it to be printed, so as to be easily bound up with the last volume of this Work.

Of this collection I know not the *author*, (it was once in the possession of Dr. *Thomas Mangey*, but is not in his handwriting,) nor do I know what *manuscripts* they are that are thus collated, as no description of them appears in any part of these sheets. The collector was greatly attached to the Latin version, as in almost every case he prefers those readings which agree with the Vulgate.

When it was made, or *where*, is as difficult to be determined. The water-mark of some of the sheets is the arms of the Seven United Provinces: a large shield, surmounted with a crown; in the centre a lion rampant, holding in his left paw a sceptre, and in the right a bundle of arrows: on the side of the throne or bench on which he stands is the word VRYHEYT, and round the shield, PRO PATRIA EJUSQUE LIBERTATE. In other sheets, a female figure with a helmet on her head, and a sceptre in her hand, before a lion rampant, with a drawn sword in one paw, and a bundle of arrows in the other. Both figures seem inclosed in a palisado, and just before the sceptre are the words PRO PATRIA. On other sheets, probably the right folio, there is a small circle or shield including a crown, and the letters G. R.

The book of the Acts and the Epistle to the Romans are expressly declared to be from the collation of eight *ancient manuscripts*, and the Apocalypse from four *ancient manuscripts:* but there are two other MSS. quoted in several of the books; so that it appears on the whole that *eight* Greek MSS. were collated in every verse, and *two* others occasionally.

A copy of the printed text (probably that of 1624, by the Elzevirs) appears to have been used by this unknown collector, with which the MSS. mentioned above were collated. Many of the readings preferred in this are preferred by *Griesbach*, and received into the text. On the whole, I thought this collection too valuable to be confined to a private MS., and thus to be in danger of being lost to the world.

The collection might have been made either in England or Holland, about one hundred years ago, in the reign of George I.

Some part of the beginning appears to have been lost, as these collations commence with Matt. xxiv. 2.

MATTHÆI.

The figure or figures under the head MSS. denote the number of Manuscripts in which the approved reading was found by the unknown collator.

CAP. XXIV.

Ver.	MSS.	
2.	3.	βλεπετε ταυτα παντα, cum Vulg.
6.	1.	αλλ' ουκ ευθεως το τελος.
14.	2.	και κηρυχθησεται το ευαγγελιον.
18.	1.	μη επιστρεψατω ἀραι, cum Vulg.
25.	1.	προειρηκα ὑμιν παντα.
32.	8.	εκφυη.
36.	4.	ει μη ὁ Πατηρ μονος, cum Vulg.
45.	1.	επι της οικετιας αυτων.
49.		legatur in Tex. cum MSS. 7 (εσθιη δε και πινη,) cum Vulg.

CAP. XXV.

13.	3.	non habent verba illa (εν ᾗ ὁ ὑιος του ανθρωπου ερχεται,) cum Vulg.
16.	1.	και εκερδησεν αλλα, cum Vulg.
29.	8.	και ὁ εχει, αρθησεται.
31.	1.	και παντες οἱ αγγελοι, cum Vulg.

CAP. XXVI.

3.	2.	non legunt, και οἱ γραμματεις, cum Vulg.
26.	5.	και ευχαριστησας εκλασε.

Ver.	MSS.	
26.	2.	τοις μαθηταις αυτου, cum Vulg.
28.	1.	τουτο εστι το αἱμα μου.
39.	6.	και προσελθων μικρον.
48.		ponatur in Tex. ut legunt MSS. 10 (ὁ δε παραδιδους.)
50.	4.	εφ ὁ παρει, cum Vulg.
52.	1.	εν μαχαιρᾳ απολουνται, cum Vulg.
59.	1.	non legit, και οἱ πρεσβυτεροι, cum Vulg.

CAP. XXVII.

6.	4.	κορβωναν, ut Vulg.
29.	1.	περιεθηκαν επι της κεφαλης αυτου.
35.		in Textu apponatur obelus ad verba illa, ἱνα πληρωθη το ῥηθεν, &c., usque ad finem versûs; cum in MSS. 10 non legantur.
59.	2.	εν σινδονι, cum Vulg.
64.	3.	non addunt, νυκτος, cum Vulg.

CAP. XXVIII.

2.	3.	απο της θυρας του μνημειου.
8.	3.	non legunt verba illa (ὡς δε επορευοντο απαγγειλαι τοις μαθηταις αυτου,) cum Vulg.

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MARCI.

CAP. I.

Ver	MSS	
1.	1.	*καθως γεγραπται εν τω προφητη*, cum Vulg.
5.	1.	*και οἱ Ἱεροσολυμιται παντες, και εβαπτιζοντο ὑπ' αυτου εν τω*, cum Vulg.
13	1.	*και ην εν τη ερημῳ*, cum Vulg.
16.	1.	*και παραγων παρα την θαλασσαν*, cum Vulg.
24.	1.	*λεγων, τι ἡμιν και σοι*, cum Vulg.
27	8.	*συζητειν προς ἑαυτους*, cum Vulg.; et scribendum in Tex. (*προς αὐτους.*)
36.	3.	*και κατεδιωξεν*, cum Vulg.
38.	4.	*εληλυθα*, cum Vulg.
45.		ponatur in Textu; ut legunt MSS. 10 (*αλλ' εξω εν ερημοις*) cum Vulg.

CAP. II.

2.	2.	*και συνηχθησαν πολλοι*, cum Vulg.
8.	1.	*ὁτι οὑτως διαλογιζονται*, cum Vulg.
18.	1.	*και οἱ φαρισαιοι νηστευοντες*, cum Vulg.
21.	1.	*ουδεις επιβλημα*, cum Vulg.
21.	3.	*το πληρωμα απ' αυτου*, cum Vulg.

CAP. III.

4.	1.	*σωσαι η απολεσαι*, cum Vulg.
5.	1.	non legit (*ὑγιης ὡς ἡ αλλη*) cum Vulg.
6.	1.	*πως αυτον απολεσωσι*, cum Vulg.
18.	1.	*τον Καναναιον.*
29.	1.	*αιωνιου ἁμαρτηματος*, cum Vulg.
31.	1.	*και ερχονται οἱ αδελφοι*, cum Vulg.
32.	1.	*και λεγουσιν αυτῳ, ιδου*, cum Vulg.
32.	2.	non habent (*και αἱ αδελφαι σου*) cum Vulg.
33.	4.	*ἡ μητηρ μου και οἱ αδελφοι μου*, cum Vulg.

CAP. IV.

4.		expungatur e Textu vox illa (*ουρανου*) quæ deest in MSS. 10 impressi cum Vulg. legunt (*τα πετεινα του ουρανου.*)
8.		ponatur in Tex. ut legunt MSS. 10 (*ἐν τριακοντα, και ἐν ξ. και ἐν ρ́.*)
8.		impressi cum Vulg. legunt (*ἐν λ. και ἐν ξ. και ἐν ρ́.*)
18.	1.	*και αλλοι εισιν οἱ εις τας ακανθας*, cum Vulg.
19.	1.	non legit (*τουτου*) cum Vulg.
24.	2.	*αντιμετρηθησεται*, cum Vulg.
24.	1.	non habet (*τοις ακουουσιν*) cum Vulg.
31.		legatur in Tex. (*ὡς κοκκον*) ut MSS. 7. cum Vulg.
32	2.	*παντα τα πετεινα.*
36	2.	*πλοια ην*, cum Vulg.
40.	1.	*τι δειλοι εστε; ουπω εχετε πιστιν*, cum Vulg.

CAP. V.

1.	1.	*των Γερασηνων.*
3.	1.	*αλυσεσιν ουκ ετι ουδεις.*
13.	1.	*εις την θαλασσαν ὡς δισχιλιοι*, cum Vulg.
13.		ponatur in Tex. ut MSS. 6. legunt *ησαν δε ὡς δισχιλιοι.*
14.	1.	*οἱ δε βοσκοντες αυτους*, cum Vulg.
15.	1.	*καθημενον, ἱματισμενον*, cum Vulg.
18.	1.	*αυτον ὁ ιαθεις.*
22.	1.	non habet *ιδου* cum Vulg.
25.	3.	*και γυνη ουσα*, cum Vulg.
28.	1.	*του ἱματιου*, cum Vulg.
36.	1.	*ὁ δε Ιησους παρακουσας.*
38.	1.	*και ερχονται*, cum Vulg.

CAP. VI.

2.	1.	*Και οἱ πολλοι.*
2.	2.	*ὁτι και Δυναμεις τοιαυται.*
11.	1.	desunt verba illa (*αμην λεγω ὑμιν, ανεκτοτερον εσται Σοδομοις η Γομορροις εν ἡμερᾳ κρισεως, η τη πολει εκεινη*, (Vulgata etiam hoc loco ea non legit, sed videntur irrepsisse in Tex. Gr. ex 10 Matth.
14.	1.	*Ιωαννης ὁ Βαπτιστης.*

Ver.	MSS.	
15.		ponatur in Tex. ut 7 MSS. legunt (*αλλοι δε ελεγον, ὁτι Ηλιας.*) cum Vulg.
16.	1.	*Ιωαννην, αυτος ηγερθη*, cum Vulg.
18.	1.	*τῳ Ηρωδη, ουκ εξεστι σοι*, cum Vulg.
20.	2.	*και ακουων αυτου.*
23.	8.	*ὁ εαν με αιτησης.*
29.		ponatur in Tex. ut MSS. 10 legunt (*εν μνημειῳ.*)
30.	1.	*παντα ὁσα εποιησαν*, cum Vulg.
33.	2.	*και ἐπεγνωσαν πολλοι*, cum Vulg.
33.	1.	non legit (*και ηλθον προς αυτον*) cum Vulg.
36.	1.	*αγορασωσιν ἑαυτοις, τι φαγωσιν.*
37.	1.	*και δωσομεν αυτοις*, cum Vulg,
48.	1.	*και ιδων αυτους*, cum Vulg.
51.	1.	non legit (*και εθαυμαζον*) cum Vulg.

CAP. VII.

5.	1.	*και επερωτωσιν αυτον*, cum Vulg.
5.	1.	*αλλα κοιναις χερσιν*, cum Vulg.
14.	1.	*και προσκαλεσαμενος παλιν τον οχλον*, cum Vulg.
17.	1.	*οἱ μαθηται αυτου την παραβολην*, cum Vulg.
24.		ponatur in Textu, ut legunt MSS. 10 (*και ελθων εις οικιαν.*)
25.	1.	*αλλ' ευθυς ακουσασα γυνη*, cum Vulg.
25.		ponatur in Textu, sicut MSS. 10 legunt (*το θυγατριον αυτης πνευμα.*)
26.	3.	*Συροφοινικισσα.*
31.	1.	*εκ των ὁριων Τυρου ηλθε δια Σιδωνος προς*, ut Vulg.
32.	1.	*κωφον και μογιλαλον*, cum Vulg.
33.	6.	*και α απολαβομενος.*

CAP. VIII.

1.	1.	*παλιν πολλου οχλου οντος*, cum Vulg. (MS. 1 *οχλου ελθοντος.*)
3.		scribendum in Tex. ut legunt MSS. 7 (*μακροθεν ἡκουσι.*)
7.	2.	*και ταυτα ευλογησας ειπε*, cum Vulg.
12.	1.	*και αναστεναξας τῳ πνευματι λεγει*, cum Vulg.
13.	4.	*εις το πλοιον.*
17.	2.	*πως ουπω συνιετε;*
22.	1.	*και ερχονται εις Βηθ.* cum Vulg.
23.	2.	*τας χειρας αυτου*, cum Vulg.
25.	1.	*αυτου, και διεβλεψεν.*
25.	1.	*και ενεβλεπε τηλαυγως ἁπαντα*, cum Vulg.
34.	1.	*ει τις θελει οπίσω μου*, cum Vulg.
35.	2.	*του ευαγγελιου, σωσει αυτην*, cum Vulg.
36.		legatur in Tex. ut legunt MSS. 10 (*ωφελησει ανθρωπον.*)

CAP. IX.

6.		ponendum in Tex. ut legunt MSS. 10 (*εκφοβοι.*)
12.	4.	*καθως γεγραπται.*
22.		ponatur in Tex. ut legunt MSS. 10 (*και εις ὑδατα, ἱνα*) cum Vulg.
23.	2.	*αυτῳ, ει δυνασαι.*
28.	3.	*Δια τι ἡμεις*, cum Vulg.
38.	2.	*επι τῳ ονοματι σου*, cum Vulg.
38.	1.	non legit (*ὁτι ακολουθει ἡμιν.*)
40.	4.	*καθ' ἡμων ὑπερ ἡμων.*
42.	3.	*ἑνα των μικρων τουτων των*, cum Vulg.

CAP. X.

1.	1.	*της Ιουδαιας περαν του Ιορδανου* (MS. 1 *και περαν.*)
6.		ponatur in Tex. ut legunt MSS. 10 (*ὁ Θεος ἑνεκεν τουτου*) cum Vulg.
17.	7.	*προσδραμων εἰς.*
21.	1.	non legit (*αρας τον σταυρον*) cum Vulg.
25.	2.	*της ραφιδος διελθειν*, cum Vulg.
32.	8.	*προαγων αυτους.*
38.	1.	*η το Βαπτισμα*, cum Vulg.
43.	1.	*ουκ οὑτως δε εστι*, cum Vulg.
44.	1.	*εν ὑμιν ειναι πρωτος*, cum Vulg.
46.	2.	*ὁ ὑιος Τιμαιου.* MSS. 6 legunt *Βαρτιμαιο*
50.	1.	*αναπηδησας ηλθε*, cum Vulg.
52.		ponatur in Tex. ut legunt MSS. 8 (*και ηκολουθει τῳ Ιησου,*) cum Vulg.

CAP. XI.

Ver.	MSS.	
2.	3.	*εφ ὁν ουπω ουδεις*, cum Vulg.
2.	1.	*λυσατε αυτον και φερετε.*
6.	1.	*ενετειλατο αυτοις ὁ Ιησους.*
10.	1.	*ευλογημενη ἡ Βασιλεια του πατρος ἡμων Δαβιδ.*
11.	8.	*και εις το ἱερον.*
11.	1.	*και περιβλεψαμενος παντας.*
23.	1.	non legit *ὁ εαν ειπῃ*, cum Vulg.

CAP. XII.

4.	2.	*κακεινον εκεφαλαιωσαν*, cum Vulg.
12.	1.	*την παραβολην ταυτην ειπεν*, cum Vulg.
27		legendum in Tex. ut MSS. 10 habent (*ουκ εστιν ὁ Θεος νεκρων,*) cum Vulg.
29.	1.	*Κυριος ὁ Θεος ὑμων.*
31.	2.	*ἡ δευτερα ὁμοια αυτῃ*, cum Vulg.

CAP. XIII.

2.	3.	*ου μη αφεθῃ ὡδε.*
8.	1.	*και εσονται λιμοι· αρχαι ωδινων ταυτα*, cum Vulg.
11.	2.	*τι λαλησητε· αλλ' ὁ εαν*, cum Vulg.
14.	1.	non legit (*το ῥηθεν ὑπο Δανιηλ του προφητου*) et videntur huc irrepsisse ex cap. Matt. 24.
32.		ponendum in Textu ut legunt MSS. 7 (*εκεινης, ἡ ὡρας*) cum Vulg,
37.	2.	*ὁ δε ὑμιν*, cum Vulg.

CAP. XIV.

2.	1.	*ελεγον γαρ.*
2.	1.	*θορυβος γενηται*, cum Vulg.
5	3.	*τουτο το μυρον πραθηναι*, cum Vulg.
12.	2.	*ἑτοιμασωμεν σοι φαγειν το*, cum Vulg.
19.	2.	non legunt (*και αλλος, μητι εγω*) cum Vulg.
22.	1.	*λαβετε· τουτο εστι*, cum Vulg.
27.	7.	non habent (*εν εμοι εν τῃ νυκτι ταυτῃ.*)
29.		scribendum in Textu, ut legunt MSS. 9 (*προ αξω ὑμας.*)
29.	9.	non legunt, *εν σοι.*
31.	1.	*ὁ δε εκ περισσου ελαλει, εαν με.*
34.		legendum in Textu, ut MSS. 10 (*και Γρηγορειτε Και προελθων,*) cum Vulg.
45.	8.	*χαιρε ῥαββι ῥαββι.*
51.	1.	non legit (*οἱ νεανισκοι*) cum Vulg.
61.	1.	*του Θεου του ευλογητου*, cum Vulg.
64.	1.	*τας βλασφημιας.*
70.	1.	non habetur *και ἡ λαλια σου ὁμοιαζει*, cum Vulg.
72.	2.	*και ευθυς εκ δευτερου*, cum Vulg.

CAP. XV.

3.		tollendum e Tex. quod deest in MSS. 9 (*αυτος δε ουδεν απεκρινατο,*) cum Vulg.
8.	1.	*και αναβας ὁ οχλος*, cum Vulg.
11.	1.	*ανεπεισαν τον οχλον.*
18.		expungendum e Tex. quod 8 MSS. non habent (*και λεγειν,*) cum Vulg.

CAP. XVI.

5.	2.	*και ελθουσαι.*
8.	2.	*ειχε γαρ αυτας*, cum Vulg.
16.		scribendum in Textu, ut legunt MSS. 10 (*ὁ πιστευσας και βαπτισθεις,*) cum Vulg.

LUCÆ.

CAP. I.

Ver.	MSS.	
17.		scribatur in Textu, ut legunt MSS. 10 (*Ηλιοι.*)
18.	4.	*αγγελον· πως εσται τουτο.*
35.		scribatur in Textu ut legunt MSS. 10 (*και το γεννωμενον ἁγιον.*)
35.		impressi cum Vulg. legunt, *και το γεννωμενον εκ σου ἁγιον.*
36.	1.	*και αυτη συνειληφ*, cum Vulg.
39.	1.	*εις την πολιν.*
49.	1.	*μεγαλα ὁ Δυνατος*, cum Vulg.
50.	3.	*εις γενεαν και γενεαν.* MS. 1 *εις γενεας και γενεας.*
51.	3.	*Διανοιας.*
64.		tollenda e Textu vox illa, quam MSS. 10 non habent (*διηρθρωθη,*) cum Vulg.
66.	1.	*και γαρ χειρ Κυριου*, cum Vulg.
75.	2.	*πασαις ταις ἡμεραις ἡμων*, cum Vulg.

CAP. II.

8.		scribendum in Textu, ut MSS. 10 legunt (*και φυλασσοντες φυλακας.*)
12.	2.	*και κειμενον εν φατνῃ*, cum Vulg.
15.	1.	*και οἱ ποιμενες ελαλουν προς*, cum Vulg.
20.		ponatur in Textu, ut legunt MSS. 10 (*και ὑπεστρεψαν.*)
21.	3.	*του περιτεμειν το παιδιον*, cum Vulg.
22.		scribatur in Tex. ut legunt MSS. 10 (*του καθαρισμου αυτων.*)
22.		impressi cum Vulg. legunt (*του καθαρισμου αυτης.*)
40.	1.	non addit (*πνευματι*) cum Vulg.
43.	1.	*και ουκ εγνωσαν οἱ γονεις αυτου*, cum Vulg.
45.	1.	*και μη εὑροντες ὑπεστρεψαν εις Ἱερουσαλημ, αναζητουντες αυτον*, cum Vulg.

CAP. III.

2.		scribatur in Textu, ut est in MSS. 10 *επ' αρχιερεως.*
2.		impressi cum Vulg. *επι αρχιερεων.*
4.	1.	deest vox (*λεγοντος*) cum Vulg.
18.	1.	*τῳ λαῳ*
22.	1.	non addit (*λεγουσαν*) cum Vulg.

CAP. IV.

1.	1.	*εν τῃ ερημῳ.*
4.	1.	non est (*λεγων*) cum Vulg.
7.	1.	*εαν πεσων προσκυνησῃς.*
8.	1.	non addit (*ὑπαγε οπισω μου, Σατανα*) cum Vulg.
9.		ponatur in Tex. ut legunt MSS. 10 (*ει νἱος ει του Θεου.*)
34.	1.	*οιδα ὁτι συ ει ὁ νἱος του Θεου.*
42.		legendum in Textu, ut est in MSS. 7 (*επεζητουν αυτον,*) cum Vulg.
43.	1.	*και ἑτεραις πολεσιν.*

CAP. V.

2.	1.	*επλυνον τα δικτυα*, cum Vulg.
6.	1.	addit *το δικτυον αυτων (ὡστε μη δυνασθαι αναγαγειν αυτο.)*
15.	3.	non legunt (*ὑπ' αυτου,*) cum Vulg.
19.	6.	*πως εισενεγκωσιν αυτον.*
19.	6.	*εμπροσθεν παντων.*
33.	2.	*και των Φαρισαιων*, cum Vulg.
36.	1.	*απο ἱματιου καινου σχισας επιβαλλει.*

CAP. VI.

1.	1.	non addit *δευτεροπρωτῳ.*
1.	1.	*αυτου σταχυας.*
2.	1.	*ὁ ουκ εξεστιν εν τοις σαββασιν*, cum Vulg.
4.	1.	*και εδωκε τοις μετ' αυτου*, cum Vulg.
6.		scribendum in Tex. ut legunt MSS. 7 (*και εν ἑτερῳ σαββατῳ,*) cum Vulg.
7.		ponendum in Tex. ut est in MSS. 10 (*θεραπευσει, ἱνα,*) cum Vulg.
9.	1.	*σωσαι, ἡ απολεσαι*, cum Vulg.
10.	1.	*παντας αυτους εν οργῃ ειπεν αυτῳ.*
10.	6.	*ὁ δε εποιησεν, και αποκατεσταθη ὑ.*
10.	1.	non addit (*ὑγιης ὡς ἡ αλλη*) cum Vulg.
16.	1.	*ὁς εγενετο προδοτης*, cum Vulg.
18.	1.	*ακαθαρτων εθεραπευοντο*, cum Vulg.
23.	1.	*οἱ πατερες ὑμων.*
26.	2.	*ὑμας παντες οἱ ανθρωποι.*

Ver. MSS.

35. legendum in Textu, ut est in MSS. 10 (*και εσεσθε υἱοι ὑψιστου.*)
39. 1. *ειπε δε και παραβολην*, cum Vulg.

CAP. VII.

4. 3. *ᾧ παρεξη τουτο*, cum Vulg.
11. scribendum in Textu, ut MSS. 6 (*και εγενετο εν τῳ εξης,*) cum Vulg.
11. 1. non est *ἱκανοι*, cum Vulg.
12. 2. *και αυτη ην χηρα*, cum Vulg.
28. 2. non legunt vocem (*προφητης.*)
31. expungenda sunt e Tex. verba illa (*ειπε δε ὁ Κυριος*) desunt enim in MSS. 10.
31. 1. impressi, et Vulgata Lat. legunt (*ειπε δε ὁ Κυριος· τινι ουν.*)
35. 1. *και ετιμηθη ἡ σοφια.*
37. 2. *και ιδου γυνη ἡτις ην εν τη πολει ἁμαρτωλος*, cum Vulg.
42. 2. *τις ουν αυτων πλειον αγαπησει αυτον*;

CAP. VIII.

3. 4. *και Σωσαννα.*
3. 8. *διηκονουν αυτοις.*
4. 1. *οχλου παμπολλου*, cum Vulg.
9. 1. non est (*λεγοντες*) cum Vulg.
20. 1. non habet vocem (*λεγοντων*) cum Vulg.
24. 9. *επιστατα, επιστατα, απολλυμεθα.*
26. 1. *των Γερασηνων*, cum Vulg.
31. 2. *και παρεκαλουν αυτον*, cum Vulg.
34. ponatur in Textu, ut est in MSS. 9 (*οἱ βοσκοντες το γεγενημενον, εφυγον, και απηγγειλαν,*) cum Vulg.
37. 1. *το πληθος της πολεως και περιχωρου.*
48. 1. *ὁ δε ειπεν αυτῃ· Θυγατηρ*, &c., cum Vulg.
51. legatur in Textu, ut habent MSS. 9, cum Vulg. (*ελθων δε εις την.*)
51. 1. *εισελθειν συν αυτῳ ουδενα*, cum Vulg.
54. 1. *αυτος δε κρατησας της χειρος αυτης*, cum Vulg.

CAP. IX.

3. 1. *μητε ῥαβδον*, cum Vulg.
12. 1. *απολυσον τους οχλους*, cum Vulg.
17. 1. *και ηραν το περισσευσαν αυτοις.*
23. 9. *και αρατω τον σταυρον αυτου, και ακολ.*
31. 9. *ελεγον την δοξαν αυτου.*
47. 2. *ειδως τον διαλογισμον της καρδ.*
48. 1. *οὑτος εστι μεγας*, cum Vulg.
49. ponatur in Textu, ut habent MSS. 10 (*εκβαλλοντα δαιμονια.*)
50. 3. *καθ' ὑμων, ὑπερ ὑμων εστιν*, cum Vulg.
52. 1. *εις πολιν Σαμαρειτων*, cum Vulg.
54. 1. non legit (*ὡς και Ηλιας εποιησεν*) cum Vulg.
55. 1. non addit (*ὑμεις*) cum Vulg.
59. 3. *και επετιμησεν αυτοις, και επορευθησαν.*
57. 1. deest (*Κυριε*) cum Vulg.
61. 1. *αποταξασθε πασι τοις εις τον.*

CAP. X.

1. 1. *ἑβδομηκοντα δυο*, cum Vulg.
11. 1. addit (*εκ της πολεως ὑμων εις τους ποδας.*)
12. 5. *λεγω ὑμιν*, cum Vulg.
15. 1. *ἑως ᾅδου καταδυση*, cum Vulg.
17. 1. *οἱ ἑβδομηκοντα δυο*, cum Vulg.
19. 1. *ιδου, δεδωκα ὑμιν*, cum Vulg.
21. 1. *τῳ Πνευματι τῳ Ἁγιῳ ὁ Ιησους*, cum Vulg.
22. 8. addunt (*και στραφεις προς τους μαθητας ειπε· Παντα μοι.*)
23. 1. non legit (*κατ' ιδιαν*) cum Vulg.
25. 1. *πειραζων αυτον*, cum Vulg.
28. 1. *τουτο ποιει, και σωζη.* MS. 1, *και σωσῃ.*
30. 3. *οἱ και εξεδυσαν αυτον*, cum Vulg.
35. 1. *και επι την αυριον εκβαλων εδωκε δυο δηναρια τῳ πανδοχει, και ειπεν, επιμελ.* cum Vulg.
39. 1. *παρα τους ποδας του Κυριου*, cum Vulg.
41. 1. *ειπεν αυτῃ ὁ Κυριος*, cum Vulg.

CAP. XI.

2 1. *Πατερ, ἁγιασθητω το ονομα σου, ελθετω ἡ βασιλεια σου. τον αρτον ἡμων τον επιουσιον*, cum Vulg.
4. 1. *και γαρ και αυτοι αφιεμεν*, cum Vulg.
4. 1. non addit (*αλλα ῥυσαι ἡμας απο του πονηρου*) cum Vulg.
5. 2. *και ερει αυτῳ, Φιλε*, cum Vulg.
6. 8. *φιλος παρεγενετο.*
11. ponendum in Tex. ut est in MSS. 10 (*μη λιθον επιδωσει αυτῳ.*)
11. corrigendum in Tex. Regiæ, ut legatur (*η και ιχθυν*) ut MSS. 10, et Vulg.
15. 2. *τῳ αρχοντι.*
25. 1. *εὑρισκει σχολαζοντα, σεσαρωμενον.*
29. 1. *ἡ γενεα αυτη γενεα πονηρα εστι*, cum Vulg.
32. corrigendum in Tex. Regiæ, et legendum (*ὁτι μετενοησαν*) ut Vulg., et MSS. 10.
34. 2. *εστιν ὁ οφθαλμος σου*, cum Vulg.
34. 6. *και ὁλον το σωμα σου.*
34. 3. *και το σωμα σου σκοτεινον εσται*, cum Vulg.
42. 2. *ταυτα δε εδει*, cum Vulg.
44. legatur in Tex. ut est in MSS. 9 (*και οἱ ανθρωποι περιπατουντες.*)
50. 1. *το εκκεχυμενον απο καταβ.* cum Vulg.
51. 1. *του θυσιαστηριου και του ναου*, cum Vulg.
53. 2. *δεινως εχειν.* MSS. 7, *δεινως ενεχειν*, cum Vulg.
53. 2. *και αποστομιζειν αυτον*, cum Vulg.

CAP. XII.

8. ponendum in Tex. ut legunt MSS. 10 (*ὁμολογησει εν αυτῳ.*)
11. 1. *εισφερωσιν ὑμας.*
14. 1. *κατεστησε κριτην.*
21. *και μη εις Θεον πλουτων* (MSS. 3 addunt, *ταυτα λεγων εφωνει. ὁ εχων ωτα ακουειν ακουετω.*)
30. 1. *χρηζετε τουτων ἁπαντων.*
46. 2. *μετα των ὑποκριτων θησει.*
48. 2. *περισσοτερον απαιτησουσιν αυτον.*

CAP. XIII.

4. 2. *δοκειτε, ὁτι αυτοι οφειλεται*, cum Vulg.
15. 4. *ὑποκριτα, ἑκαστος ὑμων.*
24. 1. *στενης θυρας.*
25. 1. *Κυριε, ανοιξον ἡμιν*, cum Vulg.
32. 1. *και τῃ τριτῃ ἡμερᾳ*, cum Vulg.
34. ponatur in Tex. ut habent MSS. 6 (*ὁν τροπον ορνις την ἑαυτης,*) cum Vulg.
34. 1. *και ουκ ηθελησας*, cum Vulg.
35. 5. non legunt *ερημος.*

CAP. XIV.

5. 8. *υἱος η βους.*
9. 1. *ερει, συ δος τουτῳ τοπον.*
15. 1. *φαγεται αρτον*, cum Vulg.
21. 1. *ὁ δουλος απηγγειλε*, cum Vulg.
24. 4. addunt (*του δειπνου. πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.*)
28. 4. *εξ ὑμων θελων*, cum Vulg.
35. 1. *αλλ' εξω βαλλουσιν*, cum Vulg.

CAP. XV.

17. 1. *λιμῳ ὡδε απολλυμαι*, cum Vulg.
19. 3. *ουκετι ειμι αξιος*, cum Vulg.
22. 1. *ταχυ' εξενεγκατε*, cum Vulg.
29. 3. *τῳ πατρι αυτου*, cum Vulg.

CAP. XVI.

4. 9. *ὁταν μετασταθω.* MSS. 1, *ὁταν μετατεθω*, cum Vulg.
6. 1. *ἑκατον καδους*, cum Vulg.
15. scribendum in Tex. ut legunt MSS. 7 (*ενωπιον του Θεου.*)
15. 3. *του Θεου εστιν*, cum Vulg.
18. 1. *και ὁ απολελυμενην*, cum Vulg.
25. *ὁτι απελαβες τα αγαθα σου*, cum Vulg.
26. 1. *μηδε εκειθεν προς ἡμας*, cum Vulg.

CAP. XVII.

Ver. MSS.
4. 9. *επιστρεψη λεγων.*
7. 1. *ὁς ελθοντι εκ του αγρου*, cum Vulg.
7. 2. *ερει αυτῳ ευθεως*, cum Vulg.
12. 1. *οἱ ανεστησαν πορρωθεν.*
16. 1. *ευχαριστων τῳ Θεῳ,*
22. scribendum in Textu ut legunt MSS. 10 (*ειπε δε προς τους μαθητας,*) cum Vulg. (Sic et impressi.)
28. 1. *ὁμοιως καθως εγενετο εν ταις*, cum Vulg.
33. 2. *ζωοποιησει αυτον.*
36. 9. desunt verba illa: *δυο εσονται εν τῳ αγρῳ, ὁ εἱς παραληφθησεται, και ὁ ἑτερος αφεθησεται.*
37. 2. *ὁπου το πτωμα.*

CAP. XVIII.

1. 6. *προσευχεσθαι αυτους.*
4. 3. *και ουκ ηθελον επι χρονον*, cum Vulg.
7. 1. *την εκδικησιν των βοωντων.*
7. 1. *και μακροθυμει επ' αυτοις.*
8. ponendum in Textu ut legunt MSS. 10 (*λεγω ὑμιν ὁτι,*) cum Vulg.
9. 1. *και εξουθενουντας τους πολλους.*
14. corrigendus error in Tex. Regiæ et legend. (*η εκεινος.*)
14. 1. *αὐτου παρ' εκεινον*, cum Vulg.
15. 1. *επετιμων αυτοις*, cum Vulg.
22. 1. *και δος πτωχοις*, cum Vulg.
25. 1. *ῥαφιδος διελθειν*, cum Vulg.

CAP. XIX.

2. 1. *ονοματι Ζακχαιος*, cum Vulg.
4. ponendum in Tex. ut legunt MSS. 9 (*και προδραμων,*) cum Vulg.
4 corrigendus error in Tex. Regiæ. et legendum, *ὁτι δι' εκεινης.*
15 ponendum in Tex. ut legunt MSS. 9 (*και ειπε φωνηθηναι,*) cum Vulg.
23. ponendum in Tex. ut legunt MSS. 9 (*το αργυριον μου επι τραπεζαν,*) cum Vulg.
34. 3. *οἱ δε ειπον, ὁτι ὁ Κυριος*, cum Vulg.
46 2. *γεγραπται, ὁτι οικος μου*, cum Vulg.

CAP. XX.

19. 4. *και εφοβηθησαν τον λαον· εγνωσαν γαρ*, cum Vulg.
20. 4. *αυτου λογον.*
24. 3. *δηναριον. οἱ δε εδειξαν. και ειπεν, τινος εχει*, &c.
28. 1. *ατεκνος η*, cum Vulg.
33. 3. *τινος αυτων εσται γυνη*, cum Vulg.
35. 8. *ουτε εκγαμιζονται.*
46 1. *και των θελοντων.*

Ver. MSS.

CAP. XXI.

4. 3. post *εβαλον*, addunt *ταυτα λεγων εφωνει, ὁ εχων ωτα ακουειν, ακουετω. Και τινων.*
19. 1. *κτησεσθε τας ψυχας*, cum Vulg.
26. 1. *αποψυχουντων.*
26. legendum in Tex. ut habent MSS. 10 (*ὡν επερχομενων τη οικουμενη,*) cum Vulg.
30. 1. *ὁτι εγγυς το θερος*, cum Vulg.

CAP. XXII.

6. 1. *αυτον απ' οχλου*, cum Vulg.
16. 1. *ου μη φαγω αυτο*, cum Vulg.
18. 2. *ου μη πιω απο του νυν ατο του.*
30. 6. *επι της τραπεζης μου, και καθισεσθε.*
36. 2. *πολησατω το ἱματιον αὐτου κα ιαγορασατω*, cum Vulg.
42. 5. *παρενεγκε το ποτηριον*, cum Vulg.
47. 3. *των δωδεκα προηγεν αυτους.*
52. 7. *επ' αυτον αρχιερεις.*
55. 1. *και περικαθισαντων*, cum Vulg.
57. 4. *ὁ δε ηρνησατο λεγων.*
61. 2. *φωνησαι σημερον, απαρν.*
66. 6. *και ανηγαγον αυτον.*
68. 1. *εαν δε επερωτησω.*
69. 1. *απο του νυν δε εσται*, cum Vulg.

CAP. XXIII.

2. 5. *το εθνος ἡμων*, cum Vulg.
2. 1. *και λεγοντα*, cum Vulg.
8. 1. *εξ ἱκανου χρονου*, cum Vulg.
8. corrigendum mendum in Reg., et legendum ut MSS. 10, *και ηλπιζε τι σημειον.*
14. 3. *ὡς διαστρεφοντα τον λαον.*
20. 1. *προσεφωνησεν αυτοις*, cum Vulg.
23. 1. deest vox (*και των αρχιερεων,*) cum Vulg.
27. 1. *εκοπτοντο*, cum Vulg.
35. 2. *εξεμυκτηριζον δε αυτον και*, cum Vulg.
44. 1. *και ην ηδη ὡσει ὡρα ἑκτη.*
46. 2. *παρατιθεμαι το πν.*, cum Vulg.

CAP. XXIV.

1. 1. non est (*και τινες συν αυταις*) cum Vulg.
4. 1. *εν εσθητι αστραπτουση*, cum Vulg.
11. 1. *ληρος τα ῥηματα ταυτα*, cum Vulg.
28· 1. *προσεποιησατο*, cum Vulg.
29. 1. *και κεκλικεν ηδη ἡ ἡμ.*
36. scribendum in Tex. ut legunt MSS. 9 (*λαλουντων, αυτος ὁ Ιησους,*) cum Vulg.
49. 1. *εν τη πολει, ἑως του*, cum Vulg.

JOANNIS.

CAP. I.

Ver. MSS.
16. 1. *ὁτι εκ του πληρωματος.*
28. 1. *ταυτα εν Βεθαβαρᾳ.*
41. scribendum in Textu ut legunt MSS. 10, *μεθερμηνευομενος Χριστος.*
42. 1. *ουτος πρωτον τον*, cum Vulg.

CAP. II.

12. 1. *μετα ταυτα κατεβη.*
17. 1. *κατεφαγε με*, cum Vulg.
22. ponendum in Textu, ut legunt MSS. 10 (*τουτο ελεγεν· και επιστευσαν,*) cum Vulg.
24. 3. *γινωσκειν παντα.*

CAP. III.

25. 9. *μετα Ιουδαιου.*

CAP. IV.

1. 9. *εγνω ὁ Κυριος, ὁτι.*
3. 9. *και απηλθεν εις την Γαλιλαιαν*
27. 1. *και εθαυμαζον, ὁτι*, cum Vulg

Ver. MSS.
35. scribendum in Textu ut legunt MSS. 8 (*ὁτι ετι τετραμηνος,*) cum Vulg.
41. ponendum in Tex. ut MSS. 10 legunt (*επιστευσαν δια τον λογον αυτου.*)
41. impressi et Vulgata Lat. legunt (*επιστευσαν εις αυτον δια.*)
42. 1. non addit, *ὁ Χριστος*, cum Vulg.
47. corrigendus error in Regia, ut legatur (*και ιασηται αυτου τον υἱον*) cum MSS. 10, et Vulg.

CAP. V.

2. 1. *Ἑβραϊστι Βηθσαιδα*, cum Vulg.
4. 1. *αγγελος γαρ Κυριου*, cum Vulg.
5. 1. *εν τη ασθενειᾳ*, cum Vulg.
30. 1. non addit, *πατρος*, cum Vulg.

CAP. VI.

10. 2. *ανεπεσον ουν οἱ ανθρωποι. ανδρες.*
11. 1. *ελαβεν ουν τους αρτους ὁ Ιησους, και ευχαριστησας διεδωκε τοις ανακειμενοις*, cum Vulg.
14 1 *ἁ εποιησε σημεια.*

Ver	MSS.	
15.	4.	*βασιλεα, ανεχωρησεν.*
22.	1.	*ειδον, ὁτι πλοιαριον*, cum Vulg.
22.	1.	non legit verba illa (*εκεινο, εις ὁ ενεβησαν οἱ μαθηται αυτου,*) cum Vulg.
28.		scribendum in Tex. ut legunt MSS. 9 *τι ποιωμεν*) cum Vulg.
45.	4.	*πας ὁ ακουσας παρα του Πατρος*, cum Vulg.
51.	1.	*σαρξ μου εστιν ὑπερ της του κοσμου ζωης*, cum Vulg.
52.	1.	*την σαρκα αυτου φαγειν*, cum Vulg.
55.	1.	*αληθης εστι βρωσις, και το αἱμα μου αληθης εστι ποσις.*
58.	2.	*ὁ τρωγων μου τουτον τον αρτον.*
63.	1.	*ἁ εγω λελαληκα ὑμιν*, cum Vulg.
69.	1.	*ὁτι συ ει ὁ ἁγιος του Θεου.*

CAP. VII.

22.		scribendum in Tex. ut legunt MSS. 10, *εκ του* Μωσεως *εστιν.*
26.	6.	*ὁτι ούτος εστιν αληθως ὁ Χριστος.*
31.	7.	*σημεια τουτων ποιησει.*
39.	1.	*ην* Πνευμα Ἁγιον *δεδομενον*, cum Vulg.
40.	2.	*ακουσαντες τον λογον τουτον*, cum Vulg.

CAP. VIII.

Duo Codd. pretermittunt undecim integros versus viii capitis, videlicet ab illis verbis, Ιησους *δε επορευθη*, usque ad illa, *απο του νυν μηκετι ἁμαρτανε.*

2.	1.	*ορθρου δε παλιν βαθεος ηλθεν ὁ Ιησους εις το ἱερον, και πας ὁ οχλος ηρχ.*
3.	3.	*αγουσι δε οἱ Φαρισαιοι γυναικα.*
4.	3.	*λεγουσιν αυτου πειραζοντες, διδασκαλε. αὑτη ἡ γυνη ειληπται επ' αυτοφωρῳ μοιχευομενη.*
5.	4.	*εν δε τῳ νομῳ* Μωσης *ενετειλατο ἡμιν τας τοιαυτας λιθαζειν*, cum Vulg.
6.	3.	*ἱνα σχωσι κατηγ*, cum Vulg.
6.	2.	*κατεγραφεν εις την γην.*
6.	5.	desunt verba illa (*μη προσποιουμενος*) cum Vulg.
7.	2.	*επερωτωντες.*
7.	1.	*αναβλεψας ειπεν αυτοις.*
9.	4.	non legunt verba illa (*και ὑπο της συνειδησεως ελεγχομενοι,*) cum Vulg.
9.	2.	non legunt (*ἑως των εσχατων*) cum Vulg.
10.	4.	non addunt, *και μηδενα θεασαμενος πλην της γυναικος*, cum Vulg.
10.	5.	*ειπεν αυτη, γυναι, που εισιν οἱ κατηγοροι σου*, cum Vulg.
11.	2.	*ειπε δε ὁ Ιησους, ουδε εγω σε κρινω. πορευου, και μηκετι ἁμαρτανε.*
14.	4.	*η που ὑπαγω.*
21.	1.	*και ζητησετε με, και ουχ εὑρησετε με, και εν τη ἁμ.*
23.	1.	*και ελεγεν αυτοις· ὑμεις*, cum Vulg.
26.	3.	*ταυτα λαλω εις τον κοσμον*, cum Vulg.
42.		scribendum in Textu, ut legunt MSS. 7 (*ειπεν ουν αυτοις ὁ Ιησους*) cum Vulg.
53.		scribendum in Textu, ut MSS. 7 (*τινα σεαυτον ποιεις*) cum Vulg.
57.	1.	*τεσσερακοντα ετη.*
59.	1.	omittit illa postrema verba (*διελθων δια μεσου αυτων, και παρηγεν ούτως*) cum Vulg.

CAP. IX.

9.	1.	*αλλοι δε ουχι, αλλ' ὁμοιος αυτῳ εστιν*, cum Vulg.
11.	1.	*ὁ ανθρωπος λεγομενος*, cum Vulg.
16.	1.	*και σχισματα ην εν αυτοις.*
26.	1.	*ειπον ουν αυτῳ, τι εποιησε σοι*, cum Vulg.
28		ponendum in Textu ut legunt MSS. 10, (*ελοιδορησαν αυτον.*)
28.		in impressis et Vulg. Lat. legitur, *ελοιδορησαν ουν αυτον.*

CAP. X.

8.	4.	*παντες ὁσοι ηλθον προ εμου, κλεπται.*
14.	1.	*και γινωσκω τα εμα, και γινωσκουσι με τα εμ*, cum Vulg.
34.	1.	*ὁτι εγω ειπα, θεοι εστε*, cum Vulg.

Ver.	MSS.	
38.	1.	*καγω εν τῳ Πατρι*, cum Vulg.
39.	1.	*εκ των χειρων αυτων*, cum Vulg.

CAP. XI.

19.		ponendum in Textu ut legunt MSS. 10, (*προς τας περι Μαρθαν και.*)
31.	2.	*δοξαντες, ὁτι ὑπαγει.*
41.	1.	non legit (*ού ην τεθνηκως κειμενος*) cum Vulg.
45.		scribendum in Textu ut legunt MSS. 9, (*και θεασαμενοι ἁ εποιησεν,*) cum Vulg.

CAP. XII.

5.	1.	*διακοσιων.*
6.	1.	*εχων τα βαλλομενα εβασ.* cum Vulg.
7.	1	*ἱνα εις την ἡμεραν του ενταφιασμου μου τηρηση αυτο*, cum Vulg.
19.	1.	*ὁτι ουκ ωφελει ουδεν*, cum Vulg.
31.		ponendum in Textu, ut legunt MSS. 10, *νυν κρισις εστι του κοσμου τουτου.*
31.		impressi et Vulg. Lat. legunt, *του κοσμου*, nec addunt *τουτου.*
35.	1.	*το φως εν ὑμιν εστι*, cum Vulg.
47.	1.	*των ῥηματων, και μη φυλαξη*, cum Vulg.

CAP. XIII.

2.	1.	*εις την καρδιαν, ἱνα παραδῳ αυτον* Ιουδας Σιμωνος Ισκαριωτης, cum Vulg.
24.	1.	Σιμων Πετρος, *και λεγει αυτῳ. ειπε, τις εστιν περι ού λεγει.*
25.	5.	*εκεινος ούτως επι το στηθος.*
31.	1.	*ὁτε ουν εξηλθε*, cum Vulg.

CAP. XIV.

2.	1.	*ὁτι πορευομαι*, cum Vulg.
12.	3.	*προς τον Πατερα πορευομαι*, cum Vulg.
17.	2.	*ὁτι εν ὑμιν μενει, και εν ὑμιν εστι.*
22.	1.	Κυριε, *τι γεγονεν*, cum Vulg.
28.	1.	*εχαρητε αν, ὁτι πορευομαι προς τον Πατερα· ὁτι ὁ Πατηρ μου*, &c., cum Vulg.

CAP. XV.

6.	2.	*και συναγουσιν αυτο*, cum Vulg.
8.	3.	*και γενησθε εμοι μαθηται*, cum Vulg.
11.	1.	*ἡ εμη εν ὑμιν η*, cum Vulg.
13.	1.	*η ἱνα τις την ψυχην.*
14.	1.	*ὁ εγω εντελλομαι ὑμιν.*
15.	1.	*ὁσα ηκουσα παρα*, cum Vulg.
20.	1.	*του λογου μου, ού εγω*, cum Vulg.

CAP. XVI.

3.		legendum in Textu, ut legunt MSS. 10, (*και ταυτα ποιησουσιν, ὁτι ουκ,*) cum Vulg.
3.		impressi cum Vulg. Lat. legunt, *ποιησουσιν ὑμιν, ὁτι.*
9.	1.	*ὁτι ουκ επιστευσαν εις εμε*, cum Vulg.
10.	1.	*προς τον Πατερα ὑπαγω*, cum Vulg.
23.	1.	*αν τι αιτησητε τον Πατερα, δωσει ὑμιν.*
25.	1.	*ὑμιν. ερχεται ὡρα*, cum Vulg.

CAP. XVII.

1.	1.	*ἱνα ὁ υἱος σου δοξαση σε*, cum Vulg.
11.	2.	*εν τῳ ονοματι σου, ῳ δεδωκας μοι.*
11.	3.	*καθως και ἡμεις*, cum Vulg.
17.	1.	*εν τη αληθειᾳ· ὁ λογος*, cum Vulg.

CAP. XVIII.

2.	4.	*συνηχθη και ὁ Ιησους.*
6.	2.	*αυτοις, εγω ειμι*, cum Vulg.
11.	8.	*την μαχαιραν εις την θ.*
14.	1.	*ανθρωπον αποθανειν ὑπερ του λαου*, cum Vulg
15.	1.	*και αλλος μαθητης.*
18.	1.	*ην δε και ὁ Πετρος μετ' αυτων ἑστως και*, cum Vulg.
20.		scribendum in Tex. ut legunt MSS. 10, *εν συναγωγη και εν τῳ Ἱερῳ.*
25.	2.	*ηρνησατο εκεινος, και ειπεν*, cum Vulg.
29.	2.	*ὁ Πιλατος προς αυτους εξω, και*, cum Vulg.
40.	1.	*εκραυγασαν ουν παντες.*

VARIÆ LECTIONES.

CAP. XIX.

Ver. MSS.

3. 2. *και ηρχοντο προς αυτον, και ελεγον, χαιρε ὁ,* cum Vulg.
11. 1. *εξουσιαν κατ' εμου, ει.*
11. 1. *ὁ παραδους με σοι,* cum Vulg.
13. 2. *τουτων των λογων.*
15. 1. *οἱ δε εκραυγαζον λεγοντες, ἀρον.*
27. legendum in Tex. ut legunt MSS. 8, (*ελαβεν ὁ μαθητης αυτην εις τα ιδια,*) cum Vulg.
28. 4. *ιδων ὁ Ιησους.*
29. 1. *μεστον. σπογγον ουν μεστον του οξους ὑσσωπῳ περιθεντες,* cum Vulg.
31. 4. *εκεινου του σαββατου.*
35. 1. *ἱνα και ὑμεις πιστευητε,* cum Vulg.

Ver. MSS.

36. 5. *ου συντριβησεται αυτου.*
38. 2. *μετα δε ταυτα ηρωτ.,* cum Vulg.
39. 1. *ἑλιγμα σμυρνης.*

CAP. XX.

14. 2. *ταυτα ειπουσα εστραφη,* cum Vulg.

CAP. XXI.

1. 1. *τοις μαθηταις αυτου επι της.*
3. 1. *εις το πλοιον, και εν εκεινῃ,* cum Vulg.
6. 1. *ἑλκυσαι ισχυον,* cum Vulg.
13. 1. *και ερχεται ὁ Ιησους,* cum Vulg.
15. 1. *Σιμων Ιωαννου,* cum Vulg.
25. 1. *ἁ εποιησεν ὁ Ιησους,* cum Vulg.

ACTA APOSTOLORUM.

Ex Collectione Codicum Manuscriptorum viii. *antiquorum.*

CAP. I.

Ver. MSS.

10. 1. *εν εσθησεσι λευκαις,* cum Vulg.
12. 1. *ὑπεστρεψαν οἱ αποστολοι εις ἱερους.*
14. 1. *τῃ προσευχῃ συν γυναιξι και Μαριαμ,* cum Vulg.
15. 2. *εν μεσῳ των αδελφων ειπεν,* cum Vulg.
16. 1. *την γραφην, ην προειπε,* cum Vulg.
17. 1. *ην εν ἡμιν,* cum Vulg.
20. 2. *ἡ επαυλις αυτων,* cum Vulg.
23. 1. *Ιωσην τον καλουμενον.*
25. 1. *τον τοπον της διακονι.* cum Vulg.
26. 1. *κληρους αυτοις,* cum Vulg.

CAP. II.

7. 1. *εξισταντο δε παντες και εθ.* cum Vulg.
10. 8. *της Λιβυης.*
17. 5. *ενυπνια ενυπνιασθησονται,* cum Vulg.
23. 1. *εκδοτον δια χειρων,* cum Vulg.
30. 1. non addit (*το κατα σαρκα αναστησειν τον Χριστον*) cum Vulg.
31. 1. *ὁτι ουτε εγκατελειφθη εις ᾅδου,* cum Vulg.
33. 1. *ὁ ὑμεις και βλεπετε και ακουετε.*
38. 2. *Πετρος δε προς αυτους,* cum Vulg.
41. 1. *οἱ μεν ουν αποδεξαμενοι,* cum Vulg.
42. 1. *και τῃ κοινωνιᾳ τῃ κλασει.*
44 1. *παντες δε οἱ πιστευσαντες επι το αυτο ειχον.*
47. 1. *καθ' ἡμεραν επι το αυτο,* cum Vulg.

CAP. III.

1. 1. *Πετρος δε και Ιωαννης ανεβαινον,* cum Vulg.
2. 1. *προς την πυλην του ἱερου,* cum Vulg.
3. 2. *ελεημοσυνην λαβειν,* cum Vulg.
7. 1. *χειρος ηγειρεν αυτον,* cum Vulg.
11. 1. *κρατουντος δε αυτου τον Πετρον και τον Ιωαννην,* cum Vulg.
13. scribendum in Tex. ut legunt MSS. 7, (*ὁν ὑμεις μεν παρεδωκατε,*) cum Vulg.
13. 1 *και ηρνησασθε κατα προσωπον,* cum Vulg.
18. 1. *των προφητων παθειν τον Χριστον αυτου,* cum Vulg.
21. 1. *δια στοματος των ἁγιων, των απ' αιωνος αὐτου προφητων, Μωσης μεν ειπεν, ὁτι προφ.* cum Vulg.
26. 1. *ευλογουντα ὑμας και ἁγιαζοντα.*

CAP. IV.

2. 3. *την αναστασιν την εκ νεκρων,* cum Vulg.
3. 1. *και εθεντο αυτους εις τηρησιν,* cum Vulg.
5. 7. *εν Ἱερουσαλημ.*
11. 2. *ὁ εξουθενωθεις.*
12. ponendum in Tex. ut legunt MSS. 7, (*εν αλλῳ ουδενι,*) cum Vulg.; mox scribendum pariter in Tex., ut MSS. 6 (*ουδε γαρ ονομα*) cum Vulg.
17. 3. *μηδενι ανθρωπων,* cum Vulg.

Ver. MSS.

25. 2. *του παιδος σου εν Πνευματι Ἁγιῳ ειπων.*
27. 3. *επ' αληθειας εν τῃ πολει ταυτῃ επι τον,* cum Vulg.
30. 8. *εκτεινειν σε εις ιασιν.*

CAP. V.

1. 5. *συν Σαπφειρᾳ.*
15. 2. *ὡστε και εις τας πλατειας.*
15. 1. *επι κλιναριων και,* cum Vulg.
16. 1. *πολεων Ἱερουσαλημ,* cum Vulg.
23. legendum in Tex. ut MSS. 7 (*εν παση ασφαλειᾳ.*)
24. 1. *τους λογους τουτους ὁ τε στρατηγος του ἱερου,* cum Vulg.
25. legatur in Tex. ut habent MSS. 7, (*αυτοις ὁτι ιδου,*) cum Vulg.
28. 1. *λεγων· παραγγελιᾳ παρηγγ.* cum Vulg.
34. 1. *βραχυ τι τους ανθρωπους ποιησαι,* cum Vulg
36. 4. *ἑαυτον ᾧ,* cum Vulg.
36. 1. *ᾧ προσεκολληθη.*
37. 1. *λαον οπισω,* cum Vulg.
39. 5. *ου δυνησεσθε καταλυσαι αυτους.* MS. 1, *αυτο,* cum Vulg.
42. scribendum in Tex. ut MSS. 8 legunt, (*ουκ επαυοντο διδασκοντες, και ευαγγελιζομενοι τον Χριστον Ιησουν,*) cum Vulg.

CAP. VI.

1. 1. *εν δε ταις ἡμεραις εκειναις,* cum Vulg.
7. 1. *πολυς τε οχλος των Ιουδαιων.*
8. 2. *πληρης χαριτος και δυναμεως,* cum Vulg.
8. 1. addit, *εν τῳ λαῳ δια του ονοματος του Κυριου Ιησου Χριστου.*
13. 1. *ου παυεται ῥηματα λαλων κατα του τοπου,* cum Vulg.

CAP. VII.

11. 1. *εφ' ὁλην την Αιγυπτον και Χανααν,* cum Vulg.
12. 1. *οντα σιτια εν αιγ.*
17. 1. *ἡς ὡμολογησεν ὁ Θεος,* cum Vulg.
18. 2. *ἑτερος επ' Αιγυπτον ὁς,* cum Vulg.
21. 1. *εκτεθεντος δε αυτου ανειλετο αυτον,* cum Vulg.
26. 1. *αδελφοι εστε. ἱνα τι,* cum Vulg.
30. 1. *αγγελος εν φλογι πυρος β.* cum Vulg.
34. 1. *και τους στεναγμους.*
35. 1. *συν χειρι αγγελου,* cum Vulg.
37. 2. *ὑμων ὡς εμε. αυτου ακουσεσθε. ουτος,* cum Vulg
44. 7. *του μαρτυριου ην τοις πατρασιν ἡμων.*
49. 1. *της καταπαυσεως μου εστιν,* cum Vulg.
51. 1. *και απεριτμητοι καρδιαις και,* cum Vulg.
58. 1. *και εκβαλοντες αυτον εξω,* cum Vulg.

CAP. VIII.

1. 6. *παντες δε διεσπαρ.* MSS. 2, *και παντες,* cum Vulg.
10. 1. *του Θεου ἡ καλουμενη μεγαλη,* cum Vulg.

Ver. MSS.

13. 1. *θεωρων τα σημεια, και δυναμεις μεγαλας γιγνομενας.*
25. 1. *ὑπεστρεφον εις Ἱερουσαλημ, πολλας τε κω. των Σαμ. ευηγγελιζοντο*, cum Vulg.
28. legendum in Textu ut habent MSS. 8, (*και ανεγινωσκε τον προφητην* Ησ.,) cum Vulg.
37. scribatur in Tex. cum appositione obeli, ut est in Regio Codice. Versum hunc integrum MSS. 8 non legunt, idcirco obelus in Tex. appositus est.

CAP. IX.

5. 1. *ὁ δε, εγω ειμι Ιησους*, cum Vulg.
5, 6. verba, quibus in Regio Codice obelus affixus est, cum obelo pariter notentur.
5, 6. in MSS. 8 desunt verba illa, quibus in Regio Codice prefixus est obelus ; propterea in hoc etiam Textu obelum apponi monuimus.
11. 1. *αναστα, πορευθητι επι την ῥ.* cum Vulg.
12. 2. *αυτῳ χειρας*, cum Vulg.
18. 1. *ανεβλεψε τε, και αναστας εβ.* cum Vulg.
19. 1. *εγενετο δε μετα των εν Δαμασ.* cum Vulg.
20. 2. *εκηρυσσε τον Ιησουν*, cum Vulg.
22. ponendum in Tex. ut legunt MSS. 8 (*και συεχυνε τους Ιουδαιους.*)
26. 1. *παραγενομενος δε εις Ἱερουσαλημ, επειραζε κολλασθαι*, cum Vulg.
28. legendum in Tex. ut MSS. 5, (*εισπορευομενος καιεκπο ρευομενος εν Ἱεροσαλημ,*) cum Vulg.
31. 1. *ἡ μεν ουν εκκλησια*, et deinceps omnia singulari numero, ut Vulg.
35. 6. *τον Ασσαρωνα.* MS. 1, *τον Σαρωνα.*
38. 1. *μη οκνησῃς διελθειν ἑως ἡμων*, cum Vulg.

CAP. X.

2. 1. *ποιων ελεημοσυνας*, cum Vulg.
3. 2. *ὡσει περι ὡραν ενατην.*
5. 5. *Σιμωνα, ὁς επικ.*
6. 7. *παρα θαλασσαν. ὡς δε απηλθεν.* MS. 1, *παρα θαλασσαν ὁς λαλησει ῥηματα προς σε, εν οἱς σωθησῃ συ και πας ὁ οικος σου.*
7. 2. *ὁ λαλων αυτῳ*, cum Vulg.
11. 1. *και καταβαινον σκευος, ὡς οθ. μεγ. τεσσαρσιν αρχαις καθιεμενον επι της γης.*
12. 1. *παντα τα τετραποδα και ἑρπετα της γης, και πετεινα*, &c., cum Vulg.
16. 1. *και ευθυς ανεληφθη το σκευος*, cum Vulg.
17. 1. *ιδου οἱ ανδρες οἱ*, cum Vulg.
17. scribendum in Tex. ut legunt MSS. 8, (*διερωτησαντες την οικιαν,*) cum Vulg.
19. 7. *ιδου ανδρες ζητουσι σε.*
21. legendum in Tex. ut MSS. 6, (*προς τους ανδρας ειπεν· ιδου εγω ειμι,*) cum Vulg.
22. corrigendum in Textu mendum Regiæ (*ὑπο ὁλου του εθνους των*) ut MSS. 8, et Vulg.
23. 1. *τῃ δε επαυριον αναστας εξηλθε*, cum Vulg.
23. 3. *τῃ δε επαυριον εισηλθεν.*
25. 4. *εγενετο του εισελθειν τον πετ.* cum Vulg.
30. 1. *ημην την εννατην ὡραν προσευχομενος*, cum Vulg.
32. 1. desunt verba illa, (*ὁς παραγενομενος λαλησει σοι,*) cum Vulg.
45 1. *πιστοι οἱ συνηλθον*, cum Vulg.
48 2. *εν τῳ ονοματι Ιησου Χρι.* MSS. 2, *εν τῳ ονοματι του Κυριου.*

CAP. XI.

7 1. *δε και φωνης*, cum Vulg.
13. 4. *απηγγειλε δε*, cum Vulg.
13. legendum in Textu, ut MSS. 5, (*εις Ιοππην και μεταπεμψαι,*) cum Vulg.
17. legendum in Tex. ut MSS. 5, (*εγω τις ημην,*) cum Vulg.
21. legendum ut MSS 8. in Tex. (*μετ' αυτων πολυς τε αριθμος,*) cum Vulg.
22. legendumin Tex. ut MSS. 8, (*διελθειν ἑως Αντιοχειας,*) cum Vulg.
23. 1. *προσμενειν εν τῳ Κυριῳ*, cum Vulg.
26. 3. *ηγαγεν εις Αντιοχειαν*, cum Vulg.

CAP. XII.

Ver. MSS.

5. 1. *εκτενως γινομενη*, cum Vulg.
12. legendum in Tex. ut MSS. 8, (*συνηθροισμενοι και προσευχομενοι,*) cum Vulg.
25. 2. *ὑπεστρεψαν εις Ἱερουσαλημ πληρωσαντες.*
25. 2. *ὑπεστρεψεν εις Αντιοχειαν.*
25. 1. *ὑπεστρ. απο Ἱερουσαλημ, πληρ.* cum Vulg.

CAP. XIII.

1. 1. *ησαν δε εν Αντιοχειᾳ*, cum Vulg.
6. 2. *δε ὁλην την νησον*, cum Vulg.
6. 3. *εὑρον ανδρα τινα μεγαν ψευδοπροφ.*
10. 2. *ου παυῃ διαστρεφων*, cum Vulg.
15. 1. *ει τις εστι λογος εν ὑμιν*, cum Vulg.
17. 7. *ὁ Θεος του λαου τουτου εξελεξατο.*
17. 1. *ὁ Θεος του λαου του Ισραηλ εξ.* cum Vulg.
17. legendum in Tex. ut MSS. 8, (*ὑψωσεν εν τῃ παροικιᾳ εν γῃ Αιγυπτῳ,*) cum Vulg.
19. 7. *κατεκληρονομησεν αυτοις.*
23. legendum in Tex. ut MSS. 6, (*ηγαγε τῳ Ισραηλ,*) cum Vulg.
23. 5. *σωτηριαν, Ιησουν.*
26. 6. *εξαπεσταλη.*
33. 1. *τοις τεκνοις ἡμων, αναστησας*, cum Vulg.
34. legendum in Tex. ut MSS. 8, (*ὑποστρεφειν εις διαφθοραν,*) cum Vulg.
41. ponendum in Tex. ut MSS. 5 (*και θαυμασατε, και αφανισθητε.*)
41. 3. *και θαυμασατε, και επιβλεψατε, και αφανισθητε.*
42. 2. *εξιοντων δε αυτων εις το μεταξυ σαββατον, ηξιουν τα εθνη.*
42. 1. *παρεκαλουν λαληθηναι αυτοις τα ῥηματα ταυτα.*
45. 2. *λεγομενοις βλασφημουντες*, cum Vulg.
51. 2. *των ποδων επ' αυτους*, cum Vulg.
52. 2. *οἱ τε μαθηται επληρουντο*, cum Vulg.

CAP. XIV.

2. 3. *οἱ δε απειθησαντες*, cum Vulg.
8. 1. *μητρος αυτου, ὁς ουδεποτε*, cum Vulg.
10. legendum in Tex. ut MSS. 6, (*τῃ φωνῃ· αναστηθι επι τους ποδας σου,*) cum Vulg.
10. 2. *τῃ φωνῃ, σοι λεγω εν τῳ ονοματι του Κυριου Ιησου Χριστου αναστ.*
13. 1. *ὁ τε ἱερευς του Διος*, cum Vulg.
17. 3. addunt, *αυτοις, αλλα πορευεσθαι ἑκαστον εις τα ιδια.*
18. 4. non legunt, (*διατριβοντων δε αυτων, και διδασκοντων,*) cum Vulg.
25. 1. *τον λογον του Κυριου, κατεβ*, cum Vulg.
28. 1. *διετριβον δε χρονον*, cum Vulg.

W

CAP. XV.

2. 7. *και ζητησεως ουκ ολιγης.*
6. 2. *συνηχθησαν τε οἱ αποστολοι*, cum Vulg.
14. 2. *λαον τῳ ονοματι αὑτου*, cum Vulg.
16. 1. *και τα κατεστραμμενα*, cum Vulg.
17. 2. *ὁ ποιων ταυτα*, cum Vulg.
17. 1. *ὁ ποιων ταυτα γνωστα απ' αιωνος. διο εγω*, &c.
18. ponendum in Tex. ut MSS. 7, (*γνωστα απ' αιωνος εστι τῳ Θεῳ παντα τα εργα αυτου,*) cum Vulg.
18. 1. *ἁ εστι γνωστα απ' αιωνος αυτῳ.*
23. 1. *δια χειρος αυτων· οἱ αποστολοι*, cum Vulg.
23. 1. *και οἱ πρεσβυτεροι αδελφοι τοις*, cum Vulg.
24. legendum in Tex. ut habent MSS. 7 (*ὁτι τινες εξ ἡμων εξελθοντες,*) cum Vulg.
24. 1. *ὁτι τινες εξελθοντες.*
24. 1. non legit (*λεγοντες περιτεμνεσθαι, και τηρειν τον νομον*) cum Vulg.
29. expungenda e Tex. verba hæc, quæ in nullis MSS. leguntur, (*και ὁσα μη θελετε ἑαυτοις γινεσθαι, ἑτεροις μη ποιειτε,*) cum Vulg.
29. scribendum in Tex. ut MSS. 7, (*ευ πραξετε,*) cum Vulg.
30. 2. *κατηλθον εις Αντιοχ*, cum Vulg.
33. 1. *προς τους αποστειλαντας αυτους*, cum Vulg
36. 3. *τους αδελφους κατα πασαν*, cum Vulg.
37. 2. *τον επικαλουμενον Μαρκον*, cum Vulg.

CAP. XVI.

Ver. MSS.

1. legendum in Tex. ut MSS. 8, (*και ιδου μαθητης τις ην εκει,*) cum Vulg.
7. 3. *ελθοντες δε κατα την* Μυσι. cum Vulg.
7. 3. *εις την* Βιθυνιαν *πορευεσθαι*, cum Vulg.
9. 4. *και παρακαλων αυτον και*, cum Vulg.
10. 1. *ήμας ὁ Θεος*, cum Vulg. MS. 1, *εναγγελισασθαι αυτοις*, cum Vulg.
14. 2. *τον Θεον, ηκουσεν*, cum Vulg.
17. 3. *τῳ Παυλῳ και τῳ Σιλᾳ.* MS. 1 addit, *και ήμιν.*
17. 2. *καταγγελλουσιν ὑμιν*, cum Vulg.
32. 1. *του Κυριου συν πασι*, cum Vulg.
33. ponendum in Tex. ut legunt MSS. 8, (*και οἱ αυτου παντες παραχρημα,*) cum Vulg.

CAP. XVII.

5. 2. *ζηλωσαντες σε οἱ απειθουντες* Ιουδαιοι, *και προσλαβομενοι των αγοραιων τινας.*
5. 1. *ζηλωσαντες δε οἱ* Ιουδαιοι, *και προσλαβομενοι των αγοραιων τινας*, cum Vulg.
5. 3. *προαγαγειν εις τον δημον*, cum Vulg.
7. legendum in Textu ut MSS. 8, (*έτερον ειναι Ιησουν,*) cum Vulg.
10. legendum in Tex. ut MSS. 8 (*τον τε Παυλον και.*)
11. legendum in Tex. ut MSS. 8 (*ευγενεστεροι των εν Θεσσαλονικη.*)
13. 2. *σαλευοντες και ταρασσοντες τους οχλους*, cum Vulg.
14. 1. *έως επι την θαλασσαν*, cum Vulg.
18. 2. *ευηγγελιζετο αυτοις*, cum Vulg.
25. 2. *χειρων ανθρωπινων*, cum Vulg.
25,26. 1. *και πνοην και τα παντα· εποιησε τε εξ ένος παν εθνος αν.*, cum Vulg.
27. 2. *ζητειν τον Θεον, ει αραγε*, cum Vulg.
27 legendum in Tex. ut MSS. 8, (*και γε ου μακραν.*)
30. 1. *τανυν απαγγελλει τοις ανθρωποις παντας παντα-χου μετανοειν· καθοτι εστησεν*, cum Vulg.
34. 1 *και έτεροι πολλοι συν αυτῳ.*

CAP. XVIII.

5. 2. *συνειχετο τῳ λογῳ ὁ Παυλος*, cum Vulg.
5. 4. *τοις* Ιουδαιοις *ειναι τον Χριστον Ιησουν*, cum Vulg.
6, 3. *τα ἱματια αὐτου*, cum Vulg.
7. 1. *Τιτου Ιουστου*, cum Vulg.
1. 1. *εκαθισε δε ενιαυτον*, cum Vulg.
15. 2. *ζητηματα εστι*, cum Vulg.
15. 1. *κριτης εγω τουτων*, cum Vulg.
17. 1. *παντες Σωσθενην*, cum Vulg.
19. 1. *διελεγετο τοις* Ιουδ. cum Vulg.
21. 1. *αλλ' αποταξαμενος, και ειπων, παλιν ανακαμψω προς ὑμας, του Θεου θελοντος, ανηχθη απο.* cum Vulg.
24. scribendum in Textu ut MSS. 8 (*Απολλως ονοματι*) cum Vulg.
25. scribendum in Tex. ut MSS. 5 (*τα περι του Ιησου*) cum Vulg.
25. 3. *τα περι του Κυριου.*

CAP. XIX.

1. 1. *και εὑρειν*, &c., et ver. 2, *ειπε δε προς*, cum Vulg.
3. 1. *ὁ δε ειπεν· εις τι ουν*, cum Vulg.
4. 1. *τουτεστιν εις τον Ιησουν*, cum Vulg.
8. 1. *και πειθων περι της Βασιλειας*, cum Vulg.
9. 1. *την ὁδον του Θεου ενωπιον.*
9. 1. *τυραννου*, nec addit *τινος.*
13. 2. *ὁρκιζω ὑμας*, cum Vulg.
14. 1. *ησαν δε τινος υἱοι.*
16. 2. *και κατακυριευσας αμφοτερων ισχυσεν*, cum Vulg.
18. 1. *τας ἁμαρτιας αὐτων.*
25. 3. *ἡ ευπορια ήμιν εστι*, cum Vulg.
27. 1. *λογισθησεται*, cum Vulg.
29. legendum in Textu ut legunt MSS. 8 (*όλη της συγχυσεως.*)
33. 1. *κατασεισας τῃ χειρι*, cum Vulg.
35. 3. *ανθρωπων, ὁς*, cum Vulg.

Ver. MSS.

35. 3. *της μεγαλης Αρτεμιδος*, cum Vulg.
40. scribendum in Textu ut legunt MSS. 7, (*απο δουναι λογον,*) cum Vulg.
40. 5. *περι της συστροφης ταυτης.*

CAP. XX.

1. 2. *και παρακαλεσας ασπασαμενος τε εξηλθε πορευεσθαι εις Μακεδ.* cum Vulg.
4. 1. *συνειπετο δε αυτῳ Σωπατρος.*
4. 3. *συν δε αυτῳ Σωπατρος πυρρ. βερροιαιος*, cum Vulg.
5. ponendum in Textu ut legunt MSS. 5, (*ούτοι προελθοντες,*) cum Vulg.
5. 3. *ούτοι προσελθοντες.*
7. 2. *συνηγμενων ήμων κλασαι*, cum Vulg.
13. 2. *εις την θασον.*
15. 1. *τῃ τε ἑτερᾳ επεβαλλομεν*, cum Vulg.
15. 2. *εις Σαμον· και τῃ εχομενῃ ηλθομεν εις Μιλητον*, cum Vulg.
15. 1. *εν στρογγυλεῳ.*
16. 2. *κεκρικε γαρ ὁ Παυλος*, cum Vulg.
18. 1. *ὡς δε παρεγενοντο ὁμοθυμαδον προς αυτον*, cum Vulg.
18. 3. *ήμερας, ἡς επεβην*, cum Vulg.
19. 1. *ταπεινοφροσυνης και δακρυων*, cum Vulg.
21. scribendum in Tex. ut legunt MSS. 7, (*και πιστιν την εις τον Κυρ.*, &c.)
24. 1. *αλλ' ουδενος τουτων λογον*, cum Vulg.
24. 2. *την ψυχην τιμιαν.*
24. 2. non addunt *μετα χαρας*, cum Vulg.
26. 2. *καθαρος ειμι απο του*, cum Vulg.
28. 1. *προσεχετε ἑαυτοις*, cum Vulg.
29. 1. *εγω οιδα, ὁτι εισελ.* cum Vulg.
31. 2. *νουθετων ένα ἑκαστον ὑμων*, cum Vulg
33. 1. deest vox (*αδελφοι*) cum Vulg.
33. 1. *τῳ δυναμενῳ ὑμας εποικοδομησαι.*
35. 4. *μνημονευειν τε του λογου*, &c., cum Vulg.

CAP. XXI.

3. 2. *αναφανεντες δε την.* MS. 1, *αφεντες.*
3. 1. *και κατηλθομεν εις Τυρον.*
4. 2. *ανευροντες δε τους μαθητας.*
8. 2. *εξελθοντες οἱ περι τον Παυλον ηλθομεν εις*
11. 3. *δησας ἑαυτου τους ποδας.*
13. 2. *τοτε απεκριθη ὁ Παυλος τι.*
13. 1. *τοτε απεκριθη ὁ Παυλος, και ειπε· τι.* cum Vulg.
15. 1. *παρασκευασαμενοι ανεβαινομεν*, cum Vulg.
17. 3. *ασμενως απεδεξαντο.*
20. 1. *μυριαδες εισιν εν τοις Ιουδαιοις*, cum Vulg.
25. 1. desunt hæc verba (*μηδεν τοιουτον τηρειν αυτους ει μη*) cum Vulg.
33. 2. *τοτε εγγισας ὁ χιλιαρχος*, cum Vulg.
37. 4. *εξεστι μοι ειπειν τι προς σε;*
40. 2. *τῃ χειρι τον λαον.*
40. 4. *προσεφωνει τῃ Ἑβραϊδι.*

CAP. XXII.

5. ponendum in Tex. ut legunt MSS. 8 (*ὡς και ὁ αρχιερευς μοι.*)
5. impressi cum Vulg. *ὡς ὁ αρχιερευς μοι.*
9. 1. non legit, (*και εμφοβοι εγενοντο,*) cum Vulg.
12. 4. *ανηρ ευσεβης κατα τον.*
15. 1. *μαρτυρ αυτου*, cum Vulg.
16. 2. *το ονομα αυτου*, cum Vulg.
20. 4. *Στεφανου του μαρτυρος σου*, cum Vulg.
20. 1. non legit (*τῃ αναιρεσει αυτου*) cum Vulg.
23. scribendum in Textu, ut legunt MSS. 6 (*κραυγαζοντων δε αυτων.*)
24. 3. *εισαγεσθαι εις την παρεμβ.* cum Vulg.
26. 2. *λεγων, τι μελλεις ποιειν*, cum Vulg.
27. legendum in Textu, ut MSS. 5, (*ει συ Ρωμαιος ει,*) cum Vulg.
30. 1. deest vox, (*απο των δεσμων,*) cum Vulg.
30. 3. *και εκελευσε συνελθειν τους αρχιερεις, και παν το συνεδριον, και καταγαγ.* cum Vulg.

CAP. XXIII.

6. 1. *υἱος Φαρισαιων*, cum Vulg.

VARIÆ LECTIONES.

Ver.	MSS.	
9.	2.	*και αναστaντες τινες του γραμματεων του μερους των Φαρισαιων.*
9.	1.	non legit (*μη θεομαχωμεν*) cum Vulg.
11.	1.	*θαρσει*, nec addit, *Παυλε*, cum Vulg.
15.	2.	*όπως καταγαγη αυτον*; cum Vulg.
17.		legendum in Textu, ut MSS. 8 (*τον νεανιαν τουτον*) cum Vulg.
22.		corrigendum in Regia mendum, et legendum, (*χιλιαρχος απελυσε τον νεανιαν,*) cum Vulg.
23.	1.	*στρατιωτας ενοπλους διακοσιους*, cum Vulg.
27.	2.	*εξειλομην μαθων*, cum Vulg.
28.	2.	*βουλομενος τε επιγνωναι*, cum Vulg.
30.	2.	*εις τον ανδρα εσεσθαι εξ αυτων, εξ.*
34.	2.	*αναγνους δε και επερωτησας*, cum Vulg.

CAP. XXIV.

1.	3.	*μετα πρεσβυτερων τινων και ῥητορος*, cum Vulg.
3.	2.	*και διορθωματων γινομενων*, cum Vulg.
5.	2.	*στασεις πασι*, cum Vulg.
7.	3.	*μετα πολλης βιας εκ των χειρων ήμων απηαγε, κελευσας τους κατηγορους αυτου ερχεσθαι επι σου· παρ' ού.*
10.	6.	*κριτην δικαιον τῳ εθνει.*
13.	2.	*δυνανται σοι περι ών.*, cum Vulg.
15.	3.	*εσεσθαι δικαιων τε και αδικων*, cum Vulg.
16.	4.	*εν τούτῳ κάι αυτος ασκω*, cum Vulg.
16.	2.	*συνειδησιν εχειν*, cum Vulg.
16.		ponendum in Textu ut legitur in MSS. 8, (*και τους ανθρωπους δια παντος,*) cum Vulg.
19.	3.	*τινες δε απο της Ασι.*, cum Vulg.
19.		scribendum in Textu ut MSS. 5, (*ούς εδει επι του,*) cum Vulg.
22.	2.	*ανεβαλετο δε αυτοις ό Φηλιξ, ακριβ.*, cum Vulg.
23.	2.	*τηρεισθαι αυτον*, cum Vulg.
23.	2.	*ύπηρετειν αυτῳ, η προσ.*
26.	2.	non legunt, (*όπως λυση αυτον,*) cum Vulg.

CAP. XXV.

2.		legendum in Tex. ut MSS. 6, (*οί αρχιερεις και οί πρωτοι των,*) cum Vulg.
2.	2.	*ό, τε αρχιερευς και οί πρωτοι.*
5.	2.	*εν τῳ ανδρι ατοπον*, cum Vulg.
5.	5.	*εν τῳ ανδρι τουτῳ, κατηγορειτωσαν.*
6.	2.	*ήμερας ου πλειους οκτω η δεκα*, cum Vulg.
6.	5.	*ήμερας πλειους η δεκα.*
7.	2.	*περιεστησαν αυτον οί απο.*, cum Vulg.
7.		legendum in Tex. Gr. ut MSS. 6 (*αιτιαματα.*)
7.	1.	*αιτιαματα καταφεροντες, ά ουκ*, cum Vulg.
8.	1.	*του Παυλου απολογουμενου, ότι*, cum Vulg.
8.		legendum in Textu ut MSS. 7, (*ουτε εις Καισαρα ήμαρτον,*) cum Vulg.
8.	1.	*ουτε εις Καισαρα ήμαρτον.*
15.	2.	*κατ' αυτου καταδικην*, cum Vulg.
16.	1.	*ανθρωπον, πριν η ό.*
17	2.	*συνελθοντων ουν ενθαδε*, cum Vulg.

Ver.	MSS.	
18.	2.	*ύπενοουν εγω πονηρων.* MS. 1, *πονηραν*, cum Vulg.
20.	1.	*εις την περι τουτων ζητησιν.*
22.	1.	*ακουσαι· αυριον, φησιν, ακουση*, &c., cum Vulg.
25.	2.	*εγω δε κατελαβομην*, cum Vulg.
25.	2.	*αυτου δε τουτου*, cum Vulg.
25.	2.	*πεμπειν. περι ού*, cum Vulg.

CAP. XXVI.

3.	1.	*και ζητηματων επισταμενος.*
3.	5.	*δεομαι, μακροθυμως*, cum Vulg.
7.	2.	*εγκαλουμαι ύπο Ιουδαιων, Βασιλευ*, cum Vulg.
9.	4.	*πατερας ήμων επαγγελιας*, cum Vulg.
12.	1.	*εν οίς πορευομενον*, cum Vulg.
14.	3.	*παντων τε καταπ.*, cum Vulg.
14.	1.	*λαλουσαν μοι τη Ἑβραϊδι διαλ.*, cum Vulg.
15.	3.	*ό δε Κυριος ειπεν· Εγω ειμι*, cum Vulg.
20.	5.	*απαγγελλω μετανοειν.*
21.	1.	*συλλαβομενοι με οντα εν τῳ ίερῳ.*
22.		scribendum in Tex. ut legunt MSS. 7, (*μαρτυρομενος μικρῳ τε*, &c.,) cum Vulg.
25.	2.	*ό δε Παυλος, Ου μαινομαι, φησι*, cum Vulg.
29.	1.	*ό δε Παυλος, Ευξαιμην αν*, cum Vulg.
29.	1.	*και εν ολιγῳ, και εν μεγαλῳ*, cum Vulg.
30.	1.	*και ανεστη ό βασιλευς και ό*, cum Vulg.

CAP. XXVII.

2.	5.	*Ατραμυτηνῳ.*
2.	3.	*μελλοντι πλειν.*
3.		scribendum in Textu ut MSS. 7, (*τη τε έτερα,*) cum Vulg.
5.	5.	*κατηλθομεν εις Μυρα.*
12.		scribendum in Textu ut MSS. 8, (*βουλην αναχθηναι εκειθεν,*) cum Vulg.
21.	2.	*πολλης τε ασιτιας*, cum Vulg.
27.	1.	*οί ναυται προσανεχειν τινα.*
34.		scribendum in Textu, ut MSS. 8 (*μεταλαβειν τροφης.*)
34.	1.	*απο της κεφαλης απολειται*, cum Vulg.
39.	2.	*εις όν εβουλευοντο, ει δυναιντο*, cum Vulg.
43.		scribendum in Tex. ut MSS. 8 (*αυτους του βουληματος.*)

CAP. XXVIII.

1.	1.	*τοτε επεγνωμεν, ότι*, cum Vulg.
3.	1.	*φρυγανων τι πληθος*, cum Vulg.
3.	4.	*καθηψατο της χειρος αυτου.*
8.	1.	*και επιθεις τας χειρας*, cum Vulg.
16.	1.	*ότε δε ηλθομεν εις Ῥωμην, επετραπη τῳ Παυλῳ μενειν καθ' έαυτον*, &c., cum Vulg.
17.	2.	*συγκαλεσασθαι αυτον τους οντας.*
23.	2.	*πειθων τε αυτους περι του Ιησου*, cum Vulg.
28.	1.	*τουτο το σωτηριον του Θεου*, cum Vulg.
29.		scribendum in Tex. ut legunt MSS. 7 (*εν έαυτοις συζητησιν.*)

EPIST. AD ROMANOS,

Ex Collatione Codicum Manuscriptorum viii. *antiquorum.*

CAP. I.

Ver.	MSS.	
4.	1.	*του προορισθεντος*, cum Vulg.
13.		scribendum in Textu ut legunt MSS. 8, (*σχωκαι εν ύμιν,*) cum Vulg.
16.	1.	*το εναγγελιον· δυναμις γαρ*, cum Vulg.
16.	1.	*Ιουδαιῳ τε και Ἕλληνι.*
24.	1.	*διο παρεδωκεν αυτους*, cum Vulg.
32.	2.	*του Θεου επιγινωσκοντες.*
32.	1.	*ου μονον αυτα ποιουντες, αλλα και συνευδοκουντες τοις.*

CAP. II.

2.	1.	*οιδαμεν γαρ, ότι το*, cum Vulg.
5.	1.	*και αποκαλυψεως δικαιοκρισιας του Θεου*, cum Vulg.

Ver.	MSS.	
7.		scribendnm in Textu ut MSS. 8 (*και αφθαρσιαν ζητουσι.*)
17.	2.	*ει δε συ Ιουδαιος*, cum Vulg.
17.		corrigendum in Regia mendum, et scribendum ut MSS. 8, *και καυχασαι εν Θεῳ.*

CAP. III.

2.	2.	*πρωτον μεν ότι επιστ.*, cum Vulg.
10.	3.	*ότι ουκ εστι δικαιος*, cum Vulg.
28.	1.	*λογιζομεθα γαρ*, cum Vulg.

CAP. IV.

16.	1.	*το έαυτου σωμα νενεκρωμενον*, cum Vulg.

CAP. V.

Ver. MSS.
2. 1. *εσχηκαμεν εις την χαριν ταυτην.*
6. 1. *ειγε Χριστος οντων ἡμων.*
11. 4. *αλλα και καυχωμεθα εν τῳ*, cum Vulg.

CAP. VI.

12. 2. *εις το ὑπακουειν ταις επιθυμιαις αυτου*, cum Vulg.
17. legendum in Textu ut MSS. 7, (*ὑπηκουσατε δε εκ καρδιας,*) cum Vulg.

CAP. VII.

4. 1. *εις το γενεσθαι ὑμας ἑτερῳ τῳ εκ*, cum Vulg.
7. 6. *ερουμεν; ὁ νομος ἁμαρτια*, cum Vulg.
9. scribendum in Tex. ut MSS. 8, (*ἡ ἁμαρτια ανεζησεν,*) cum Vulg.
20. 4. *ει δε ὁ ου θελω, τουτο ποιω*, cum Vulg.
22. 1. *τῳ νομῳ του νοος κατα.*
25. 1. *χαρις τῳ Θεῳ δια Ιησου Χριστου.*
25. 1. *χαρις δε τῳ Θεῳ.*

CAP. VIII.

6. scribendum in Tex. ut MSS. 8 (*το γαρ φρονημα της.*)
11. scribendum in Textu ut MSS. 7, (*δια το ενοικουν αυτου Πνευμα εν ὑμιν,*) cum Vulg.
11. 1. *δια του ενοικουντος αυτου Πνευματος εν ὑμιν.*
23. 1. *και αυτοι εν ἑαυτοις συστεναζομεν.*
23. 1. *στεναζομεν*, cum Vulg.
26. 1. *τῃ ασθενειᾳ ἡμων*, cum Vulg.
28. 1. *συνεργει ὁ Θεος εις αγαθον.*
34. 1. *Χριστος Ιησους ὁ αποθανων*, cum Vulg.
34. 1. *μαλλον δε εγερθεις.*
34. 1. *ὁς εστιν εν δεξιᾳ του Θεου*, cum Vulg.

CAP. IX.

4. 1. *και ἡ διαθηκη*, cum Vulg.
23. 1. *ἱνα γνωριζῃ τον πλουτον*, cum Vulg.
23. scribendum in Tex. ut MSS. 8, (*και καθως προειρηκεν Ησαϊας,*) cum Vulg.
32. 1. *αλλ' ὡς εξ εργων· προσεκοψαν γαρ*, cum Vulg.

CAP. X.

1. 1. *ὑπερ αυτων εις σωτηριαν*, cum Vulg.
3. 1. *και την ιδιαν ζητουντες στησαι*, cum Vulg.
5. 1. *ζησεται εν αυτῃ*, cum Vulg.
8. 1. *αλλα τι λεγει ἡ Γραφη; Εγγυς σου*, cum Vulg.
11. scribendum in Tex. ut MSS. 8, (*ἡ Γραφη. Πας ὁ πιστευων,*) cum Vulg.
17 1. *δια ῥηματος Χριστου*, cum Vulg.

CAP. XI.

Ver. MSS.
2. 1. *κατα του Ισραηλ. Κυριε, τους*, cum Vulg.
3. 1. *τα θυσιαστηρια σου κατεσκ.*, cum Vulg.
6. 1. *ει δε εξ εργων ουκετι χαρις· επει το εργον ουκετι εστι χαρις.*

CAP. XII.

20. 1. *αλλ' εαν πεινᾳ ὁ εχθρ.*, cum Vulg.

CAP. XIII.

1. 1. *αἱ δε ουσαι ὑπο του Θεου τεταγ.*, cum Vulg.
3. 1. *φοβος τῳ αγαθῳ εργῳ, αλλα τῳ κακῳ.*
9. scribendum in Tex. ut MSS. 7, (*το γαρ, Ου μοιχευσεις, ου φονευσεις, ου κλεψεις, ου ψευδομαρτυρησεις, ουκ επιθυμησεις,*) cum Vulg.
10. scribendum in Tex. ut MSS. 7 (*κακον ουκ εργαζεται.*)
10. 1. *κακον ου κατεργαζεται.*
11. scribendum in Tex. ut MSS. 8, (*νυν γαρ εγγυτερον,*) cum Vulg.

CAP. XIV.

6. 1. non legit (*και ὁ μη φρονων την ἡμεραν Κυριῳ ου φρονει,*) cum Vulg.
11. scribendum in Textu ut MSS. 8, (*παν γονυ, και πασα γλωσσα, &c.,*) cum Vulg.
13. 1. *τῳ αδελφῳ εις σκανδαλον.*
14. 5. *εν Κυριῳ Ιησου*, cum Vulg.
15. 1. *ει γαρ δια βρωμα*, cum Vulg.
18. 1. *ὁ γαρ εν τουτῳ δουλευων*, cum Vulg.

CAP. XV.

4. 1. *ὁσα γαρ εγραφη, παντα εις την ἡμετεραν διδασκαλιαν εγραφη.*
8. 1. *λεγω γαρ*, cum Vulg.
14. 2. *και αλληλους νουθετειν*, cum Vulg.
17. scribendum in Tex. ut MSS. 8 (*τα προς τον Θεον.*)
18. 1. *ου γαρ τολμω τι λαλειν*, cum Vulg.
18. legendum in Textu ut MSS. 8, (*εθνων, λογῳ και εργῳ,*) cum Vulg.
19. 1. *πνευματος. ὡστε με.*
20. 1. *ούτω δε φιλοτιμουμαι.*
24. 1. non legit (*ελευσομαι προς ὑμας,*) cum Vulg.
29. 1. *ευλογιας Χριστου ελευσομαι.*
31. 1. *και ἡ δωροφορια μου ἡ εν Ιερουσαλημ*, cum Vulg.

CAP. XVI.

3. 4. *Πρισκαν και*, cum Vulg.
15. scribendum in Tex. ut MSS. 8 (*Νηρεα και την.*)
16. 2. *αἱ εκκλησιαι πασαι του Χριστου*, cum Vulg.

EPIST. I. AD CORINTHIOS.

CAP. I.

Ver. MSS.
9. ponendum in Textu ut legunt MSS. 8, (*του Υἱου αυτου Ιησου Χριστου του Κυριου ἡμων,*) cum Vulg.
18. legendum in Textu ut MSS. 8 (*ὁ λογος γαρ ὁ του σταυρου.*)
22. 2. *σημεια αιτουσι*, cum Vulg.

CAP. II.

2. 2. *ὑμιν το μυστηριον του Θεου.*
4. 4. *ουκ εν πειθοι.*
9. 1. *ὁσα ἡτοιμασεν ὁ Θεος.*
11. 2. *και τα του Θεου ουδεις εγνωκ.*
13. 1 *ουκ εν διδακτικοις.* et mox, *αλλ' εν διδακτικοις.*
13. 2 *αλλ' εν διδακτοις πνευματος, πνευματικοις*, cum Vulg.
13. 1. *πνευματικως πνευματικα.*

CAP. III.

3. 1. *και εριs, ουχι σαρκικοι εστε*; cum Vulg.
4. 1. *ουχι ανθρωποι εστε*; cum Vulg.

Ver. MSS.
5. 1. *τι ουν εστιν Απολλως; τι δε εστι Παυλος; Διακονοι, δι' ὡν.*
13. 2. *το πυρ αυτο δοκιμασει.*

CAP. IV.

6. 1. *ὑπερ ἁ γεγραπται*
17. 2. *τας εν Χριστῳ Ιησου*, cum Vulg.

CAP. V.

1. 1. *ουδε εν τοις εθνεσιν, ὡστε*, cum Vulg.
2. 2. *ἱνα αρθῃ εκ.*
3. 1. *εγω μεν ὡς απων.*
7. 1. *εκκαθαρατε την παλαιαν ζυμ.*, cum Vulg
10. 1. *ου παντων τοις πορνοις*, cum Vulg.
11. ponendum in Textu ut MSS. 8, (*ἡ πορνος, πλεονεκτης, ἡ ειδωλολατρης, ἡ λοιδορος, ἡ μεθυσος, ἡ ἁρπαξ,*) cum Vulg.
12. 1. *τι γαρ μοι τους εξω κρι.*, cum Vulg.
13. legendum in Tex. ut MSS. 8, (*ὁ Θεος κρινει*) cum Vulg.
13. 2. *εξαρατε τον πονηρον*, cum Vulg.

CAP. VI.

Ver.	MSS.	
2.	2.	*η ουκ οιδατε, ὁτι,* cum Vulg., iidem MSS., *κοινουσι.*
5.	1.	*ὑμων λεγω.*
8.	2.	*και τουτο αδελφους,* cum Vulg.
14.	1.	*και ἡμας εξηγειρε δια.*
20.	1.	non legit, (*και εν τῳ πνευματι ὑμων, ἁτινα εστι του Θεου,*) cum Vulg.

CAP. VII.

3.	1.	*την οφειλην αποδιδοτω,* cum Vulg.
5.	1.	*επι το αυτο ητε, ἱνα.*
14.	1.	*ἡ γυνη ἡ απιστος εν τῳ αδελφῳ.*
17.	1.	*ἑκαστῳ ὡς εμερισεν ὁ Θεος.*
33.	1.	*τῃ γυναικι, και μεμερισται,* cum Vulg.
35.	5.	*προς το ευσχημον και ευπροσεδρον.*
37.	2.	*εν τῃ καρδιᾳ αὐτου, μῃ.* cum Vulg.
38.	1.	*ὡστε και ὁ γαμιζων την παρθενον ἑαυτου, καλως ποιησει· και ὁ μῃ γαμιζων, κρεισσον ποιησει.*
39.	1.	*δεδεται εφ' ὁσον.*
40.	2	*δοκω γαρ κᾳγω.*

CAP. VIII.

4.	1.	*και ὁτι ουδεις Θεος ει μῃ εἱς,* cum Vulg.
7.	1.	*τῃ συνηθειᾳ του ειδωλου.* MS. 1, *τινες γαρ τῃ συνηθειᾳ.*

CAP. IX.

8.		legendum in Tex. ut MSS. 8 (*ταυτα λαλω ;*)
10.		legendum in Tex. ut MSS. 8, (*οφειλει ὁ αροτριων.,*) cum Vulg.
10.	1.	*και ὁ αλοων επ' ελπιδι του μετεχειν,* cum Vulg.
13.	1.	*τα εκ του ἱερου εσθιουσιν,* cum Vulg.
18.	1.	*το ευαγγελιον, εις το μῃ καταχ.,* cum Vulg.
21.	2.	*τοις ὑπο νομον ὡς ὑπο νομον, μῃ ων αυτος ὑπο νομον, ἱνα τους,* cum Vulg.
23.	2.	*παντα δε ποιω δια το,* cum Vulg.

CAP. X.

7.		scribendum in Tex. ut MSS. 8 (*ὁ λαος φαγειν και πιειν.*)
11.	2.	*παντα τυπικως συνεβαινον,* cum Vulg.
13.	3.	*δυνατος δε ὁ Θεος, ὁς ουκ.*
14.		scribendum in Textu ut legunt MSS. 5, (*διοπερ αγαπητοι μου,*) cum Vulg.
16.	1.	*το ποτηριον της ευχαριστιας.*
16.	1.	*ουχι κοινωνια του Χριστου εστιν* ; et mox, *ουχι κοινωνια του Χριστου ιστιν.*
19.	1.	*ὁτι ειδωλοθυτον τι εστιν, ἡ ὁτι ειδωλον τι εστιν* ; cum Vulg.
28.	1.	*τουτο ἱεροθυτον εστι.*
28.	1.	non addit, (*του γαρ Κυριου ἡ γη, και το πληρωμα αυτης,*) cum Vulg.
30.		legendum in Tex. ut MSS. 8, (*ει εγω χαριτι,*) cum Vulg.

CAP. XI.

4.	1.	*καλυμμα κατα κεφαλης εχων.*
14.	1.	*ουδε ἡ φυσις αυτη διδασκει,* cum Vulg.
22.	1.	*επαινω ὑμας εν τουτῳ,* cum Vulg.
26.	1.	*και το ποτηριον πινητε,* cum Vulg.
31.	1.	*ει δε ἑαυτους,* cum Vulg.

CAP. XII.

Ver.	MSS.	
2.	1.	*ὡς ανηγεσθε απαγ.,* cum Vulg.
3.	1.	*αναθεμα Ιησους,* et mox, *Κυριος Ιησους,* cum Vulg.
9.	1.	*ἑτερῳ πιστις ἐν τῳ,* cum Vulg. mox, *ιαματων εν τῳ ἑνι πνε.,* cum Vulg.
13.	1.	*και παντες ἑν πνευμα εποτισθ.*
24.	1.	*τῳ ὑστερουμενῳ τι περισσοτερον δους.*
31.	1.	*τα χαρισματα τα μειζονα.*

CAP. XIII.

4.	1.	*ἡ αγαπη ου ζηλοι, ου περπερευεται,* cum Vulg.
5.		scribendum in Tex. ut MSS. 7 (*ου ζητει το ἑαυτης.*)
5.	1.	*ου ζητει τα ἑαυτης,* cum Vulg.
5.	1.	*ου ζητει το μη ἑαυτης.*
9.	1.	*εκ μερους γαρ γιν.,* cum Vulg.
10.	1.	*το τελειον, το εκ μερους,* cum Vulg.
12.	1.	*αρτι ὡς δι' εσοπτρου.*

CAP. XIV.

7.	1.	*διαστολην φθογγου μῃ.*
10.	1.	*και ουδεν αφωνον,* cum Vulg.
19.	2.	*λογους τῳ νοϊ μου λαλησαι,* cum Vulg.
21.	1.	*χειλεσιν ἑτερων.*
25.	2.	*παντων. τα κρυπτα της καρδ.,* cum Vulg.
29.		ponendum in Tex. ut MSS. 8, (*προφηται δε δυο ἡ τρεις,*) cum Vulg.
31.		legendum in Textu ut MSS. 8, (*καθ' ἑνα παντες προφητευειν,*) cum Vulg.
32.	1.	*και πνευμα προφητων.*
34.	2.	*αἱ γυναικες εν ταις,* cum Vulg.
39.		scribendum in Tex. ut legunt MSS. 5, (*ὡστε αδελφοι ζηλουτε,*) cum Vulg.
40.	1.	*παντα δε ευσχημονως,* cum Vulg.

CAP. XV.

6.	1.	*τινες δε εκοιμηθησαν,* cum Vulg.
8.		legendum in Tex. ut MSS. 5 (*ὡσπερει τῳ εκτρωματι.*)
8.	3.	*ὡσπερει τῳ εκτρ.*
10.	1.	*αλλ' ἡ χαρις του Θεου συν εμοι,* cum Vulg.
15.		legendum in Textu ut MSS. 5, (*δε και ψευδομαρτυρες του Θεου,*) cum Vulg.
20.	1.	non legit, (*εγενετο,*) cum Vulg.
31.	2.	*καυχησιν αδελφοι ἡν,* cum Vulg.
34.	2.	*ὑμων λαλω.*
44.	1.	*ει εστι σωμα ψυχικον, εστι και πνευματικον,* cum Vulg.
47.	1.	*ὁ δευτερος ανθρωπος εξ ουρανου.*
49.		scribendum in Textu ut MSS. 7, (*φορεσωμεν και,*) cum Vulg.
55.	1.	*που σου, Θανατε, το νικος; που σου, Θανατε, το κεντρον,* cum Vulg.

CAP. XVI.

2.	1.	*κατα μιαν σαββατου,* cum Vulg.
2.	1.	*ὁ, τι αν ευοδωθῃ.*
3.	1.	*παραγενωμαι προς ὑμας, ους.*
7.	1.	*ελπιζω γαρ χρονον,* cum Vulg.
22.	3.	*τον Κυριον ἡμων Ιησουν Χριστον,* et mox, *του Κυριου ὑμων,* cum Vulg.

EPIST. AD II. CORINTHIOS.

CAP. I.

Ver.	MSS.	
5.		scribendum in Textu ut MSS. 8 (*δια του Χριστου.*)
8.	1.	*της γενομενης εν τῃ Ασιᾳ,* cum Vulg.
12.	1.	*και ουκ εν σοφιᾳ,* cum Vulg.
15.	2.	*ἱνα δευτεραν χαραν εχητε.* MS. 1, *ἱνα και δευτεραν χαριν εχητε.*
16.		scribendum in Tex. ut MSS. 6, (*διελθειν εις Μακεδονιαν,*) cum Vulg.
17.	2.	*τουτο ουν βουλομενος,* cum Vulg.
18.	1.	*ὁ προς ὑμας ουκ εστι ναι και ου.*
20.	1.	*εν αυτῳ το ναι· διο και δι' αυτου το αμην τῳ Θεῳ,* cum Vulg.

CAP. II.

3.		legendum in Tex. ut MSS. 8 (*ἱνα μη ελθων λυπην εχω αφ'.*)

Ver. MSS.

3. impressi et Vulg. legunt (*ινα μη ελθων λυπην επι λυπη σχω.*)
16. 2. *εκ θανατου εις θανατον*, mox, *εκ ζωης εις ζωην·*
17. legendum in Textu ut MSS. 5, (*ου γαρ εσμεν, ὡς οἱ πολλοι,*) cum Vulg.

CAP. III.

1. 2. *προς ὑμας η εξ ὑμων; ἡ επιστολη*, cum Vulg.
4. 1 *και εγγεγραμμενη ου μελανι*, cum Vulg.
9. scribendum in Textu ut MSS. 6, (*περισσευει ἡ διακονια,*) cum Vulg.
14. 1. *αχρι γαρ της σημερον ἡμερας το αυτο*, cum Vulg.

CAP. IV.

6. legendum in Textu ut MSS. 6, (*εικων του Θεου. ου γαρ ἑαυτους,*) cum Vulg.
10. 2. *την νεκρωσιν του Ιησου*, cum Vulg.
14. 1. *ὁ εγειρας τον Ιησουν*, cum Vulg.
14. scribendum in Tex. ut MSS. 7, (*δια Ιησου εγερει,*) cum Vulg.
16. 5. *αλλ' ὁ εσωθεν ανακαινουται.*

CAP. V.

5. 2. *ὁ δους ἡμιν τον*, cum Vulg.
10. legendum in Textu ut MSS. 8 (*ἑκαστος τα δια του σωματος.*)
10. impressi et Vulg. Lat. legunt, *τα ιδια του σωματος.*
12. legendum in Textu ut MSS. 8 (*καυχηματος ὑπερ ἡμων.*)
15. 2. *τῳ ὑπερ παντων αποθανοντι.* MS. 1, *τῳ ὑπερ αυτων παντων.*
16. legendum in Tex. ut MSS. 8, (*αλλα νυν ουκετι γινωσκομεν,*) cum Vulg.
19. 2. *ὡς ὁτι ὁ Θεος ην.*

CAP. VI.

1. 2. *συνεργουντες δε παρακαλουμεν*, cum Vulg.
11. 1. *ἡ γαρ καρδια ἡμων.*
14. 1. *η τις κοινωνια φωτι*, cum Vulg.

CAP. VII.

8. 1. *ει δε και μετεμελομην, βλεπω, ὁτι, κ.τ. λ.*
11. scribendum in Textu ut legunt MSS. 7 (*κατειργασατο ὑμιν.*)
11. 1. *κατειργασατο εν ὑμιν*, cum Vulg.
11. 2. *ἁγνους ειναι τῳ πραγματι*, cum Vulg.
12. scribendum in Tex. ut legunt MSS. 7, (*την σπουδην ὑμων την ὑπερ ἡμων ενωπιον του Θεου,*) cum Vulg.

Ver. MSS.

12. 1. *την ὑπερ ἡμων προς ἡμας.*
12. 1. *την σπουδην ἡμων την ὑπερ ὑμων προς ὑμας.*
14. 2. *εν αληθειᾳ εγενηθη.*

CAP. VIII.

4. 3. non legunt, (*δεξασθαι ἡμας,*) cum Vulg.
12. 1. *καθο εαν εχῃ, ευπροσδεκτος*, cum Vulg.
18. scribendum in Tex. ut MSS. 8 (*ού ὁ επαινος εν τῳ ευαγγ.*)
19. 1. *εν τῃ χαριτι ταυτῃ τῃ.*
21. 1. *προνοουμεν γαρ καλα*, cum Vulg.
22. 1. *πεποιθησει δε πολλῃ τῃ.*
24. 1. *ὑπερ ὑμων, ενδειξασθε εις.*

CAP. IX.

4. 1. non addit, (*της καυχησεως,*) cum Vulg.
5. 1. *την προεπηγγελμενην*, cum Vulg.
10. 1. *χορηγησει, και πληθυνει τον σπορον ὑμων, και αυξησει*, cum Vulg.
15. 1. *χαρις τῳ Θεῳ*, cum Vulg.

CAP. X.

7. 1. *ει τις δοκει πεποιθεναι.*
7. 1. *παλιν εφ' ἑαυτου*, cum Vulg.
9. legendum in Textu ut MSS. 7 (*ινα μη δοξω.*)
9. 1. *ινα δε μη δοξω*, cum Vulg.

CAP. XI.

6. 1. *φανερωσαντες.*
13. scribendum in Textu ut MSS. 8 (*ψευδαποστολοι.*)
31. 3. *του Κυριου ἡμων Ιησου*, cum Vulg.
32. 1. non addit, *θελων*, cum Vulg.

CAP. XII.

1. 1. *ου συμφερον μεν, ελευσομαι δε και εις.*
11. 1. non addit, *καυχωμενος*, cum Vulg.
12. scribendum in Tex. ut MSS. 8 (*κατειργασθη εν.*)
14. 5. *ιδου τριτον ἑτοιμως.*
14. scribendum in Textu ut MSS. 8, (*και ου καταναρκησω ὑμων,*) cum Vulg.

CAP. XIII.

1. 4. *τριτον ερχομαι προς ὑμας.*
2. 1. *και απων νυν τοις προημαρτηκοσι*, cum Vulg.
4. 1. *και γαρ και ἡμεις ασθενουμεν*, cum Vulg.
4. 1. non addit, *εις ὑμας.*
5. 6. *ει μη τι αδοκιμοι.*
9. 1. *χαιρομεν γαρ, ὁτι*, cum Vulg
11. legendum in Textu ut MSS. 7 (*και ὁ Θεος της αγαπης και ειρηνης.*)

EPIST. AD GALAT.

CAP. I.

er. MSS.

4. scribendum in Tex. ut MSS. 4, (*ὑπερ των ἁμαρτιων ἡμων,*) cum Vulg.
9. 6. *ειτις ὑμας ευαγγελιζεται.*
10. 1. *ει ετι ανθρωποις ηρεσκον*, cum Vulg.
11. 1. *γνωριζω γαρ ὑμιν*, cum Vulg.
15. 1. *ευδοκησεν ὁ αφορισας με*, cum Vulg.
17. 1. *ουδε απηλθον εις Ἱερ.*
18. 1. *ἱστορησαι Κηφαν.*
21. 1. *ὁτι ηλθον εις τα κλιματα.*

CAP. II.

6. scribendum in Textu ut MSS. 8, (*ανθρωπου ου λαμβανει,*) cum Vulg.
7. legendum in Textu ut MSS. 8 (*Πετρος της περιτομης.*)
10. legendum in Tex. ut MSS. 8 (*μονον των πτωχων.*)
11. 2. *ὁτε δε ηλθε Κηφας.*
13. 1. *αυτῳ οἱ λοιποι Ιουδαιοι*, cum Vulg.
13. legendum in Textu ut MSS. 8, (*ὡστε και Βαρναβας,*) cum Vulg.
14. 1. *ειπον τῳ Κηφᾳ εμπροσθεν*, cum Vulg.

Ver. MSS.

16. 1. *ειδοτες δε, ὁτι ου δικαιουται*, cum Vulg.

CAP. III.

1. 3. *εβασκηνε τῃ αληθειᾳ μη.*
11. scribendum in Textu ut MSS. 8 (*ὁτι δε εν νομῳ ουδεις.*)
12. 1. *αυτα ζησεται*, cum Vulg.
15. legendum in Textu ut MSS. 8, (*αδελφοι κατα ανθρωπον λεγω,*) cum Vulg.
16. legendum in Textu ut MSS. 7, (*ου λεγει, και τοις σπερμασιν,*) cum Vulg.
16. legendum in Textu, ut MSS. 8, (*και τῳ σπερματι σου, ὁς,*) cum Vulg.
17. 2. non addunt *εις Χριστον*, cum Vulg.
19. 1. *χαριν ετεθη*, cum Vulg.
21. 1. legendum in Textu ut MSS. 7, (*οντως αν εκ νομου ην,*) cum Vulg.
22. legendum in Textu ut MSS. 8 (*ἡ γραφη τα παντα.*)
23. legendum in Textu ut MSS. 8, (*προ του δε ελθειν την,*) cum Vulg.
26. legendum in Textu ut MSS. 8 (*παντες γαρ υἱοι.*

VARIÆ LECTIONES.

Ver. MSS.

29 legendum in Textu ut MSS. 8, (*ει δε ὑμεις Χριστου,*) cum Vulg.

CAP. IV.

4. corrigendum in Tex. mendum Regiæ, et scribendum ut MSS. 8, (*γενομενος ὑπο νομον,*) cum Vulg.
6. scribendum in Textu ut MSS. 7, (*ὁτι δε εστε υἱοι,*) cum Vulg.
7. 1. *και κληρονομος δια Θεου*, cum Vulg.
14. 1. *και τον πειρασμον ὑμων εν τῃ σαρκι μου*, cum Vulg.
15. 1. *που ουν ην*, cum Vulg.
17. scribendum in Textu ut MSS. 8 (*ἱνα αυτους ζηλουτε.*)
23. scribendum in Textu ut MSS. 8, (*αλλ' ὁ μεν εκ,*) cum Vulg.
24. scribendum in Textu ut MSS. 8 (*αὑται γαρ εισι δυο διαθηκαι.*)

Ver. MSS.

25. 3. *το δε Αγαρ Σινα.*
26. 1. *μητηρ ἡμων*, cum Vulg.

CAP. V.

3. scribendum in Tex. ut MSS. 6, (*τον νομον ποιησαι,*) cum Vulg.
3. 1. *τον νομον πληρωσαι.*
14. scribendum in Tex. ut MSS. 5, (*ὡς σεαυτον,*) cum Vulg.
18. legendum in Tex. ut MSS. 8, (*ουκ εστε ὑπο νομον,*) cum Vulg.
21. legendum in Textu ut MSS. 8, (*ἁ προλεγω ὑμιν,*) cum Vulg.
26. 3. *προκαλουμενοι*, cum Vulg.

CAP. VI.

1. scribendum in Textu ut MSS. 8, (*εαν και προληφθῃ,*) cum Vulg.
2. 1. *αναπληρωσετε*, cum Vulg.

EPIST. AD EPHES.

CAP. I.

Ver. MSS.

1. 1. *τοις ἁγιοις πασι τοις*, cum Vulg.
6. 1. *ἡς εχαριτωσεν.*
20. 2. *και καθισας εν δεξιᾳ αὑτου εν τοις ουρανοις.*
20. 1. *και καθισας αυτον εν δεξιᾳ ἑαυτου εν τοις επουρ.*

CAP. II.

1. 2. *τοις παραπτωμασι και ταις επιθυμιαις.*
12. 1. *και ξενοι των επαγγελιων της διαθηκης, ελπιδα.*
17. 1. *και ειρηνην τοις εγγυς*, cum Vulg.
19. 1. *αλλ' εστε συμπολιται των*, cum Vulg.
21. scribendum in Textu ut MSS. 8 (*εν ᾧ πασα οικοδομη.*)

CAP. III.

1. scribendum in Textu ut MSS. 8 (*ὑπερ ὑμων των πιστων.*)
6. scribendum in Textu ut MSS. 6, (*εν πνευματι. ειναι τα,*) cum Vulg.
7. 1. *οὑ εγενομην εγω διακ.*
8. scribendum in Textu ut MSS. 8, (*παντων ἁγιων εδοθη,*) cum Vulg.
15. 2. *εν ουρανῳ και επι.*
19. 1. *ἱνα πληρωθῃ παν το πληρωμα.*
21. 2. *και εν Χριστῳ Ιησου*, cum Vulg.

CAP. IV.

4 2. *καθως εκληθητε*, cum Vulg.

Ver. MSS.

6. 1. *και δια παντων εν πασιν. ἑνι δε.*
7. 3. *εδοθη χαρις.*
27. scribendum in Tex. ut MSS. 8 (*μηδε διδοτε.*)
28. scribendum in Tex. ut MSS. 7 (*το αγαθον ταις χερσιν.*)
28. 1. *το αγαθον ταις ιδιαις χερσιν.*
32. scribendum in Textu ut MSS. 8, (*καθως και ὁ Θεος εν Χριστῳ εχαρισατο ἡμιν,*) cum Vulg.

CAP. V.

5. corrigendum in Tex. ex MSS. 3, cum Vulg. (*τουτο γαρ ιστε γινωσκοντες.*)
5. 3. *ὁ εστιν ειδωλολατρης*, cum Vulg.
9. 1. *ὁ γαρ καρπος του φωτος*, cum Vulg.
15. 2. *βλεπετε ουν ακριβως πως περιπατειτε.*
23. 1. *της εκκλησιας, αυτος, Σωτηρ του σωματος*, cum Vulg.
28. 1. *ουτως οφειλουσι και οἱ ανδρες*, cum Vulg.
29. 2. *καθως και ὁ Χριστος την*, cum Vulg.

CAP. VI.

2. 1. *και την μητερα σου*, cum Vulg.
9. legatur in Tex. ut MSS. 7 (*ὁτι και ὑμων αυτων ὁ Κυριος.*)
9. 1. *ὁτι και ὑμων και αυτων ὁ Κυριος*, cum Vulg.
16. 2. *εν πασιν αναλαβοντες*, cum Vulg.

EPIST. AD PHILIPP.

CAP. I.

ει. MSS.

8. 2. *μαρτυς γαρ μοι εστιν ὁ*, cum Vulg.
11. 1. *δικαιοσυνης δια Ιησου Χριστου*, cum Vulg.
14. 4. *αφοβως τον λογον λαλειν.*
23. 1. *πολλῳ γαρ κρεισσον.* MS. 1, *πολλῳ γαρ μαλλον κρεισσον.*
26. 2. *ὑμων περισσευσῃ εν.*

CAP. II.

4. 1. *ἑκαστος σκοπουντος, αλλα και τα ἑτερων.*
5. 1. *φρονειτε εν ὑμιν*, cum Vulg.
12. scribendum in Textu ut MSS. 8, (*ὑπηκουσατε, μη ὡς εν τῃ παρουσιᾳ μου μονον, αλλα νυν πολλῳ μαλλον,*) cum Vulg.
14. scribendum in Textu ut MSS. 8, (*χωρις γογγυσμων και διαλογισμων,*) cum Vulg.

Ver. MSS.

19. scribendum in Tex. ut MSS. 8, (*ἱνα κἀγω ευψυχω,*) cum Vulg.
26. 3. *παντας ὑμας ιδειν.*

CAP. III.

3. 1. *οἱ πνευματι Θεῳ λατρευοντες*, cum Vulg.
11. 2. *ει τὴν εξαναστασιν την εκ νεκρων*, cum Vulg.
12. scribendum in Textu ut MSS. 7, (*ὑπερ του Χριστου Ιησου,*) cum Vulg.
13. 5. *ουπω λογιζομαι κατειλ.*

CAP. IV.

3 scribendum in Tex. ut MSS. 8, (*ναι ερωτω και σε,*) cum Vulg.
13. 1. *εν τῳ ενδυναμουντι με. πλην*, cum Vulg.
23. 1. *Χριστου μετα του πνευματος ὑμων. αμην*, cum Vulg.

EPIST. AD COLOSS.

CAP. I.

Ver. MSS.
2. 4. *τοις εν Κολασσαις.*
7. scribendum in Textu ut MSS. 7 (*καθως και εμαθετε.*)
7. 1. *καθως εμαθετε.*
10. 5. *τη επιγνωσει του Θεου.*
12. 1. *τῳ καλεσαντι ἡμας.* MS. 1, *τῳ καλεσαντι και ἱκανωσαντι.*
14. scribendum in Tex. ut MSS. 8, (*την απολυτρωσιν δια του αἱματος αυτου, την αφεσιν,*) cum Vulg.
15. 1. *πρωτοτοκος της κτισεως.*
18. scribendum in Tex. ut MSS. 8 (*και αυτος εστιν ἡ κεφαλη.*)
20. scribendum in Textu ut MSS.8 (*αποκαταλλαξαι τα παντα.*)
26. 2. *γενεων, ὁ νυν εφανερωθη.*
27. corrigendum in Tex. Regia mendum, et legendum (*του μυστηριου τουτου*) ut MSS. 8.
18. scribendum in Tex. ut MSS. 8, (*και διδασκοντες παντα ανθρωπον ἐν παση σοφια, ἱνα παραστησωμεν παντα ανθρωπον τελειον εν Χριστῳ Ιησου,*) cum Vulg.

CAP. II.

Ver. MSS.
2. 1. *συμβιβασθεντες,* cum Vulg.
2. 1. *του Θεου και Πατρος του Χριστου.*
11. 1. *εν τη απεκδυσει του σωματος της σαρκος,* cum Vulg
13. 1. *συνεζωοποιησεν συν αυτῳ,* cum Vulg.
15. 1. *θριαμβευσας αυτας εν.*
21. scribendum in Textu ut MSS. 8, (*μη ἁψη, μηδε γευση, μηδε θιγης,*) cum Vulg.

CAP. III.

13. 1. *και ὁ Κυριος εχαρισατο,* cum Vulg.
15. 1. *και ἡ ειρηνη του Χριστου,* cum Vulg.
16. 1. *εν ταις καρδιαις ὑμων τῳ Θεῳ,* cum Vulg.
18. 6. *τοις ιδιοις ανδρασιν.*
21. 1. *οἱ πατερες μη παροργιζετε τα.*
24. scribendum in Textu ut MSS. 8, (*ειδοτες, ὁτι απο Κυριου,*) cum Vulg.
24. 5. *ληψεσθε την ανταποδοσιν.*

CAP. IV.

1. 1. *Κυριον εν ουρανῳ,* cum Vulg.
3. scribendum in Textu ut MSS. 8, (*ανοιξη ημιν θυραν,*) cum Vulg.
12. 1. *τελειοι και πεπληροφορημενοι*

EPIST. I. AD THESSALON.

CAP. I.

Ver. MSS.
7. 1. *τυπον πασι,* cum Vulg.
7. scribendum in Tex. ut MSS. 5, (*και εν τη Αχαϊα,*) cum Vulg.

CAP. II.

8. scribendum in Textu ut MSS. 5, (*αγαπητοι ἡμιν,*) cum Vulg.
12. 3. *εις το περιπατειν ὑμας.*
15. 1. *ανθρωποις εναντιουμενων,* cum Vulg.
20. scribendum in Textu ut MSS. 8 (*ἡ δοξα ἡμων και ἡ χαρα.*)

CAP. III.

3. 1. *του μηδενα σαινεσθαι,* cum Vulg.

CAP. IV.

Ver. MSS.
1. 2. *ἱνα καθως παρελαβετε, &c., περισσευητε μαλλον*
9. 1. *ου χρειαν εχομεν γραφειν,* cum Vulg.
11. 2. *ταις χερσιν ὑμων,* cum Vulg.
13. 2. *περι των κοιμωμενων.*
18. 1. *εν τοις λογοις τουτοις του Πνευματος.*

CAP. V.

1. 2. *παντες γαρ ὑμεις υἱοι φωτος,* cum Vulg.
15. 1. *διωκετε εις αλληλους και εις,* cum Vulg.
21. scribendum in Tex. ut MSS. 5, (*παντα δε δοκιμαζετε,*) cum Vulg.
24. scribendum in Tex. ut MSS. 7, (*ὁς και ποιησει αδελφοι προσευχεσθε,*) cum Vulg.

EPIST. II. AD THESSALON.

CAP. I.

Ver. MSS.
8. 1. *εν φλογι πυρος,* cum Vulg.

CAP. II.

2. 2. *ἡ ἡμερα του Κυριου,* cum Vulg.

Ver. MSS.
4. 3. *του Θεου καθισαι.*
16. scribendum in Tex. ut MSS. 8, (*και δους παρακλησιν αιωνιαν,*) cum Vulg.

CAP. III.

4. 1. *και εποιησατε και ποιησετε.*

EPIST. I. AD TIM.

CAP. I.

Ver. MSS.
1. 3. *κατ' επιταγην Θεου Σωτηρος ἡμων, και Κυριου Ιησου Χριστου.*
1. 2. *κατ' επιταγην του Σωτηρος ἡμων Θεου και.*
2 2. *απο Θεου Πατρος, και Χριστου Ιησου του,* cum Vulg.
9. scribendum in Tex. ut MSS. 6 (*πατραλοιαις και μητραλοιαις.*)
12. scribendum in Tex. ut MSS. 7, (*τῳ ενδυναμωσαντι με Χριστῳ Ιησου,*) cum Vulg.

Ver. MSS.
16. scribendum in Textu ut MSS. 7, (*πρωτῳ εν δειξηται,*) cum Vulg.

CAP. II.

5. scribendum in Tex. ut MSS. 4, (*ανθρωπος Χριστος Ιησους,*) cum Vulg.
9. scribendum in Tex. ut MSS. 7, (*μη εν πλεγμασιν, ἡ Χρυσῳ,*) cum Vulg

CAP. III.

12. 1. *τεκνων καλων.*

VARIÆ LECTIONES.

CAP. IV.

Ver. MSS.

6. 1. *και τη καλη διδασκαλια, ἡ,* cum Vulg.
16. 1. *προσεχε σεαυτῳ και τη,* cum Vulg.

CAP. V.

4 scribendum in Tex. ut MSS. 5, (*τουτο γαρ εστιν αποδεκτον,*) cum Vulg.

Ver. MSS.

14. scribendum in Tex. ut MSS. 6 (*βουλομαι δε νεωτερας γαμειν.*)
14. 2. *βουλομαι ουν νεωτερας,* cum Vulg.

CAP. VI.

12. 3. *εις ἡν και εκληθης, και.*
16. scribendum in Tex. ut MSS. 7, (*ᾧ τιμη και κρατος,*) cum Vulg.

EPIST. II. AD TIM.

CAP. I.

Ver. MSS.

4. scribendum in Tex. ut MSS. 6 (*ινα χαρας πληρωθω.*)

CAP. II.

4. 1. *ενωπιον του Θεου.*

CAP. III.

9 scribendum in Tex. ut MSS. 6, (*αλλ' ου προκοψουσιν ἐπι πλειον,*) cum Vulg.

Ver. MSS.

14. 2. *εν οἱς εμαθες και οἱς επιστευθης,* cum Vulg.
16. 1. *θεοπνευστος εστιν ωφελιμος,* cum Vulg.
17. scribendum in Textu ut MSS. 5, (*εξηρτισμενος,*) cum Vulg.

CAP. IV.

13. 2. *μαλιστα δε τας μεμβρανας,* cum Vulg.
19. scribendum in Textu ut MSS. 5, (*Πρισκαν και Ακυλαν,*) cum Vulg.

EPIST. AD TIT.

CAP. I.

Ver. MSS.

10. 2. *εισι γαρ πολλοι ανυποτακτοι.*

EPIST. AD PHILEM.

Ver. MSS.

6. 5. *εν επιγνωσει παντος αγαθου.*
7. scribendum in Textu ut MSS. 7 (*χαριν γαρ εχομεν.*)
7. 1. *χαραν γαρ εχομεν,* cum Vulg.

Ver. MSS.

11. 1. *νυνι δε και σοι και εμοι ευχρ.,* cum Vulg.
23. scribendum in Textu ut MSS. 6, (*ὁ συν αιχμαλωτος μου εν Χριστῳ Ιησου,*) cum Vulg.

EPIST. AD HEBR.

CAP. I.

Ver. MSS.

2. scribendum in Tex. ut MSS. 7, (*επ' εσχατου των ἡμερων,*) cum Vulg.
3. scribendum in Tex. ut MSS. 8, (*εν δεξια της μεγαλωσυνης,*) cum Vulg.

CAP. II.

7. 7. desunt hæc verba (*και κατεστησας αυτον επι τα εργα των χειρων σου.*)

CAP. III.

10. scribendum in Tex. ut MSS. 8 (*και ειπον, αει.*)

CAP. IV.

2. scribendum in Textu ut MSS. 8, (*καθαπερ κακεινοι,*) cum Vulg.
7. 2. *καθως προειρηκεν, σημερον, εαν.*
8 corrigendum in Textu ut legunt MSS. 8, (*μετα ταυτα ἡμερας,*) cum Vulg.

CAP. V.

4 4. *αλλ' ὁ καλουμενος ὑπο του Θεου,* cum Vulg.
12 1. *γαλακτος, ου στερεας τροφης,* cum Vulg.

CAP. VI.

7. 2. *τον επ' αυτην πολλακις.*

CAP. VII.

Ver. MSS.

1. apponendus articulus in Tex. ut MSS. 8 (*τον Θεου του ὑψιστου.*)
17. 2. *μαρτυρειται γαρ.*
25. legendum in Tex. ut MSS. 8 (*εις το εντυγχανειν ὑπερ αυτων.*)
27. 1. *ἑαυτον προσενεγκας.*

CAP. VIII.

6. scribendum in Tex. ut MSS. 7, (*τετευχε λειτουργιας, ὁσῳ και κρειττονος,*) cum Vulg.
11. scribendum in Tex. ut legunt MSS. 5, (*ἑκαστος τον πλησιον αὐτου, και ἑκαστος,*) cum Vulg.
12. 1. *και των ἁμαρτιων αυτων ου μη μνησθω ετι,* cum Vulg.

CAP. IX.

1. 2. *ειχε μεν ουν ἡ πρωτη σκηνη.*
1. 2. *ειχε μεν ουν ἡ πρωτη δικαιωματα.*
1. 1. *ειχε μεν ουν ἡ πρωτη διαθηκη.*
8. emendandum in Tex., et legendum (*μηπω πεφανερωσθαι*) ut MSS. 8.
9. scribendum in Textu ut MSS. 8, (*εις τον καιρον τον ενεστηκοτα,*) cum Vulg.
11. 1. *των γενομενων αγαθων.*

Ver. MSS.
14. 4. ὁς δια Πνευματος Ἁγιου, cum Vulg.
19. corrigendum in Textu cum artic., (παντι τῳ λαῳ,) ut MSS. 8.
25. 2. εις τα ἁγια των ἁγιων κατ' ενιαυτον.
28. 2. απεκδεχομενοις δια πιστεως εις Σωτηριαν.

CAP. X.

2. 1. επει κἀν επαυσαντο.
9. scribendum in Textu ut MSS. 7, (του ποιησαι ὁ Θεος το θελημα σου. αναιρει το,) cum Vulg.
10. 1. εσμεν δια της προσφορας, cum Vulg.
17. 3. ὑστερον λεγει. και των ἁμαρτιων, και των.
18. scribendum in Textu ut MSS. 8, (ὁπου δε αφεσις τουτων,) cum Vulg.
23. 1. της πιστεως ακλινη.
25. 1. την συναγωγην ἑαυτων, cum Vulg.
34. 3. εν ἑαυτοις κρειττονα.
39. scribendum in Textu ut MSS. 8, (εις περιποιησιν ψυχης,) cum Vulg.

CAP. XI.

4. 1. ετι λαλει, cum Vulg.
5. scribendum in Tex. ut MSS. 8 (διοτι μετεθηκεν.)
8. scribendum in Tex. ut MSS. 8 (εξελθειν εις τον τοπον.)

Ver. MSS.
9. scribendum in Textu ut MSS. 8, (πιστει παρῳκησεν εις γην της,) cum Vulg.
11. 6. και αυτη Σαρρα δυναμιν εις.
29. 1. οἱ Αιγυπτιοι κατεποντισθησαν.
39. 1. τας επαγγελιας.

CAP. XII.

1. scribendum in Textu ut MSS. 8 (και την ευπεριστατον ἁμαρτιαν.)
2. 1. εν δεξιᾳ τε του Θεου.
3. scribendum in Textu ut MSS. 8, (αναλογισασθε γαρ τον,) cum Vulg.
7. 2. εις παιδειαν ὑπομενετε.
13. legendum in Tex. ut MSS. 8, (και τροχιας ορθας,) cum Vulg.
18. 1. και γνοφῳ, και ζοφῳ, και θυελλῃ.
25. 3. οἱ τον απ' ουρανων αποστρεφομενοι, cum Vulg.

CAP. XIII.

9. scribendum in Textu ut MSS. 7, (μη παραφερεσθε,) cum Vulg.
12. 1. εξω της πολεως επαθε.
14. corrigendum in Textu juxta MSS. 8, (αλλα την μελλουσαν επιζητουμεν,) cum Vulg.
21. addendum in Textu, ut legunt MSS. 7, (εις τους αιωνας των αιωνων. αμην,) cum Vulg

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JACOBI EPIST. CATHOL.

CAP. I.

Ver. MSS.
3. 1. το δοκιμιον ὑμων κατεργαζεται.
18. 1. απαρχην των αὐτου κτισματων.
19. 2. ιστε αδελφοι μου αγαπ., cum Vulg.
19. 1. εστω δε πας ανθρωπος, cum Vulg.
21. scribendum in Tex. ut MSS. 7 (εν πραὔτητι.)
23. 4. ακροατης νομου εστι.
25. 1. και παραμεινας, ουκ ακροατης.
26. 2. θρησκος ειναι, μη χαλιναγ., cum Vulg.

CAP. II.

4. scribendum in Textu ut MSS. 6, (ου διεκριθητε εν ἑαυτοις,) cum Vulg.
10. 1. ὁλον τον νομον τελεσει.
13. 4. ελεον κρισεως.
13. 1. κατακαυχαται δε ελεος, cum Vulg.
18. 1. δειξον μοι την πιστιν σου χωρις των εργων, κἀγω δειξω σοι εκ των εργων μου την πιστιν, cum Vulg.
24. 2. ὁρατε, ὁτι εξ, cum Vulg.

CAP. III.

2. 3. δυναμενος χαλιναγ.
5. 1. ιδου ἡλικον πυρ, cum Vulg.
6. 2 της αδικιας. ἡ γλωσσα καθισταται, cum Vulg.
10. scribendum in Textu ut MSS. 7, (ου χρη αδελφοι μου ταυτα,) cum Vulg.
12. 3 ὁυτως ουδε μια πηγη.
13. legendum in Tex. ut MSS. 5, (τις σοφος και επιστημων εν ὑμιν,) cum Vulg.

Ver. MSS.
17. scribendum in Textu ut MSS. 6, (ελεους και καρπων αγαθων,) cum Vulg.
18. scribendum in Tex. ut MSS. 8 (καρπος δε δικαιοσυνης.)

CAP. IV.

6. scribendum in Textu ut MSS. 8, (ὁ Θεος ὑπερηφανοις αντιτασσεται,) cum Vulg.
11. 2. αδελφου, η κρινων, cum Vulg.
12. 4. ὁ νομοθετης και κριτης ὁ δυναμ., cum Vulg.
12. 2. τις ει ὁ κρινων τον πλησιον; cum Vulg.
13. 2. σημερον η αυριον, cum Vulg.
14. 4. ατμις γαρ εστιν ἡ προς ολιγον φαινομενη.
14. 1. επειτα δε αφανιζομενη. MS. 1, ὑπειται και εφανιζ.

CAP. V.

4. scribendum in Tex. ut MSS. 8 (τας χωρας ὑμων, απεστερημενος.)
5. 1. εθρεψατε τας σαρκας ὑμων.
5. 1. ὑμων εν ἡμερᾳ σφαγης, cum Vulg.
10. scribendum in Textu ut MSS. 5 (αδελφοι της κακοπαθειας.)
10. scribendum in Textu ut MSS. 5, (εν τῳ ονοματι Κυριου,) cum Vulg.
14. scribendum in Tex. ut MSS. 8 (προσκαλεσασθω τους.)
15. 1. αφεθησονται αυτῳ, cum Vulg.
19. 2. αδελφοι μου, εαν τις, cum Vulg.
20. 2. σωσει την ψυχην αὐτου εκ θανατου.

PETRI EPIST. CATHOL. I.

CAP. I.

Ver. MSS.
11. scribendum in Tex. ut MSS. 8 (προμαρτυρομενον.)
12 2. ὑμας Πνευματι Ἁγιῳ, cum Vulg.
16. scribendum in Tex. ut MSS. 7 (ἁγιοι γινεσθε.)
16. 1. ἁγιοι εσεσθε, ὁτι, cum Vulg.
22. 2. της αληθειας εις φιλαδελφιαν.

CAP. II.

Ver. MSS.
24. 2. δοξα αυτης ὡς ανθος, cum Vulg.
2. scribendum in Tex. ut MSS. 7, (αυξηθητε εις σωτηριαν,) cum Vulg.
5. 5. εις ἱερατευμα ἁγιον.
6. scribendum in Textu ut MSS. 5 (διοτι περιεχει ἡ γραφη,) cum Vulg.

VARIÆ LECTIONES.

Ver. MSS.

8. 1. *απιστουντες, εις ὁ και*, cum Vulg.
9. 2. *τας αρετας εξαγγελλητε*, cum Vulg.
12. scribendum in Tex. ut MSS. 8, (*εν ᾧ καταλαλουσιν,*) cum Vulg.
16. scribendum in Tex. ut MSS. 8 (*αλλ' ὡς δουλοι Θεου.*)
17. scribendum in Tex. ut MSS. 8 (*την αδελφοτητα αγαπησατε.*)
19. 1. *τουτο γαρ χαρις παρα Θεῳ.*
19. 1. *ει δια συνειδησιν αγαθην ὑποφ.*
21. 5. *εις τουτο γαρ και εκληθητε.*
24. 2. *ου τῳ μωλωπι ιαθητε*, cum Vulg.

CAP. III.

6. 1. *ὑπηκουε τῳ Αβρααμ*, cum Vulg.
7. scribendum in Tex. ut MSS. 6, (*χαριτος ζωης,*) cum Vulg.
7. scribendum in Textu ut MSS. 5, (*εις το μη εγκοπτεσθαι,*) cum Vulg.
9. 1. *ἱνα ευλογιας κληρονομ.*
15. 1. *αλλα μετα πραΰτητος και φοβου*, cum Vulg.
16. 2. *τῃ αγαθῃ εν Χριστῳ αναστροφῃ.*
21. scribendum in Tex. ut MS. 1, (*ὁ αντιτυπον νυν,*) cum Vulg.
21 1. *δι' ὑδατος και ὑμας αντιτυπον νυν σωζει βαπτισμα.*

CAP. IV.

Ver. MSS.

1. scribendum in Textu ut MSS. 6 (*ὁτι ὁ παθων σαρκι.*)
1. 2. *ὁτι ὁ παθων εν σαρκι.*
1. 1. *πεπαυται ἁμαρτιαις.*
3. 3. *αρκετος γαρ ὁ παρεληλυθως*, cum Vulg.
8. scribendum in Tex. ut MSS. 8, (*καλυπτει πληθος,*) cum Vulg.
9. 1. *κατα ανθρωπον σαρκι.*
11. legendum in Tex. ut MSS. 6, (*ἡς χορηγει ὁ Θεος,*) cum Vulg.
14. 2. *ὁτι το της δοξης και δυναμεως και το του Θεου Πνευμα εφ' ὑμας αναπαυεται*, cum Vulg.
16. 2. *τον Θεον εν τῳ ονοματι τουτῳ*, cum Vulg.
19. 1. *εν αγαθοποϊαις*, cum Vulg.

CAP. V.

5. 1. *αλληλοις την ταπεινοφροσυνην*, cum Vulg.
5. legendum in Textu ut MSS. 8 (*εγκομβωσασθε.*)
8. scribendum in Textu ut MSS. 5, (*ὁτι ὁ αντιδ. κος ὑμων,*) cum Vulg.
8. 4. *περιερχεται ζητων*, cum Vulg.
8. 4. *τινα καταπιειν.*
12. 2. *εις ἡν στητε.*
14. 1. *εν φιληματι ἁγιῳ*, cum Vulg.

PETRI EPIST. CATHOL. II.

CAP. I.

Ver. MSS.

1. 5. *Συμεων Πετρος.*
5. 4. *και αυτο δε τουτο.*
10. 1. *σπουδασατε, ἱνα δια των καλων εργων βεβαιαν ὑμων την*, cum Vulg.
11 scribendum in Tex. ut MSS. 5, (*του Κυριου ἡμων και Σωτηρος Ιησου Χρ.,*) cum Vulg.
16. 1. *αλλ' αυτοπται γενηθεντες.*
21. 1. *ελαλησαν απο Θεου ανθρωποι.*

CAP. II.

2. 4. *δι' ἁς ἡ ὁδος της αληθειας.*
3. 5. *ου νυσταξει.*
4. 1. *εις κρισιν κολαζομενους τηρειν*, cum Vulg.
9. scribendum in Textu ut MSS. 5, (*εκ πειρασμου ῥυεσθαι,*) cum Vulg.
10. scribendum in Textu ut MSS. 8, (*και Κυριοτητος καταφρονουντας,*) cum Vulg.
13. 1. (*εντρυφωντες εν ταις αγαπαις αὐτων,*) cum Vulg.

Ver. MSS.

14. 1. *και ακαταπαυστου ἁμαρτιας*, cum Vulg.
15. 2. *Βαλααμ του Βεωρ.*
17. 2. *και ὁμιχλαι ὑπο λαιλαπος ελαυνομ.*
17. 3. *εις αιωνας τετηρηται.*
17. 1. *του σκοτους τετηρηται*, cum Vulg.
18. scribendum in Textu ut MSS. 5, (*σαρκος ασελγειας,*) cum Vulg.
18. 5. *τους οντως αποφυγοντας.* MS. 1, *αποφενγοντας*, cum Vulg.

CAP. III.

3. 2. *εν εμπαιγμονῃ εμπαικται*, cum Vulg.
5. 4. *και δι' ὑδατος συνεστωτα.*
10. scribendum in Textu ut MSS. 8 (*και στοιχεια καυσουμενα τηκεται.*)
10. impressi cum Vulg., *στοιχεια δε καυσουμενα λυθησονται.*
16. 2. *εν αἱς εστι δυσνοητα.*
18. scribendum in Textu ut MSS. 8, (*και νυν, και εις ἡμεραν αιωνος,*) cum Vulg.

JOHANNIS EPIST. CATHOL. I.

CAP. I.

Ver. MSS.

3. corrigendum in Textu ut legunt MSS. 8, (*απαγγελλομεν ὑμιν,*) cum Vulg.
3. 1. *και ἡ κοινωνια ἡ ἡμετερα*, cum Vulg
5. scribendum in Textu ut MSS. 7, (*και εστιν αὐτη ἡ ἁγγελια,*) cum Vulg.

CAP. II.

6. 2. *και αυτος περιπατειν*, cum Vulg.
7. 2. *αγαπητοι, ουκ εντολην καινην*, cum Vulg.
7. 2 *ὁν ηκουσατε· παλιν εντολην*, cum Vulg.
12. 3 *εργαψα ὑμιν παιδια.*
13. scribendum in Textu ut MSS. 8 (*ὁτι εγνωκατε τον Πατερα.*)
13. impressi cum Vulg., *ὁτι εγνωκατε τον απ' αρχης.*
13. vocem *γραφω* mutandum in *εργαψα*, juxta MSS. 8.
23. 2. *ουδε τον Πατερα εχει. ὁ ὁμολογων τον Υἱον, και τον Πατερα εχει. ὑμεις ὁ ηκουσατε*, cum Vulg.
27. 1. *απ' αυτου, μενετω εν ὑμιν*, cum Vulg.

Ver. MSS.

27. 1. *αλλ' ὡς το αυτο Πνευμα.*
27. 1. *αλλ' ὡς το αυτου χρισμα*, cum Vulg.
27. 2. *εδιδαξεν ὑμας, μενετε εν αυτῳ*, cum Vulg.
29. scribendum in Textu ut MSS. 5, (*εξ αυτου γεγενηται,*) cum Vulg.

CAP. III.

1. 2. *κληθωμεν και εσμεν.*
5. 2. *ἱνα τας ἁμαρτιας αρῃ.*
14. 1. *ὁ μη αγαπων μενει εν τῳ θανατῳ*, cum Vulg.
16. scribendum in Tex. ut MSS. 8 (*εν τουτῳ εγνωκαμεν την αγαπην, ὁτι εκεινος.*)
16. impressi cum Vulg., *την αγαπην του Θεου, ὁτι.*
17. scribendum in Textu ut MSS. 5, (*τα σπλαγχνα αὐτου απ' αυτου,*) cum Vulg.
23. 1. *ἱνα πιστευωμεν τῳ Υἱῳ αυτου Ιησου Χριστῳ.*
23. 2. *εντολην ἡμιν*, cum Vulg.
24. corrigendum in Textu ut MSS. 8, (*και αὐτος εν αὐτῳ. και εν,*) cum Vulg.

VARIÆ LECTIONES.

CAP. IV.

Ver.	MSS.	
3.		scribendum in Textu ut MSS. 8 (*και τουτο εστι το του Αντιχριστου.*)
6.	1.	*εν τουτῳ γινωσκομεν το πνευμα*, cum Vulg.
9.		scribendum in Textu ut MSS. 8 (*απεσταλκεν ὁ Θεος εις τον.*)
16.		scribendum in Tex. ut MSS. 6, (*και ὁ Θεος εν αυτῳ· εν τουτῳ,*) cum Vulg.
19.	1.	*ἡμεις αγαπωμεν τον Θεον, ὁτι ὁ Θεος πρωτος*, &c., cum Vulg.

CAP. V.

2.	1.	*και τας εντολας αυτου ποιωμεν*, cum Vulg.
6.	1.	*τις εστι δε ὁ νικων.*
6.		scribendum in Textu ut MSS. 8 (*αλλ' εν τῳ ὑδατι και τῳ αἱματι.*)
7.	8.	*ὁτι τρεις εισιν οἱ μαρτυρουντες, το πνευμα, και το ὑδωρ και το αἱμα· και οἱ τρεις εις το ἑν εισιν.* Ει.
7.	8.	Porro totus septimus versus hujus Capitis desideratur in 8 MSS. Cod. Græcis, scilicet, *ὁτι τρεις εισιν οἱ μαρτυρουντες εν τῳ ουρανῳ, ὁ Πατηρ, και ὁ Λογος, και το Ἁγιον Πνευμα· και οἱ τρεις εις το ἑν εισι.* Sed quia citatur a sanctis Patribus, tum ante Arianorum tempora a S. Cypriano, quem etiam citat Fulgentius, lib. Contra Arianos ad 10 objectiones eorumdem, libro de Unitate Ecclesiæ Catholicæ, his verbis, *Et iterum de Patre, et Filio, et Spiritu Sanctu, scriptum est, et hi tres unum sunt;* tum furente passim, et devastante omnia Arianorum hæresi, a Sancto Athanasio in opusculo, cui prænotatus est titulus, Disputatio cum Ario Nicææ habita; his verbis: *προς δε τουτοις πασιν Ιωαννης φασκει, Και οἱ τρεις το ἑν εισιν*, hoc est *Præter hæc omnia Johannes inquit; et hi tres unum sunt;* et sumit hæc verba ex. 7. non 8. versu, cum expresse agat de Consubstantialitate Trium Divinarum Personarum: idcirco versus integer in Textu Græco relictus est, juxta veritatem Lat. Vulg. editionis, et impressos etiam Codd. Græcos.
13.	2.	*ταυτα εγραψα ὑμιν, ἱνα ειδητε.*
20.		scribendum in Tex. ut MSS. 7 (*ἱνα γινωσκωμεν τον Αληθινον· και εσμεν.*)
20.	1.	*τον Αληθινον Θεον· και εσμεν.*
20.		scribendum in Tex. ut MSS. 8 (*και ἡ ζωη ἡ αιωνιος.*)

JOHANNIS EPIST. II.

Ver.	MSS.	
7.	3.	*εξηλθον εις τον κοσμον*, cum Vulg.
8	2.	*ἱνα μη απολεσητε ἁ ειργασασθε, αλλα μισθον πληρη απολαβητε*, cum Vulg.
12.	1.	*ελπιζω γαρ ελθειν προς ὑμας*, cum Vulg.
12.	1.	*ἱνα ἡ χαρα ὑμων*, cum Vulg.

JOHANNIS EPIST. III.

Ver.	MSS.	
4.		*μειζοτεραν ταυτης ουκ.*
5.	1.	*μισθον ποιεις, ὁ εαν.*
5.	2.	*και τουτο ξενους*, cum Vulg.
7.	1	*απο των εθνικων.*
10.		corrigendum in Textu ut legunt MSS. 8, (*υπο μνησω αυτου τα,*) cum Vulg.
12.	3.	*και οιδας ὁτι*, cum Vulg. MS. 1, *και οιδαμεν ὁτ.*
15.	1.	*ασπαζου τους αδελφους κατ'.*

JUDÆ EPIST. CATHOL.

Ver.	MSS.	
1.	2.	*Πατρι ηγαπημενοις*, cum Vulg.
3.	2.	*περι της κοινης ἡμων σωτηριας.*
3.		scribendum in Textu ut MSS. 8 (*τῃ ἁπαξ παραδοθεισῃ.*)
4.	3.	*και τον μονον Δεσποτην, και Κυριον ἡμων Ιησουν Χρ.*, cum Vulg.
4.	5.	*και τον μονον Δεσποτην, Θεον, και Κυριον ἡμ.*, &c.
5.	1.	*ειδοτας ἁπαξ τουτο, ὁτι.* MS. 1, *ειδοτας ἁπαξ παντα ὁτι Ιησους λαον*, cum Vulg.
9.	1.	*ὁτε Μιχαηλ ὁ αρχαγγελος τῳ διαβολῳ*, cum Vulg.
12.		scribendum in Textu ut MSS. 8, (*συνευωχουμενοι αφοβως,*) cum Vulg.
15.	1.	*και εξελεγξαι.*
15.	3.	*τους ασεβεις περι παντων*, cum Vulg.
18.	2.	*επ' εσχατου του χρονου ελευσονται εμπαικται*, cum Vulg.
22,23.	1.	*και ους μεν ελεγχετε διακρινομενους, ους δε σωζετε, εκ πυρος ἁρπ.*, cum Vulg.
23.	2.	addunt, *ους δε ελεειτε εν φοβῳ, μισουντες και*, cum Vulg.
25.	2.	*μονῳ Θεῳ Σωτηρι ἡμων δια Ιησου Χρ. Κυριου ἡμων δοξα και*, cum Vulg.
25.	1.	*δοξα και μεγαλοπρεπεια*, cum Vulg.

APOCALYPSIS,

Ex Collatione Codicum Manuscriptorum iv. *antiquorum.*

CAP. I.

Ver.	MSS.	
1.	1.	non legit verba hæc, (*και ἁτινα εισι, και ἁ χρη γενεσθαι μετα ταυτα,*) cum Vulg.
3.	1	*ὁ αναγινωσκων και ακουων τους*, cum Vulg.

CAP. II.

Ver.	MSS.	
1.		legendum in Tex. ut MSS. 4, (*τῳ αγγελῳ της εν Εφεσῳ εκκλησιας γραψον,*) cum Vulg.
7.	1.	*ὁ εστιν εν τῳ παραδεισῳ του Θεου μου*, cum Vulg

Ver. MSS.

9. 2. *εκ των λεγοντων Ιουδαιους ειναι*, cum Vulg.
15. 2. *των Νικολαϊτων ὁμοιως· μετανοησον ουν*, cum Vulg.
17. 1. *δωσω αυτῳ του μαννα του κεκρυμμενου*, cum Vulg.
17. scribendum in Tex. ut MSS. 4, (*ὁ ουδεις οιδεν, ει μη ὁ,*) cum Vulg.
20. 1. *αλλ' εχω κατα σου πολυ, ὁτι*, cum Vulg.
22. 1. *εκ των εργων αυτων*, cum Vulg.
25. 1. *αχρις οὑ ανοιξω.*

CAP. III.

4. 1. *οἱ ουκ εμολυναν*, cum Vulg.
7. 1. *και ουδεις κλεισει· και ὁ κλειων, και ουδεις ανοιξει.*
7. 1. *ὁ ανοιγων, και ουδεις κλεισει αυτην, ει μη ὁ ανοιγων· και κλειων, και ουδεις ανοιξει.*
12. scribendum in Tex. ut MSS. 4 (*και γραψω επ' αυτον το ονομα.*)
18. 2. *και μη φανερωθῃ ἡ αισχυνη*, cum Vulg.
18. 2. *και κολλουριον, ἱνα εγχρισῃ τους οφθαλ.*
20. 1. *την θυραν εισελευσομαι προς*, cum Vulg.

CAP. IV.

3. 1. *ὁρασις σμαραγδινων.*
4. 2. *και επι τους θρονους εικοσι τεσσαρας πρεσβυτερους*, cum Vulg.
6. scribendum in Textu ut MSS. 3 (*ὑαλινη.*)
7. 2. *εχον προσωπον ανθρωπου.*
8. 3. *λεγοντες, ἁγιος*, &c. MSS. 2, *ἁγιος, ἁγιος, ἁγιος*, Κυριος, cum Vulg.
10. scribendum in Tex. ut MSS. 4 (*και βαλουσι τους στεφανους.*)
11. scribendum in Textu ut MSS. 4 (*ησαν, και εκτισθησαν.*)

CAP. V.

2. 2 *εν φωνῃ μεγαλῃ.*
5. 2 *ὁ ανοιγων το βιβλιον, και τας ἑπτα.*
6. scribendum in Tex. ut MSS. 4 (*και ειδον εν μεσῳ του θρονου.*)
6. impressi cum Vulg. *και ειδον, και ιδου εν μεσῳ του θρονου.*
6. corrigendum in Tex. mendum, et legendum cum MSS. 4 (*ὡς εσφαγμενον.*)
7, 8. legendum in Tex. ut MSS. 4 (*επι του θρονου. και ὁτε ελαβε το βιβλιον.*)
10. scribendum in Tex. ut MSS. 3 (*και βασιλευσουσιν επι της γης.*)
13. 1. *και παντα τα εν αυτοις, παντας ηκουσα.*

CAP. VI.

1,2. 2. *ερχου, και ιδε. Και ιδου ἱππος λευκος.*
3,4. 1. *ερχου και ιδε. Και εξηλθεν αλλος ἱππος*, cum Vulg.
5. 2. *ερχου και ιδε. Και ιδου ἱππος μελας*, cum Vulg.
7, 8. 2. *ηκουσα του τεταρτου ζωου λεγοντος, Ερχου και ιδε. και ιδου ἱππος.*
8. 2. *και ὁ ᾅδης ηκολουθει αυτῳ*, cum Vulg.
9. 2. *τας ψυχας των εσφαγμενων*, cum Vulg.
11. scribendum in Tex. ut MSS. 4, (*και εδοθη αυτοις ἑκαστῳ στολη λευκη, και ερρεθη αυτοις, ἱνα αναπαυσωνται ετι χρονον, ἑως οὑ πληρωσωσι και οἱ,*) cum Vulg.
12 1. *και ειδον, ὁτε ηνοιξε την*, cum Vulg.

CAP. VII.

1. scribendum in Tex. ut MSS. 4 (*και μετα τουτο ειδον.*)
1. 2. *μητε επι τι δενδρον*, cum Vulg.
3. corrigendum in Textu ut legunt MSS. 5 (*μη αδικησητε.*)
9. 2. *ἑστωτας ενωπιον του θρονου.* mox, *περιβεβλημενους.*
9. scribendum in Tex. ut MSS. 4 (*και φοινικας εν ταις.*)
17. scribendum in Tex. ut MSS. 4 (*ποιμαινει αυτους, και ὁδηγει αυτους.*)
17. impressi cum Vulg., *ποιμανει αυτους, και ὁδηγησει αυτους.*

CAP. VIII.

Ver. MSS.

7. scribendum in Tex. ut MSS. 4, (*κατεκαη, και το τριτον των δενδρων κατεκαη, και πας χορτος*, cum Vulg.
12. 2. *το τριτον αυτων, και το τριτον αυτων μη φανῃ, ἡ ἡμερα, και ἡ νυξ ὁμοιως.*
13. 1. *και ειδον, και ηκουσα ἑνος αγγελου πετομενου, λεγοντος.*
13. 2. *φωνῃ μεγαλῃ*, Ουαι, &c., cum Vulg.

CAP. IX.

4. scribendum in Tex. ut MSS. 4 (*και ερρεθη αυταις.*)
5. scribendum in Textu ut MSS. 4 (*αλλ' ἱνα βασανισθωσι.*
5. impressi et Vulgata, *αλλ' ἱνα βασανισωσι.*
5. 3. *ὁταν παισῃ ανθρωπον.*
6. corrigendum in Tex. ut MSS. 2, (*ζητησουσιν οἱ ανθρωποι τον θανατον,*) cum Vulg.
7. scribendum in Tex. ut MSS. 4, (*ἡτοιμασμενοις εις,*) cum Vulg.
9. 2. *ἁρματων πολλων.*
10. 1. *και κεντρα εν ταις ουραις αυτων· εξουσιαν εχουσι*, cum Vulg.
12. 1. *ετι δυο ουαι. Και μετα ταυτα και ὁ ἑκτος αγγελος.*
14. 1. *εν τῳ ποταμῳ*, cum Vulg.
15. scribendum in Textu ut MSS. 4, (*εις την ὡραν, και εις την ἡμεραν, και μηνα,*) cum Vulg.

CAP. X.

1. scribendum in Tex. ut MSS. 4 (*και ἡ ιρις επι.*)
4. 2. *βρονται· και μη αυτα γραψῃς*, cum Vulg.
7. 2. *και ετελεσθη το μυστηριον του Θεου, ὡς ευηγγελισεν τους.*
9. 2. *λεγων αυτῳ, δουναι μοι το βιβλιον*, cum Vulg.

CAP. XI.

1. 2. non legunt illas voces, (*και εἱστηκει ὁ αγγελος,*) cum Vulg.
2. 2. *εκβαλε εξω, και μη αυτην μετρησῃς.*
5. 1. *και ειτις αυτους θελει αποκτειναι, ουτως δει αυτον.*
8. 1. *εασει επι της πλατειας της πολ.*

CAP. XII.

10 2. *ὁτι εβληθη ὁ κατηγορος.*
11. 1. *της μαρτυριας αυτου*, cum Vulg.

CAP. XIII.

7. 2. *επι πασαν φυλην, και λαον, και γλωσσαν, και*, cum Vulg.
15. scribendum in Tex. ut MSS. 4, (*και ποιησῃ ὁσοι αν μη προσκυνησωσι τῃ εικονι,*) cum Vulg.
17. 3. *το χαραγμα, το ονομα του θηριου.*
17. 1. *το χαραγμα του θηριου, ἡ τον αριθμον.*

CAP. XIV.

1. 2. *και ειδον, και ιδου το αρνιον.*
1. 2. *και μετ' αυτου αριθμος ἑκατον.*
4. scribendum in Textu ut MSS. 4, (*ὁπου αν ὑπαγῃ,*) cum Vulg.
6. 3. *και ειδον αγγελον πετομενον.*
7. 2. *φοβηθητε τον Κυριον, και δοτε*, cum Vulg.
7. 2. *και προσκυνησατε αυτον τον ποιησαντα τον ουραν.*, cum Vulg.
8. 2. *ἡς πεποτικε παντα τα εθνη.*
9. 1. *και λαμβανει το χαραγμα.*
12. 2. *των ἁγιων εστιν, οἱ τηρουντες τας εντολας*, cum Vulg.
19. 2. *εις την ληνον την μεγαλην του θυμου του.*

CAP. XV.

6. 2. *τας ἑπτα πληγας εκ του ναου, οἱ ησαν*, cum Vulg.
6. scribendum in Textu ut MSS. 4 (*λινον καθαρον, λαμπρον, και.*)
8. 2. *αἱ ἑπτα πληγαι των ἑπτα αγγελων*, cum Vulg.

CAP. XVI.

1. 2. *ὑπαγετε, και εκχεατε*, cum Vulg.
3. 2. *και πασα ψυχη απεθανεν.*

Ver MSS.

4. 2. *και ὁ τριτος εξεχεε*, cum Vulg.
4. 3. *και εις τας πηγας των ὑδατων*, cum Vulg.
7. scribendum in Textu ut MSS. 4 (*και ηκουσα του θυσιαστηριου λεγοντος.*)
7. impressi, *και ηκουσα εκ του θυσιαστηριου, λεγοντος.*
14. 2. *εισι γαρ πνευματα δαιμονιων*, cum Vulg.
16. 1. *μαγεδων.*
21. 1. *μεγαλη ταλαντιαια.*

CAP. XVII.

5. 2. *των πορνων και των βδελυγματων της.*
8. 1. *οἱ κατοικουντες την γην*, cum Vulg.
8. 1. *και ουκ εστι, και παρεστιν.*
11. 1. *και τουτο ογδοος εστι.*
17. 2. *αχρι τελεσθωσιν οἱ*, cum Vulg.

CAP. XVIII.

3. 2. *πεπωκασι παντα τα εθνη*, cum Vulg.
2. *και διπλωσατε τα διπλα, ὡς και αυτη, και κατα τα εργα αυτης.*

Ver. MSS.

7. 2. *βασανισμον και πενθος. ὁτι*, cum Vulg.
9. 2. *και κλαυσουσι, και πενθησουσιν επ' αυτη οἱ βασ*
17. 2. *και πας ὁ επι τοπων πλεων, και.*

CAP. XIX.

13. 2. *και κεκληται το ονομα αυτου.*

CAP. XX.

2. 2. *ὁς εστι διαβολος και Σατανας.*
4. 2. *μετα του Χριστου τα χιλια ετη.*

CAP. XXI.

12. 2. *ἁ εστιν ονοματα των δωδεκα φυλων*, cum Vulg.
20. scribendum in Tex. ut MSS. 3, (*ὁ ἑνδεκατος ὑακινθος,*) cum Vulg.

CAP. XXII.

1. 1. *ποταμον ὑδατος*, cum Vulg.
3. 1. *και παν καταθεμα ουκ εσται ετι*, cum Vulg.
7. 1. *και ιδου ερχομαι ταχυ· μακαριος*, cum Vulg.

GENERAL INDEX

TO THE

NOTES ON THE NEW TESTAMENT

N. B. *In principio* refers to the observations at the *beginning*, and *in fine* to those at the *end*, of the chapter.

Ab, one of the supreme officers in the Jewish sanhedrin, Matt. xx. 21; xxiii. 9.

Abba, import of this Syriac word, Mark xiv. 36. In what it differs from Abbi, *ibid.* Slaves were not permitted to use the term Abba in accosting their masters, Rom. viii. 15.

Abilene, a province of Syria, Luke iii. 1.

Abrech, אברך, probable conjecture relative to its import, Matt. iii., *in fine.*

Academics, a sect of Greek philosophers founded by the celebrated Plato, Acts xvii. 18.

Acanthus, or *Bear's-foot*, Pliny's account of the, Matt. xxvii. 29; Mark xv. 17. The acanthine crown, which the Jews in derision put on the head of our Lord, supposed by Michaelis and Bishop Pearce to have been formed of this herb, *ibid.*

Acanthus hicifolius, some account of this plant, Mark xv. 17.

Accusation of the criminal who was crucified affixed to the cross, Matt. xxvii. 37. Exhibition of our Lord's accusation in the Hebrew, Greek, and Latin, as it was probably written by the command of Pilate, *ibid.*; John xix. 19.

Accuser of the Israelites, an appellation of Satan exceedingly frequent in rabbinical writings, Rev. xii. 10.

Aceldama, a word not of Hebrew, but of Chaldaio-Syriac origin, Acts i. 19. Its import, *ibid.*

Achlus, αχλυς, a species of ophthalmia, Acts xiii. 11.

Acropolis, some account of the, Acts xvii. 15.

Acts of the Apostles, the first history of the Christian Church on record, Preface to the Acts. By whom written, *ibid.* General observations on this book of the sacred canon, Acts xxviii., *in fine.*

Adam, difference of import between אדם *Adam*, and אנוש *Enosh*, Heb. ii. 6.

Additions to the commonly received Greek text, Luke vi. 4; John vi. 56; Acts v. 17; x. 25; xi. 3; xvi. 35, 38; Heb. xi. 23, 31; Rev. viii. 7.

Adieu, its derivation and import, Acts xv. 29.

Adjuration, form of, according to Homer, used in the ratification of the covenant made between the Greeks and the Trojans, when the throats of the lambs were cut, and their blood poured out, Matt. xxvi. 28.

Admael, the angel of the earth, according to the rabbins, Rev. xvi. 5.

Adonai, אדני, the Jews always substitute this word for Jehovah, יהוה, whenever they meet with it in their reading of the law and the prophets, 2 Cor. xii. 4; Rev. xix. 12.

Adoption, nature of the act of, so frequent among the ancient Hebrews, Greeks, and Romans, Rom. viii. 15.

Adria, an ancient appellation for the Sicilian Sea, Acts xxvii. 17, 27.

Adulteresses, punishment of, among the ancient Germans, 1 Cor. xi. 5.

Adversary, the Greek word so rendered a forensic term, Matt. v. 25.

Æneas, Homer's description of the last office performed by this Trojan for his friend Pallas, Rom. ix., *in fine.*

Ænon, where situated, John iii. 23.

Æons of the Gnostics, some accounts of the, Preface to John.

Αερα δερειν, *to beat the air.* Kypke's observations on the three different ways in which the combatants in the ancient games were said *to beat the air*, 1 Cor. ix. 26.

Æschylus, citation of a passage of great sublimity relative to the Supreme Being, 1 Tim. vi. 15.

Æthiopic Version, Introduction to the Gospels and Acts, p. 17.

Affirmation of a Quaker in a court of judicature, thoughts concerning the, 2 Cor. i., *in fine.* Form of the affirmation as required by stat. 7 and 8 W. 3., cap. 34. § 1, *ibid.* Form of it as finally settled by 8 Geo. 2., c. 24. § 6, *ibid.*

Agabus, account of the famine foretold by this prophet, Matt. xxiv. 7; Acts xi. 28.

Αγαπαι, *Lovefeasts*, in use of the primitive Church till the middle of the fourth century, Jude 12. Lately revived among the Moravians and Methodists, *ibid.* At what times originally celebrated, *ibid.*

Αγαπαω, import of this word, John xxi. 15. In what it differs from φιλεω, *ibid.*

Αγαπη, definition of this word by the author of a MS. lexicon in the late French king's library, Matt. xxii. 37; 1 Cor. xiii. 1. Of what words supposed to be compounded, *ibid.*

Agdistis, an object of idolatrous worship among the ancient Galatæ, Preface to Galatians.

Αγενεαλογητος, *without descent*, in what sense this term is applied to Melchizedek, Heb. vii. 3.

Αγιαζω, an important meaning of this word pointed out, John xvii. 19.

ΑΓΝΩΣΤΩ ΘΕΩ, *To the Unknown God*, remarks upon this ancient inscription which St. Paul made the basis of his celebrated sermon at Athens, Acts xvii. 23. Citations from Lucian, Philostratus, Pausanias, Minutius Felix, and Tertullian, in which there is an allusion to the ancient heathen custom of dedicating altars to the unknown divinity, *ibid.*

Agony of our Lord in Gethsemane, thoughts concerning the cause of the, Luke xxii., *in fine.*

Αγοραιοι, definition of this word by Hesychius, Acts xvii. 5. Import of it among the rabbins when written in Chaldee characters, *ibid.*

Agree to ask, the original so translated, a beautiful metaphor from a number of musical instruments set to the same key, and playing the same tune, Matt. xviii. 19.

Αιμα, a frequent acceptation of this word in classic writers pointed out, Acts xvii. 26.

Αιων, inquiry into the proper meaning of this term, Matt. xxv. 46; 1 Cor. x. 11; 2 Cor. iv. 18; Heb. vii. 28. Whence derived, according to Aristotle, Matt. vi. 13; xxiv. 3; John xvii. 3; Acts iii. 21.

Aisar, עיכר, its import among the rabbins, Matt. x. 29.

ΑΙΣΙΟΝ, one of the six Ephesian characters, Acts xix. 19. Its import, according to Hesychius, *ibid.*

Ajaeeb al Makhlookat, description of a beautiful painting in this work, Acts ii. 3.

Alabaster-box, various conjectures concerning the import of the Greek word so translated, Mark xiv. 3.

Alcmæon, remarkable anecdote concerning, Luke vi. 38.

Alexandria, some account of this celebrated city of Egypt, Acts xviii. 24.

Αλεξικακος, *The Dispeller of Evil*, an epithet given by the ancient inhabitants of Malta to Hercules, Acts xxviii. 6.

Αλληλουϊα, the Hebrew words הללו יה *hallelu Yah*, in Greek characters, Rev. xix. 1. Its import, *ibid.* The ελελευ ϊη of the pæans a manifest corruption of *αλληλουϊα*, *ibid.*

Allegory, derivation and definition of this word, Gal. iv. 24. The rabbinical writings full of allegories, *ibid.* Examples from heathen writers, *ibid.* Dr. Lowth's account of the three species of allegory to be met with in the sacred writings, Gal. iv., *in fine.* The very injudicious method of allegorizing among Jews and Christians has been of great disservice to the cause of religion, Gal. iv. 24.

Almah, עלמה, its derivation and import, Matt. i. 23. This term, in its most obvious and literal acceptation, applicable to the mother of our Lord till she had brought forth her first-born Son, Matt. i. 23. The house of David could not fail till the *almah* or *virgin* had both conceived and brought forth her Son, *ibid.* The destruction of the Jewish polity and genealogical registers in the apostolic age an irrefragable demonstration that the miraculous conception spoken of by the prophet had already taken place, *ibid.* This great Offspring of Jehovah emphatically named from this circumstance, THE SON OF GOD, shown to be no other than Jesus the Christ, *ibid.*

Almsgiving, Pharisaic doctrine of the meritoriousness of, Matt. vi. 1.

Alpha and Omega, import of this phraseology, Rev. i. 8.

Αμαρτια, reference to a great number of passages in the Septuagint where חטאה or חטאת, *sin-offering*, is so translated, 2 Cor. v. 21.

Αμαρτωλος, *sinner*, a word signifying *a heathen* throughout the gospels, and in some other parts of the New Testament, Matt. ix. 10; Mark ii. 16; Luke vii. 37; xiii. 4; xv. 1; xxiv. 7; Gal. ii. 15.

Amen, its import, Matt. vi. 13; John x. 1. Whence derived according to some, Matt. vi. 13. This response considered by the ancient Jews of the highest authority and merit, 1 Cor. xiv. 16. The repetition of this word among the Jewish writers thought to be of equal import with the most solemn oath, John iii. 3; xxi. 25.

Amethyst, account of this precious stone, Rev. xxi. 20.

Amphipolis, a city of Macedonia, by whom built, and why so named, Acts xvii. 1.

Αναπληρουται, a very important meaning of this Greek word, which is generally overlooked, Matt. xiii. 14.

Αναστασις, and Εξαναστασις, in what these words probably differ in import, Phil. iii. 11.

Αναθεμα of the same import with the חרם *cherem* of the rabbins, Rom. ix. 3; 1 Cor. xvi. 22. See *Cherem.*

Ανηρ προφητης, a Hebraism for προφητης, according to some, Luke xxiv. 19. A more probable meaning of this phrase proposed, and illustrated by several examples from sacred and profane writers, *ibid.*

Ανηρ διψυχος, *the man of two souls*, import of this Hebraism, James i. 8.

Angari, the messengers or posts among the ancient Persians, Matt. v. 41. Their modern appellation, *ibid.*

Angel of death, how represented by the Jews, 1 Cor. xv. 55. Jewish fables concerning, Heb. ii. 14.

Angelic ministry, doctrine of, defended, Matt. xviii. 10.

Angels, strange opinions of the rabbins relative to the formation of, Heb. i. 7.

Anglo-Saxon Version, Introduction to the Gospels and Acts, p. 20.

Animals that had been employed for agricultural purposes not offered in sacrifice by the Hebrews, Greeks, Romans, nor Egyptians, Mark xi. 2.

Annihilation of the wicked, doctrine of the, considered, Matt. xxv. 46; xxvi. 24.

Anointing the head with oil, very frequent among the ancient Jews, Luke vii. 46.

Anointing the sick, a ceremony frequent among the ancient Jews, Mark vi. 13.

Anointing of our Lord, Bishop Newcome's account of the, Matt. xxv., *in fine.*

Antehieronymian Versions of the Scriptures, some account of the, Introduction to the Gospels and Acts, p. 19.

Anthologia, citation of a passage from the, in which the hen's affection for her brood is very beautifully described, Matt. xxiii. 27.

Ανθρωπινη ήμερα, a frequent import of this phrase, 1 Cor iv. 3.

Ανθρωπος, examples produced in which this word is apparently used as an expletive, Acts vii. 2. Derivation of this word, according to the best etymologists, 1 Pet. iii. 4.

Antichrist, who or what, in the apostolic sense of the word, 1 John ii. 18.

Αντιδικος, rendered *adversary*, a forensic term, Matt. v. 25.

Antinomianism, a very dangerous heresy, against which the Church of Christ should be always on its guard, Rom. iii., *in fine;* 1 Cor. iii. 15; Heb. iii. 1; James v., *in fine.*

Antioch, a city of Syria, by whom built, and where situated, Acts xi. 19. The disciples of our Lord first called Christians in this city, Acts xi. 26.

Antioch in Pisidia, analysis of St. Paul's sermon at this place, Acts xiii. 52.

Antioch, several cities of this name, Acts xiii. 14.

Antiochus Epiphanes, account of his defiling the temple, John x. 22.

Antipas, a martyr of the primitive Christian Church, very uncertain who, Rev. ii. 13. A work still extant, professing to give an account of this man, a most manifest forgery, Rev. ii. 13.

Antipatris, where situated, Acts xxiii. 31. Why so named, *ibid.* Anciently called Capharsaba; and supposed to be the same with the Capharsalama, or Capharsaluma, of the Apocrypha, *ibid.*

Antonia, description of the castle of, by Josephus, Acts xxi. 31. Built by John Hyrcanus, and was the royal residence of the Asmonean princes as long as they reigned in Jerusalem, *ibid.* Its original appellation, *ibid.*

Antoninus, (*Marcus*) very remarkable saying of this Roman emperor, when speaking of Nature, whom he addresses as God, Rom. xi. 35.

Απατωρ, αμητωρ, *without father, without mother*, shown to be a Jewish phrase, importing that the name of the father or mother was not entered in the public genealogical registers, Heb. vii. 3.

Απαυγασμα, synonymous with ήλιου φεγγος, according to Hesychius, Heb. i. 3. In what *απαυγασμα* differs in import from *αυγασμα*, *ibid.*

Αφεδρων, rendered *draught*, what it properly imports, Matt. xv. 17.

Apion, very fanciful reason given by this ancient grammarian why Homer commenced his Iliad with the word μηνιν, Rev. xiii. 18.

Apis, the white bull appointed to be sacrificed to this Egyptian idol must be without blemish, John vi. 27. Account by Herodotus of the curious mode adopted by the Egyptians of ascertaining whether the animal were proper for sacrifice, *ibid.*

Apocalypse, see *Revelation.*

Αποκρισις, inquiry into the import of this term, Luke ii. 47.

Αποκαθιστανειν, different acceptations of this word, Acts i. 6.

Apollonia, a city of Macedonia, Acts xvii. 1.

Apollos, remarkable that a Jew should have been so named, Acts xviii. 24. How this circumstance may be accounted for, *ibid.*

Apologies of the primitive Christians, brief account of the, 2 Tim. iv., *in fine.*

Apology, ancient and modern acceptations of this word, Acts xxii. 1; 2 Tim. iv. 16.

Apostasy, five degrees of, pointed out, Heb. iii. 12.

Apostasy of the latter times, Bishop Newton's observations on St. Paul's prophecy concerning the, 1 Tim. iv., *in fine.*

Apostle, derivation and import of this word, Matt. x. 2; Rom. i. 1. Αποστολοι, *apostles*, and κηρυκες, *heralds*, used synonymously by Herodotus, *ibid.* Essential to the character of an apostle that he had seen and conversed with Christ, 1 Cor. ix. 1; xv. 8.

Appeals to the emperor, ancient Roman laws respecting, Acts xxv. 11.

Appii Forum, a town about 52 miles from Rome, now called Cæsarilla de S. Maria, Acts xxviii. 15.

Arabic Versions, short account of the, Introduction to the Gospels and Acts, p. 16.

Arabon, ערבון, rendered *pledge*, inquiry into its import, 2 Cor. i. 22.

Araboth, ערבות, the seventh heaven, according to the rabbins, 2 Cor. xii. 2.

Araspes, very remarkable anecdote concerning, related by Xenophon, in his Life of Cyrus, Rom. vii. 20.

Aratus, St. Paul's citation from the phenomena of, in his celebrated sermon at Athens, Acts xvii. 28.

Archangel, this word not found in the sacred writings in the plural number, and why, Jude 9.

Αρχεσθαι, extensive import of this word in the sacred canon, John xiii. 5.

Archimedes, how this celebrated mathematician destroyed the Roman fleet, and thus prolonged for a short time the political existence of Syracuse, Acts xxviii. 12.

Architriclinus, original acceptation of this word, John ii. 8. What it afterward imported, *ibid.*

Areopagus, a hill not far from the Acropolis, where the supreme court of justice of the Athenians was held, one of the most sacred and reputable courts in the whole Gentile world, Acts xvii. 19. Poetic fiction from which this Athenian court obtained its name, *ibid.* Proverbial impartiality of the judges of the Areopagus, *ibid.* Time of their sitting, great solemnity of their deliberations, and their mode of giving decisions, *ibid.*

Arianism, probable origin of, Heb. i., *in fine.*

Aristides, the author of an Apology for the Christians, long since lost, 2 Tim. iv., *in fine.*

Αριστον, what among the Jews, Luke xi. 37; John xxi. 12. The legal hour of the *αριστον* on the Sabbath, according to Josephus, Luke xi. 37.

Armageddon, the original of this word variously formed, and variously translated, Rev. xvi. 16.

Armenian Version of the New Testament, account of the, Introduction to the Gospels and Acts, p. 18.

Armour, offensive and defensive, of the ancients, particular description of the, Eph. vi. 13.

Arms of the first inhabitants of the earth, as described by Lucretius, Eph. vi. 13.

Αρπαγμος, inquiry into the import of this term, Phil. ii. 6.

Αρρεν, why this appellation was given to the spirit of man, James i. 15.

Αρτεμων, improperly translated *mainsail*, Acts xxvii. 40.

As of the Romans, what, Matt. x. 29.

Asia, different acceptations of this word in ancient and modern writers, 1 Pet. i. 1.

Asiarchs, those to whom the regulation of the public games was intrusted, Acts xix. 31.

Asipatravana, what, Matt. viii. 12.

ΑΣΚΙΟΝ, an Ephesian character or amulet, Acts xix. 19. Its import, *ibid.*

Ασπις, the *clypeus* or *shield*, account of this species of defensive armour among the ancients, Eph. vi. 13.

Ass, speech of, to Balaam, as given in the Targums of Jonathan ben Uzziel and Jerusalem, 2 Pet. ii. 16.

Assarius, the twenty-fourth part of a silver penny, Mark xiii. 41.

Assos, a maritime town of Asia Minor, called also Apollonia, Acts xx. 13.

Astronomical phenomena very difficult to be accounted for upon natural principles, and strong evidences of the being and continual agency of God, Heb. xi., *in fine.*

Athenagoras, a Christian apologist of the second century, whose work is still extant, 2 Tim. iv., *in fine.*

Athenodorus, remarkable anecdote concerning, Matt. vi. 15.

Athenians, a people formerly grossly superstitious, Acts xvii. 16. Citations from Pausanius and Petronius in illustration of this circumstance, *ibid.* Passages from Demosthenes and Thucydides which concur in the statement of St. Luke that the Athenians spent their time in nothing else but either to tell or to hear some new thing, Acts xvii. 21. Foolish notion of the Athenians that they were *self-produced* finely ridiculed by Lucian, Acts xvii. 26. Observations on the religious disposition of the Athenians, Acts xvii., *in fine.*

Athens, a very celebrated city of antiquity, by whom founded, Acts xvii. 15. Its ancient appellation, *ibid.* On what account it obtained its present name, *ibid.* Now under the power of the Turks, who have turned the celebrated Parthenon into a mosque, *ibid.*

Atonement or *expiation of sin*, necessity of, inculcated throughout the Mosaic economy, Luke xviii. 13.

Αττικοι, *Attics*, in what they differed from Αττικισται, *Atticists*, Acts vi. 1.

Attraction, or *gravity*, thoughts on this astonishing influence, which has been lately demonstrated to pervade the material universe, Heb. xi., *in fine.*

Atush perest, or *worshipper of fire*, a name given by way of derision, in Mohammedan countries, to a Christian monk, Matt. ii. 1.

Αυγασμα, *see* Απαυγασμα.

Augustine, a Manichean till the thirty-second year of his age, Rom. xiii., *in fine.* History of his conversion to the faith of Christ, *ibid.*

Augustus, Cohort of, see *Cohort.*

Aune, an ancient king of Sweden, remarkable for having offered up to Woden his nine sons to obtain the prolongation of his life, Rom. ix., *in fine.*

Aurea Legenda, character of this papistical work, 1 Tim. iv. 7.

Aurichalcum, a famous factitious metal of antiquity, Rev. i. 15.

Auricular Confession, such as is prescribed by the Romish Church, cannot be supported by the precept of St. James relative to confession, James v. 16.

Aval, עול, different acceptations of this word, Matt. xi., *in fine.*

Avarice, observations on this vice, when covered with the veil of religion, Matt. xxi. 12; John vi., *in fine.*

Avatars, of the Hindoos, what, Acts xiv. 11.

Ave Maria, that this salutation was given in a dream or vision, as some have stated, highly improbable, Luke i. 28.

Αξινη, or *common battle-axe*, a sort of military weapon among the ancients, Eph. vi. 13.

Azotus of the New Testament the same with the *Ashdod* of the Old, Acts viii. 40.

Babbler, original acceptation of the Greek word so translated, Acts xvii. 18.

Babylonish captivity, enumeration of the classes of persons who returned from the, according to the Talmud, Matt. i. 8.

Bacchus, young women formerly scourged to death by the Spartans and Arcadians, in order to appease the wrath of this divinity, Rom. ix., *in fine.*

Backbone, singular opinion of the Jews respecting the lower joint of the, 1 Cor. xv. 44.

Backsliders, awful condition of, Heb. iii. 12; 2 Pet. i. 9.

Balaam, the Hebrew word בלעם *Balaam*, and the Greek word Νικολαος, Nicolaus, of the same import, Introduction to 2 Peter.

Bale, bishop of Ossory, account of this commentator, Preface to the Revelation.

Balls, thoughts on their ruinous tendency, Matt. xiv. 12.

Bambukholasi, see *Hierapolis.*

Band, σπειρα, cohort or regiment, see Acts x. 1.

Baptism, a rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges, John i. 25. How baptism was administered by the primitive Christians, Matt. iii. 6; xxviii. 19; Mark xvi., *in fine.* Copious extract from Dr. Lightfoot relative to the nature and importance of baptism, Mark xvi., *in fine.* Baptism of water not superseded by the baptism of the Holy Ghost. This clearly proved in the case of the first Gentile converts, all of whom had received the Holy Ghost *previously*

to their baptism by water, Acts x. 47, 48. The iteration of baptism, after it has been once essentially performed, a profanation of this sacred rite, Acts xix. 5.
Baptism of fire, strange trifling of the primitive professors of Christianity relative to the import of this phrase, Matt. iii. 11.
Baptismal registers in churches, origin of, Rev. iii. 5.
Bar, import of this Syriac word, Mark x. 46.
Barabbas, very remarkable reading in a Vatican manuscript relative to the name of this murderer, Matt. xxvii. 16.
Barbarian, *Barbarus*, Βαρβαρος, what anciently intended by this term, Acts xxviii. 2; Rom. i. 14. Its etymology, according to Bishop Pearce, *ibid.*
Barbarous nations, dreadful violence of their irruptions into the Roman dominions in the fifth century, as described by Drs. Mosheim and Robertson, Rev. xii. 15.
Barchochab, an impostor in the reign of Adrian, John iv. 29. On what account put to death, *ibid.*
Barley, considered a very mean fare in the east, John vi. 9. This illustrated by a quotation from Plutarch, *ibid.*
Barnabas, Chrysostom's conjecture why the Lycaonians took this Christian minister for a manifestation of their supreme divinity, Acts xiv. 12.
Bar Naphli, an appellation of the Messiah among the rabbins, Acts xv. 16.
Bartholomew, conjecture concerning the real name of this apostle, Matt. x. 4.
Βασιλευς των αιωνων, import of this remarkable apostolical expression, 1 Tim. i. 17.
Baskets and hay, why carried by the Jews when travelling in Gentile countries, Matt. xiv. 20. Quotations from Sidonius Apollinaris and Juvenal, in which there is allusion to this custom, *ibid.*
Bastard wheat, what, Matt. xiii. 25.
Bastinado, short account of the, by J. Antes, Heb. xi., *in fine.*
Bath, some account of this Hebrew measure of capacity, Luke xvi. 6.
Beating the air, see Αερα δερειν.
Βεβηλος, *profane*, whence derived, Heb. xii. 16. An epithet given by the ancient Greeks to any person or thing not consecrated to the gods, *ibid.*
Beelzebul, or *Beelzebub*, import of this word, Matt. x. 25. Dr. Lightfoot's very judicious observations, showing in what the horrid blasphemy of the Jews consisted when they gave the name of Beelzebul to our Lord, *ibid.*
Beith, בית, a frequent acceptation of this word, 2 Cor. v. 2.
Βελος, a word signifying any kind of military missile, Eph. vi. 16.
Benedictus, Wakefield's criticism on a remarkable expression in the, Luke i. 76.
Beneficiarii, among the Romans, who, Luke xxii. 5.
Bequests of lands, &c., to Churches or religious uses exceedingly common before the Reformation, Matt. xv. 5. A frequent form of these instruments, *ibid.*
Berea, a city of Macedonia, near Pella, Acts xvii. 10.
Berenge-arook, among the Hindoos, what, 1 Cor. vii., *in fine.*
Berenice, or *Bernice*, sister of Agrippa, character of, Acts xxv. 13.
Bethesda, why probably so named, John v. 2.
Beth-lehem, two cities of this name in the Promised Land, Matt. ii. 1. Derivation and import of the name, *ibid.* Appositeness of this appellation to the place of our Lord's birth, *ibid.*
Bethphagé, where situated, and why probably so named Matt. xxi. 1.
Bhargas, Sir William Jones' remarks upon this Hindoo word, John i. 9.
Bigotry, reflections on the spirit of, which is manifested by some professing Christians, Mark ix. 39; 2 Pet. i. 7.
Binding and loosing, a mode of expression frequently used by the Jews, Matt. xvi. 19. Its import, *ibid.* xviii. 18.
Birthday of a monarch either meant the day on which he was born, or on which he commenced his reign, Matt. xiv. 6.
Bishop, derivation and import of this word, 1 Tim. iii. 2. Fifteen qualifications of a Christian bishop, 1 Tim. iii. 2–7.
Bishop of Rome, Grenville Sharp's observations on the pretended supremacy of the, Luke ix., *in fine.*
Bismillahi Arrahmani Arraheemi, "In the name of the most merciful and compassionate God," a sentence in very frequent use among the Mohammedans in matters sacred and profane, Col. iv. 17.
Bithynia, boundaries of this ancient kingdom of Asia, 1 Pet. i. 1. Its various appellations, *ibid.* Now under the domination of the Turks, *ibid.*
Bituminous Salt, a species of salt generated at the lake Asphaltites, easily rendered vapid, Matt. v. 13.
Black Robes of Christian ministers, thoughts concerning the, Matt. xxviii. 3.
Βλασφημια, *blasphemy*, its import when used in reference to God, Matt. ix. 3; xv. 19; John x. 33; Acts vi. 11; 1 Cor. iv. 12; 2 Tim. iii. 2: when applied to man, *ibid.* Among the Jews all who heard a blasphemous speech were obliged to rend their clothes, and never to sew them up again, Matt. xxvi. 65.
Blasphemy against the Holy Ghost, inquiry into the meaning of this expression, Matt. xii. 31, 32. Dr. Lightfoot's vindication of this phrase and its context from a false gloss of some commentators by numerous citations from rabbinical writers, Matt. xii. 32.
Blessing, Jewish form of, before and after meat, Matt. xiv. 19; xxvi. 26. The Mohammedan form of, Matt. xxvi. 26.
Blindness, remarkable cure of, by Cheselden, John ix. 32.
Blood, the eating of, forbidden by the law of Moses, Acts xv., *in fine.*
Bloody sweat, instance of a, as related by De Thou, Luke xxii. 44.
Blotting out of the book of God, what meant by this phrase, Luke x. 20.
Boanerges, inquiry into the derivation of this word, Mark iii. 17. Why, in the opinion of some, this surname was given to the sons of Zebedee, *ibid.*
Board, account of the, borne by the criminal in China, to which the accusation is affixed, Matt. xxvii. 37.
Bohemian Version of the Scriptures, short account of the, Introduction to the Gospels and Acts, p. 18.
Boiga, copious extract relative to this serpent from Cepede's History of Oviparous Quadrupeds and Serpents, Matt. x. 16.
Boldon Book, account of the, Matt. xxi. 34; 1 Cor. vii., *in fine.*
Bood-dha, a name of the Deity among the Hindoos, Luke i. 68.
Borrowing and lending, Christian precept concerning, Matt. v. 42.
Bosc, (*Peter du*,) account of this French Protestant divine, 1 Cor. ii. 3.
Βοσκεω, in what this word differs in import from ποιμαινεω, John xxi. 15.
Bottles of the ancients ordinarily made of goat's skin, Matt. ix. 17; Luke v. 37.
Bounarbachi, a village on the site of which the ancient city of Troy is supposed to have stood, Acts xvi. 8.
Boxing match between Entellus and Dares, Virgil's description of the, 1 Cor. ix. 26.
Boyd, (*H. S.*,) observations by this Greek critic on two remarkable laws to which the Greek article is universally subjected, Eph. vi., *in fine.* The influence of these rules on certain passages in the Septuagint Version, and also in the New Testament, shown to be a very powerful auxiliary evidence in favour of an essential article of the Christian religion, *viz.*, the Divinity of Jesus Christ, *ibid.*
Boyle, anecdote relative to his great reverence for the name of God, 2 Cor. xii. 4.
Βραβευτης, the person who awarded the prize to the victor in the ancient Grecian games, 1 Cor. ix. 27.
Brahma, the Hindoo deity in his creative quality, Luke i. 68; John i. 14.
Branches of Supplication, Ικετηριας θαλλοι, import of this phrase as used by Herodian and others, Heb. v. 7.

Breaking of the bread, essential in the right administration of the Lord's Supper, Matt. xxvi. 26.
Bride, how long a woman was considered among the Jews to be a, after marriage, Matt. ix. 15.
British and Foreign Bible Society, great extent of its operations, Rev. xiv. 6.
Brute creation, doctrine of the restoration of the, to a state of happiness considered, Rom. viii., *in fine*. The sacred canon totally silent upon this subject, *ibid.* Several reasons produced to show that this doctrine is not destitute of probability, *ibid.*
Burying in towns, churches, and chapels, observations on the great impropriety of, Luke vii. 12.

Caduceus, the peculiar badge or ensign of the ancient heralds, Matt. iii., *in fine*. The Caduceus, or rod of Mercury, evidently borrowed from the Scripture account of the rod of Moses, Matt. iii., *in fine*.
Cæsar, remarkable saying of, respecting his mutinous soldiers, Tit. i. 16.
Cæsarea Philippi, where situated, Matt. xvi. 13. Its ancient names, *ibid.*
Caftans, among the Asiatics, what, Matt. xxii. 11. To refuse to accept or wear the caftan deemed the highest insult, *ibid.*
Caiaphas, the high priest, some account of, Matt. xxvi. 3.
Caius Caligula, remarkable saying of Tiberius Cæsar concerning, Luke iii. 1.
Calendar of the ancient Romans, in which are incorporated the festivals, &c., of the present Romish Church, Rom. xvi., *in fine*.
Calvary, the place of our Lord's crucifixion, why probably so named, Matt. xxvii. 33.
Camel passing through the eye of a needle, a proverbial form of expression among the ancients, Matt. xix. 24. Examples produced, *ibid.*
Cana of Galilee, its situation, John ii. 1.
Candace, Bruce's observations respecting the territory under the subjection of this queen, Acts viii. 27. Strabo's account of a queen of the Ethiopians of this name who reigned before the commencement of the Christian era, *ibid.* Candace a common name of the queens of Ethiopia, according to Pliny, *ibid.*
Candia, how the island of Crete obtained this appellation, Preface to Titus.
Candles, always lighted by the Jews at the commencement of their Sabbath, Luke xxiii. 54. Solemn precept to this effect, *ibid.*
Caoinan, particular description of this funeral solemnity of the Irish, Matt. ix. 32.
Capernaum, situation of this famous city of antiquity, Matt. iv. 13; John vi. 17.
Carabas, Philo's account of this man's being invested by the inhabitants of Alexandria with the mock ensigns of royalty in derision of Agrippa, whom Caligula had appointed tetrarch, Matt. xxvii. 29.
Carthaginian ambassadors, very humiliating manner of their supplicating the Romans for peace, as related by Polybius, Luke vii. 38.
Castor and Pollux, fable concerning, Acts xxviii. 11.
Catholic, reason given by Œcumenius why this epithet was given to the epistles of James, Peter, John, and Jude, Preface to James. A more probable conjecture proposed, *ibid.*
Cauponari bellum, import of this phrase, 2 Cor. ii. 17.
Cedron, situation of this very small rivulet, John xviii. 1.
Celibacy has no countenance in the sacred oracles, Heb. xiii. 4.
Cenchrea, situation of this sea-port, Acts xviii. 18; Rom. xvi. 1.
Census of the Romans, by whom instituted, Luke ii. 3. Account of its institution by Dionysius of Halicarnassus, *ibid.* In what a Roman census consisted, *ibid.* This census probably similar to that made in England in the reign of William the Conqueror, *ibid.*
Centaur, the name of a vessel mentioned by Virgil, Acts xxviii. 11.
Centurion, derivation and import of this word, Matt. xxvii. 54; Acts x. 1.
Certificate, form of the, among our Saxon ancestors, of a man's having purchased his own freedom, with an English translation. 1 Cor. vii., *in fine*. Form of the certificate of one having purchased the liberty of another, *ibid.* Form of the certificate of redemption in behalf of one departed, *ibid.* Form of the certificate of persons manumitted to be devoted to the service of God, *ibid.*
Chacham, one of the supreme officers in the Jewish sanhedrin, Matt. xx. 21.
Chalcedony, account of four species of this semipellucid gem, Rev. xxi. 19.
Χαλκος ηχων, *sounding brass*, a figure of speech for a *trumpet*, 1 Cor. xiii. 1. Citations from Homer and Virgil in illustration of this sense of the phrase, *ibid.*
Chanderaym, account of this Hindoo fast, Matt. ix., *in fine*.
Chappars, the posts or messengers of the Persian monarchs, Matt. v. 41. Have the royal authority for *pressing* horses, ships, and even men, to assist them in the business in which they are employed, *ibid.*
Charger, ancient acceptation of this word, Matt. xiv. 8.
Χαρις, twelve acceptations of this word in the Scriptures pointed out, Rom. i. 7.
Charity, inquiry into the derivation and original acceptation of this term, 1 Cor. xiii. 1.
Chazan, an officer in the Jewish synagogue, Matt. ix. 18.
Χειριδες, *gauntlets*, account of this species of defensive armour, Eph. vi. 13.
Cheirotonia, among the primitive Christians, what, Acts xiv. 23.
Chel, the wall that separated the court of Israel from the court of the Gentiles, Eph. ii. 14.
Χηρα, translated *widow*, probably sometimes used as the name of an office, 1 Tim. v. 10.
Cherem, translation of a form of the, from Buxtorf's Talmudical Lexicon, 1 Cor. xvi. 22.
Chief priests, among the Jews, who, Matt. ii. 4.
Child of God, who properly so called, Matt. v. 45.
Children, among the Jews, frequently employed in public acclamations, Matt. xxi. 16.
Children of the bridegroom, who, among the Jews, Matt. ix. 15.
Chimera, the name of a vessel mentioned by Virgil, Acts xxviii. 14.
Chios, an island famous in antiquity for its extraordinary wines, Acts xx. 15.
Χιτων, Bishop Pearce's observations on the import of this word, Luke vi. 29. In what it differed from the ιματιον, *ibid.*
Chonos, see *Konos*.
Chopping off the different members of the body seriatim, first the feet, then the legs, arms, and head, an ancient mode of punishment, still in use among the Chinese, Matt. xxiv. 50.
Chotham, חותם, a frequent sense of this word in rabbinical writings, Rom. iv. 11.
Χρεια, Bishop Pearce's remark on the import of this word, Luke x. 42.
Χρησθαι Κρητισμῳ, how these words came to import, *to deceive*, Tit. i. 11.
Chrestus, mentioned by Suetonius in his life of Claudius, very uncertain who, Acts xviii. 2.
Christ, of the same import with *Messiah*, Luke ii. 11. Should always have the demonstrative article prefixed, Matt. i. 16. The rectilinear ancestors of Jesus the Christ among the most illustrious of the human race, Matt. i. 1. The commonly received Greek text of Matthew, which contains an account of Christ's genealogy, most evidently defective, Matt. i. 11. This deficiency supplied, and the sacred text rendered perfectly consistent with itself, by means of a very important various reading which is supported by many manuscripts, *ibid.* List, in collateral columns, of the *three times* fourteen generations from Abraham to Christ, as corrected by these manuscripts, *ibid.* Considerations on the best mode of reconciling and explaining the accounts of the genealogy of our Lord, as given by Matthew and Luke, Luke iii., *in fine*. The three offices of *prophet*, *priest*, and *king*, never united except in the person of Christ, Matt. i. 1, 16. What probably gave the first idea to the ancient painters of representing Christ in the manger, with a glory surrounding his

head, Matt. ii. 9. Sturm's reflections on the *place* of Christ's nativity, Matt. ii., *in fine*. Thoughts on the temptation of Christ in the wilderness by a correspondent, Matt. iv., *in fine* Reflections on Christ's last journey to Jerusalem, a circumstance narrated by all the Evangelists, Matt xxi., *in fine*. Bishop Newcome's critical remarks on the anointing of Christ as recorded by Matthew, Mark, and John, Matt. xxvi., *in fine*. The question whether Christ ate the passover with his disciples before he suffered, largely considered, *ibid.* Inquiry into the *language* of Christ's exclamation on the cross, as related by Matthew and Mark, Matt. xxvii. 46. The doctrine of the two natures in Christ, the *human* and the *Divine*, the only ground on which the Scriptures which speak of him, either in the Old or New Testament, can be rationally explained, John xii. 34. Bishop Pearce's enumeration of the several appearances of Christ during the forty days which elapsed between his resurrection and ascension, John xxi. 14; Acts i. 3.

Christianity, observations on the manner of its propagation, Acts xviii., *in fine*.

Christians, remarks on the origin of this appellative of the disciples of the Lord, Acts xi., *in fine*.

Chronological Tables. Tables extending from A. M. 3999 to A. D. 100, in which the years of the reigns of contemporary kings and rulers are reduced to the years of thirteen different eras, to which are added the years of the principal ecclesiastical cycles, with other notations of time, Tables I. and II. at the end of Acts. Table of remarkable events from B. C. 6, to A. D. 100, in which the year of the world, the year from the building of Rome, and the year before or after the birth of Christ of each event, are carefully noted, Table III., at the end of Acts.

Chronus, a divinity of the Carthaginians, to whom they sacrificed many of their children, Rom. ix., *in fine*. Horrible mode in which these children were put to death, *ibid.*

Chrysolite, some account of this precious stone, Rev. xxi. 20.

Chrysoprasus, a variety of the chrysolite, Rev. xxi. 20.

Chrysostom, extract from his fifth homily, Περι Ακαταλητου, (translated by H. S. Boyd,) concerning the Divinity of Jesus Christ, Eph. vi., *in fine*.

Church, derivation of the word, Matt. xvi., *in fine*. Definition of the word according to the nineteenth article of the Church of England, *ibid.* What is implied in its construction and edification, Acts ix. 31. The cry of "*the Church is in danger*," by whom generally echoed, Acts xix., *in fine*.

Circulation of the blood in the animal system, probably not unknown to the great apostle of the Gentiles, Eph. iv. 16. Account of some wonderful phenomena in the animal system with which the circulation of the blood is accompanied, Heb. xi., *in fine*. Astonishing influence which angry or irritating language has on the circulation of the blood, James iii. 6.

Citizen, what constituted a, among the Jews, Matt. iv. 13.

Clauda, an island near Crete, now called Gozo, Acts xxvii. 18.

Claude's excellent remarks on the subjects treated of in the second chapter of Luke's Gospel, Luke ii., *in fine*.

Cleanthes, citation of a passage from this writer, in his hymn to Jupiter, almost in the same words with that which St. Paul most probably quoted from the Phenomena of Aratus in his celebrated sermon at Athens, Acts xvii. 28.

Clerke of Oxenford, Chaucer's character of the, 1 Tim. iii. 2.

Clitophon, remarkable saying of, on having received a letter from Leucippe, 1 Cor. ix. 22.

Clothed with a person, import of this Greek phraseology, illustrated by citations from Chrysostom, Dionysius of Halicarnassus, and Eusebius, Rom. xiii. 14; 1 Pet. v. 5.

Cloud, employed metaphorically by the ancients to denote *a great number*, Heb. xii. 1.

Clypeus, see Ασπις.

Cnidus, where situated, Acts xxvii. 7.

Coals of fire, heaping of, upon the head, a metaphor taken from smelting metals, Rom. xii. 20. Its import, *ibid.*

Cohort, among the Romans, what, Acts x. 1. Account of the Italian band or cohort, with an ancient inscription given by Gruter, relative to it, *ibid.* The cohort of Augustus mentioned by Suetonius, and its name found by Lipsius on an ancient marble, Acts xxvii. 1.

Colony, קלניא, Κολωνια, Jewish definition of this term, Acts xvi. 12.

Colosse, or *Colassa*, where formerly situated, Preface to Colossians. Brief sketch of its revolutions, *ibid.* The ancient city destroyed by an earthquake in the reign of Nero, *ibid.*

Colossians, Epistle to the, when written, Preface to the Epistle. Style of this apostolical letter, *ibid.*

Colossus of Rhodes, account of this very celebrated statue of antiquity, Acts xxi. 1.

Columella's advice to the ploughman respecting the use of the goad, Acts ix. 5.

Coming of Christ, various acceptations of this phrase in the sacred writings, Preface to the Second Epistle to the Thessalonians.

Coming in the name of another, import of this phrase as used by the rabbins, John v. 43.

Common swearing, ancient Jews notoriously guilty of, as shown by numerous extracts from their own writings, Matt. v. 37; James v. 12.

Compassion, its powerful effect upon the animal system, Matt. ix. 36.

Conclamatio, and *Conclamatum est*, what the Romans meant by these words when employed in their funeral solemnities, Matt. ix. 32.

Condemnation, apostolic doctrine of, John xx. 23.

Conscience, the question, "What is conscience?" largely considered, Heb. xiii., *in fine*.

Consolation of Israel, a name among the Jews for the Messiah, Luke ii. 25; Acts xiii. 15. Frequently used in the form of an oath, Luke ii. 25.

Constantia, see *Salamis*.

Constantine the Great, conversion of, and the amazing influence of this event on the whole Roman world, Rev. vi. 12–17; xii. 4, &c.

Conversation, very remarkable, between a white man and a negro, Mark x. 50.

Conversation, derivation and import of the original term thus translated, 2 Cor. i. 12.

Conversion of Saul of Tarsus, in the opinion of Lord Lyttleton, an illustrious proof of the truth of Christianity, Acts ix. 16.

Coos, an island of the Grecian archipelago, formerly famous for the worship of Esculapius and Juno, and for being the birthplace of Hippocrates and Appelles, Acts xxi. 1.

Coptic Version, Introduction to the Gospels and Acts, p. 18.

Cor, the largest measure of capacity among the Hebrews, whether for solids or liquids, Luke xvi. 7.

Corinth, a celebrated city, formerly the capital of all Achaia, or Peloponessus, Acts xviii. 1. Greatly celebrated for its statues of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c., Preface to the first Epistle to the Corinthians. Why this city was called by Cicero *Totius Lumen Græciæ*, "The Eye of all Greece," *ibid.* Corinth destroyed by the Romans under Mummius, *ibid.* Rebuilt by Julius Cæsar, and again became an important city, *ibid.* Now under the domination of the Turks, *ibid.*

Corinthians, in their pagan condition, excessively dissolute, public prostitution forming a considerable part of their religion, and the multiplication of prostitutes being a constant subject of prayer to their idols, Preface to the First Epistle to the Corinthians.

Corinthians, First Epistle to the, its authenticity demonstrated by Dr. Paley, Introduction to the Epistle. Analysis of this Epistle, Preface to the Epistle. The thirteenth chapter from an ancient manuscript, (containing the first English translation of it known to exist,) with all its peculiar orthography, points, and lines, 1 Cor. xiii. 1. General observations on this apostolic letter, 1 Cor. xvi., *in fine*.

Corinthians, Second Epistle to the, its authenticity de-

monstrated by Dr. Paley, Introduction to the Epistle. Substance of Dr. Lightfoot's observations relative to the date of this Epistle, *ibid.* Dr. Whitby's remarks upon the same point, Preface to the Epistle. General analysis of this apostolic letter, *ibid.*

Cornelius, remarks on the wonderful circumstances with which the conversion of this Roman centurion was accompanied, Acts x., *in fine.*

Cornelius Gallus, sentiment attributed to, very similar to a passage in the Apocalypse, Rev. ix. 6.

Courts of judicature among the Jews, Dr. Lightfoot's observations on the legal proceedings in the, Matt. v., *in fine.*

Covenants, inquiry into the practices of the ancients in the formation of, Matt. xxvi. 28.

Cranache's remarkable reply, when asked why he put no wound on either side of his figure of Christ crucified, John xix. 34.

Creare, "to create," several citations produced to show that the Romans employed this term when speaking of the appointment of magistrates, 1 Pet. ii. 13.

Creeshna, an incarnation of the Supreme Being, according to the theology of the ancient Hindoos, John i. 11, 14. Remarkable words of, as related in the Bhagvat Geeta, Matt. iii. 15; John i. 11, 14, xii. 26, xv. 5, 7.

Crete, sketch of the revolutions of this island from its first mention in history to the present time, Preface to Titus. Homer's description of its ancient condition, *ibid.* Various names by which it was formerly known, *ibid.* Now called Candia, *ibid.*

Criminal code published by Joseph II., late emperor of Germany, remarkable character of the, Matt. v. 21.

Criminals punished by the Jews at the times of the public festivals, Matt. xxvi. 5. A constant practice among the Romans to oblige criminals to bear their cross to the place of execution, Matt. xxvii. 32. This illustrated by a quotation from Plutarch, *ibid.* Raiment of the criminals claimed by the executioners both in ancient and modern times, Matt. xxvii. 34. Criminals frequently offered up in sacrifice to the gods, Rom. ix., *in fine.*

Crown of thorns, the Greek words so translated more probably mean *the acanthine crown*, or crown formed of the herb acanthus, Matt. xxvii. 29.

Crowns worn by the victors in the Olympic, Pythian, Nemean, and Isthmian games, of what constructed, 1 Cor. ix. 25.

Crucifixion, particular description of this very ancient mode of punishment, Matt. xxvii. 35. Formerly very common among the Syrians, Egyptians, Persians, Greeks, Romans, and the ancient Hindoos, *ibid.* Still in use among the Chinese, *ibid.* Crucifixion probably introduced among the Jews by the Romans, *ibid.* Considered the most shameful of all punishments, *ibid.* Citations from Horace, in which there is allusion to this punishment, *ibid.*

Cup, observations on the denial of the, to the laity by the Romanists in their administration of the Eucharist, Matt. xxvi. 27; 1 Cor. xi., *in fine.*

Cup of trembling, probably an allusion to the ancient method of taking off criminals by a cup of poison, Matt. xxvi. 39; Heb. ii. 9.

Cupid and Psyché, an ancient allegory by which marriage is happily illustrated, Matt. xix. 6. Particular description of the very beautiful allegorical representation of the marriage union on an antique gem representing the marriage of Cupid and Psyché, Matt. xix. 6.

Curtius, (*M.*) history of his devoting himself to death for the welfare of the Roman state, Rom. ix., *in fine.*

Cutting in two, an ancient mode of punishment, mentioned by sacred and profane writers, Matt. xxiv. 50.

Cutting off the hair, a sign of great distress, and practised on the death of near relatives, 1 Cor. xi. 5. Women, when reduced to a state of slavery, had their hair cut off, *ibid.*

Cycles, Ecclesiastical, account of some of the most remarkable, Preface to Matthew.

Cymbal, description of this ancient musical instrument, 1 Cor. xiii. 1. *Winged cymbal*, a periphrastical expression among the Hebrews for the Egyptian sistrum, *ibid.*

Cyrene, where situated, Acts ii. 10. When built, according to Eusebius, Acts xi. 20. Its present appellation, *ibid.*

Daily bread, see Επιουσιον.

Δαιμων, never used by the inspired writers in a good sense, Luke iv. 33. Remarkable passage in Herodotus in which this term is employed in a similar manner to that in the New Testament, Luke ix. 39. Distinction made by heathen writers between *δαιμων* and *θεος*, Acts xvii. 18.

Damascus, how it could be said to have been under the government of an Arabian king in the time of St. Paul, 2 Cor. xi. 32.

Damnameneus, ΔΑΜΝΑΜΕΝΕΥΣ, one of the six Ephesian characters, Acts xix. 19. Its import according to Hesychius, *ibid.*

Damordara, or *Darmadêvé*, the Indian god of virtue, Luke i. 68; John i. 14.

Darkness at the time of our Lord's crucifixion, observations concerning the, Matt. xxvii. 45. Citations from ancient writers in which it is supposed there is an allusion to this preternatural darkness, *ibid.*

David, in what sense those scriptures are to be understood which state David to have been *a man after God's own heart*, Acts xiii. 22.

Day, Jewish division of the, Matt. xxviii. 1.

Day of judgment, various acceptations of this phrase in the sacred canon, Matt. xi. 24.

Dayspring from the sky, *ανατολη εξ υψους*, Wakefield's criticism on this remarkable passage in the Benedictus, Luke i. 76. A more probable view of this portion of holy writ, Rev. vii. 2.

Deacon, the lowest ecclesiastical officer in the apostolic age, Matt. xx. 26. Account of the office of deacon in the Romish and English Churches, Acts vi. 4.

Dead, rabbinical notions relative to the mode in which God will raise the, 1 Cor. xv. 52.

Dead body, binding a, to a living man, (who was obliged to carry it about till the contagion from the putrid mass took away his life,) a mode of punishment among some ancient tyrants, Rom. vii. 24. Citation from Virgil, in which this punishment is painted in all its horrors, *ibid.* Remark of Servius on this passage in Virgil, *ibid.*

Death, three kinds of, mentioned in the Scriptures, John v. 25. Thoughts on all mankind having fallen under the empire of death through the original transgression, Rom. v., *in fine.* Beautiful personification of death by St. Paul, 1 Cor. xv. 54. The destruction of death predicted by Isaiah and Hosea necessarily implies the revivification of all that have ever been subjected to his empire; hence the doctrine of a GENERAL *resurrection*, 1 Cor. xv. 26, 54. How death is usually represented in ancient paintings, 1 Cor. xv. 55.

Death of Christ shown to be an *atonement*, or *expiation*, for the sins of the world, Rom. iv., *in fine.*

Debtors, Insolvent, see *Insolvent Debtors.*

Decapolis, where this country was situated, Matt. iv. 25. Why so named, *ibid.*

Decrees of God, thoughts concerning the nature of the, Acts i. 7.

Dedication, feast of the, why instituted, John x. 22. Time of its celebration, *ibid.*

Defensive armour of the ancients, particular description of the, Eph. vi. 13.

Δειπνον, *supper*, the principal meal among the ancient Jews, Greeks, and Romans, Luke xi. 37.

Δεισιδαιμονεστερος, probably used by St. Paul in a good sense, Acts xvii., *in fine.* Its derivation, *ibid.*

Δεισιδαιμονια, synonymous with *φοβοθεια*, according to Hesychius, Acts xvii., *in fine.* Definition by Suidas to the same import, *ibid.* This word similarly employed by Herodotus and Josephus, *ibid.* See also Acts xxv. 19.

Delaney, copious extract from this writer, respecting the unlawfulness of eating blood, Acts xv., *in fine.*

Demoniacs, the plain and obvious meaning of this term, Matt. iv. 24. Reason given by Dr. Lightfoot why Judea, in our Lord's time, abounded with demoniacs, Matt. viii. 16.

Demonism, notion of some that this was a vulgar error current in our Lord's time and in that of his apostles, considered, Matt. viii. 16, xii. 43; Mark ix. 25; Luke ix. 1; Acts xix. 12. Silly trifling of some commentators on the cases of demonism recorded by the evangelists, Matt. viii. 34; Mark v. 4, 9; Luke viii. 33; Acts viii. 7, xvi. 18.

Demons, material, of the Chaldaic philosophy, account of the, by Psellus, Luke viii. 31.

Denarius of the Romans, what, Matt. x. 29, xviii. 28, xx. 2; Luke x. 35; John vi. 7, xii. 5.

Devil, whence this word is derived, Matt. iv. 24. The name of this apostate spirit nearly the same in most European languages, *ibid.*

Διαβολος, *Devil*, not found in any part of the sacred writings in the plural number when speaking of evil spirits, and why, Matt. iv. 24; Jude 9. Derivation of the word, Matt. iv. 24, xiii. 19. This word sometimes imports a *calumniator*, *talebearer*, *whisperer*, or *backbiter*, Eph. iv. 27; 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. iii. 3.

Diana, temple of, at Ephesus, its former magnificence and dimensions, Acts xix. 24. Reduced to ashes by Erostrates on the same night in which Alexander the Great was born, *ibid.* Afterwards rebuilt and adorned, *ibid.* Now a Turkish mosque, *ibid.* Account of a beautiful representation of this temple on a medal engraved by Montfaucon, *ibid.* Medals of this description thought by some to be what is meant by the silver shrines which Demetrius made for Diana, *ibid.* These silver shrines more probably small portable representations of the temple of Diana, bought by strangers as matters of curiosity, and for purposes of devotion, *ibid.*

Diana of Ephesus, an ancient object of idolatry widely different from Diana the huntress, Acts xix. 27. General description of the statues of this goddess which still remain, *ibid.* Reasons for believing that, by the statue of the great goddess Diana, the pagans intended to represent "Nature full of varied creatures, and mother of all things," *ibid.*

Διαθηκη, derivation and import of this word, Preface to Matthew, p. 27. Dr. Macknight's observations, Heb. ix., *in fine.*

Didrachma, what, Matt. xvii. 24.

Didymus, import of this name, John xi. 16.

Dii Majores, among the Greeks and Romans, their number and names, Acts xix. 27.

Dii Manes, customary among the ancient heathens, in the time of any plague or public calamity, to sacrifice one of the lowest or most execrable of the people to these infernal gods, Rom. ix. 3.

Dii Minores, among the heathen, who, Acts xix. 27.

Δικαιοω, seven acceptations of this word in the New Testament pointed out, Rom. i. 17.

Δικαιοσυνη, ten acceptations of this word in the New Testament, Rom. i. 17.

Δικασται, why heathen judges were so named, 1 Cor. vi. 1.

Δικη, *Dikê*, *Justice*, personified by Hesiod, and represented as a goddess, Acts xxviii. 4. The ancient Maltese seem to have had a similar idea, *ibid.*

Διωκειν, rendered *to persecute*, a forensic term, Matt. v. 11.

Dionysian period, account of this very celebrated ecclesiastical cycle, Preface to Matthew, p. 34.

Dionysius the Areopagite, saying attributed to this man which is supposed to have an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 45.

Disciple, import of the original word so translated, Matt. v. 1, x. 24.

Discipline, absolute necessity of, in the Christian Church, 1 Cor. v., *in fine.*

Dispositions, four kinds of, as stated in the Midrash Hanaalam, James i. 19.

Divine inspiration, Dr. Whitby's observations on the various manners in which it was granted to the sacred writers, Introduction to the Gospels and Acts, § I.

Divinity of Christ demonstrated, Matt. xii. 6, 11, xv. 30, xviii. 20, xxviii. 18; Luke v. 21, xxii. 43; John i, 1, ii. 24, iii. 13, v. 8, 19, 20, 21-23, xviii. 6, xxi. 28; Acts vii. 59; Rom. ix. 5; Eph. iv. 7; Col. i. 16, 17, iii. 11; Tit. ii., *in fine;* Heb. i. 3, &c., *et in fine;* iii. 4; 2 Pet. i. 1; Rev. v. 13; xxii. 16.

Divorce, doctrines of the two great schools at Shammai and of Hillel respecting, Matt. xix. 3.

Divorcement, form of a bill of, among the Jews, Matt. v. 31; 1 Cor. vii. 10.

Dog, a sacred animal among the ancient Egyptians, Rom. i. 23.

Dogma, derivation and original import of this term, Acts xvi. 4.

Δοκεω, various acceptations of this word, Luke viii 18; 1 Cor. vii. 40, x. 12. Often an expletive, Luke viii. 18.

Dominus, a title refused by the emperors Augustus and Tiberius, Acts xxv. 26. Affected by some of the succeeding emperors, *ibid.* Celebrated saying of Tiberius relative to this title, *ibid.*

Doob, among the Hindoos a species of small salad, 1 Cor. vii., *in fine.* Its mystical import when employed in the ceremony of the manumission of a slave, *ibid.*

Door, metaphorical acceptation of this term among the rabbins, Rev. iii. 20.

Dorcas, import of this name, Acts ix. 36.

Δωρον, דורון, its different acceptations, Matt. v. 24.

Δορυ or *Lance*, account of this military weapon of the ancient Greeks, Eph. vi. 13.

Δοσις and Δωρημα, indifferently translated in our version *gift*, distinction between, James i., *in fine.*

Δουλεια and Λατρεια explained, see Rom. xii. 1.

Δουλος, inquiry into the import of this term, Rom. i. 1, vi. 16.

Doxology of the Lord's Prayer, rejected by Griesbach, Wetstein, and the most eminent Greek critics, Matt. vi. 13. Variously written in the manuscripts, *ibid.* Certainly very ancient, and probably genuine, *ibid.*

Drachma of the Greeks of about the same value as the Roman denarius, Luke xv. 8.

Drag-net, the proper meaning of σαγηνη, Matt. xiii. 47.

Dragon, when this military standard was introduced among the Romans, Rev. xii. 2. The standard, and the image of the dragon itself, of a *purple* or *red* colour, *ibid.*

Draught, see Αφεδρων.

Drawing nigh to God, a phrase of very frequent occurrence, in the sacred writings, whence it originated, Matt. xxvii. 6.

Dress, Rev. J. Wesley's remarks on, 1 Tim. ii., *in fine.*

Dropsy, why this disorder is so named, Luke xiv. 2.

Drowning with a great weight hung on the neck, an ancient mode of punishing criminals, Matt. xviii. 6; Luke xvii. 2.

Drusilla, wife of Felix, some account of, Acts xxiv. 24.

Dust, shaking off the, from the clothes or feet, what this symbolical action imported among the ancient Jews, Matt. x. 14; Acts xiii. 51.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, Acts xxii. 23.

Dying daily, citations from Philo, Libanius, and Livy, to show that this is an ancient form of speech for *continual exposure to a violent death*, 1 Cor. xv. 31.

Eagle, the, was the Roman ensign, Matt. xxiv. 28; Rev. xii. 12.

Ear, consecrated by the ancients to Memory, Matt. xvii. 14.

Earth, notions of the ancients respecting its origin and formation, 2 Pet. iii. 5. The earth's rotation round its axis the cause of the regular succession of day and night, Heb. xi., *in fine.* Its spheroidal figure, 2 Pet. iii. 5.

East, opinion predominant throughout the, about the time of our Lord's nativity, that some great personage would soon make his appearance for the deliverance of Israel, and obtain universal empire, Matt. ii. 3. Citations from Suetonius and Tacitus to this effect, *ibid.*

Easter, Christian, rules by which the time of this moveable festival is ascertained, Acts xii. 4.

East Indian ink, how made, Col. ii. 14. The whole of

it readily discharged from the paper by the application of a wet sponge, *ibid.*

Ecclesiastical works, alphabetical list of, referred to in the various readings quoted occasionally in these notes, with the times in which they are supposed to have been written, Introduction to the Gospels and Acts, pp. 25, 26.

Εχειν, citations from classical writers to show that this word, without the negative particle, is synonymous with *οἱ πλουσιοι, the rich*, and *vice versa*, Matt. xiii. 12.

Eclipse of the sun by the interposition of the moon, shown not to have been the cause of the darkness over the land of Judea at the time of our Lord's crucifixion, Matt. xxvii. 45.

Economy, *οικονομια*, definition of, by Dr. Macknight, Eph. i. 10.

Eden, its derivation and import, Luke xxiii. 43.

Εγγυος, *surety*, in what it differs from *μεσιτης, mediator*, Heb. vii., *in fine*.

Egypt, boundaries of this extensive country of Africa, Acts ii. 10.

Egyptian, Josephus's account of a commotion occasioned by an, in the apostolic age, Acts xxi. 38. Great discrepancy in the numbers stated by St. Luke and Josephus to have been assembled on this occasion, how accounted for by Dean Aldridge, *ibid.* Another mode of solving the difficulty, *ibid.*

Egyptians, formerly a settled belief among these people that their gods, in the likeness of men or animals, occasionally descended to the earth, and travelled through different provinces, to punish, reward, and protect, Acts xiv. 11.

Ει, *Thou art*, a word above the door of the ancient temple of Delphos, on which Plutarch has written an express treatise, 2 Tim. ii. 19.

Ειλικρινεια, and Ειλικρινης, derivation and import of these words, 2 Cor. i. 12.

Ειρηνη, nine acceptations of this word in the New Testament pointed out, Rom. i. 7.

Εις τον ουρανον, a Jewish phrase for *εις τον Θεον*, Luke xv. 18.

Εκχεω and Εκχυω, used in the Septuagint in a sacrificial sense, Matt. xxvi. 28.

Εκκλησια, this word, generally translated *church*, means an assembly of any kind, good or bad, lawful or unlawful, Acts xix. 32.

Ελαχιστοτερος, observations on this singular expression of St. Paul, Eph. iii. 8.

Eleazar, manner in which this Jew of the apostolic age is said to have ejected demons, as related by Josephus, Acts xix. 14.

Election and Reprobation, unconditional, doctrine of, considered, Rom. ix., *in fine;* 1 Thess. i. 4; Heb. iii. 10; 1 Pet. i. 2.

Electorates of the holy Roman empire, period of their institution involved in great uncertainty, Rev. xvii. 9. Their original number, *ibid.* Brief sketch of the very great influence of the sovereigns of these states before and at the period of the Reformation, *ibid.*

Ελεγχος, *demonstration*, logical definition of this word, Heb. xi. 1. Aristotle's definition, *ibid.*

Ελελευ ϊη, words with which the pæans, or hymns in honour of Apollo, commenced and terminated, a manifest corruption of the Hebrew הללו יה *hallelu Yah*, Rev. xix. 1.

Ελευθερος, translated *freeman*, properly imports *freedman*, 1 Cor. vii., *in fine*. Synonymous with *libertus* among the Romans, *ibid.*

Ηλικια, its import, Matt. vi. 27.

Elizabeth, import of this name, Luke i. 60.

Ἑλληνες, *Greeks*, very extensive meaning of this word among the ancient Jews, Mark vii. 26. In what Ἑλληνες, differs from Ἑλληνισται, Acts vi. 1.

Ellipsis, or *oval*, the figure of every planetary orbit hitherto discovered, Heb. xi., *in fine*.

Elymas, inquiry into the import of this name, Acts xiii. 8.

Ημερα often has the import of *judgment*, for which some examples are produced, 1 Cor. iv. 3.

Emerald, account of this precious stone, Rev. xxi. 19.

Emperors of Germany, great revolutions in the kind of power appertaining to the, from the ninth to the fourteenth century, Rev. xvii. 9.

Εμπλησθηναι sometimes imports *to be satisfied, to be gratified*, and *to enjoy*, Rom. xv. 24. Citations from Ælian, Maximus Tyrius, and Homer, in which this word is to be thus understood, *ibid.*

Enchus, Εγχυς, or *spear*, form of the, among the ancient Greeks, Eph. vi. 13.

Engrafting, mode of, among the Romans, according to Virgil, Rom. xi. 22.

Engraved stones, sometimes placed over the principal gates of cities and fortresses, in Mohammedan countries, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran, 2 Tim. ii., *in fine*.

Enigma attributed to Lactantius, Matt. xxiii. 33.

Ensigns, different sorts of, among the ancient Romans, Rev. xii. 14.

Entellus and *Dares*, Virgil's account of the boxing match between, 1 Cor. ix. 26.

Envy, beautiful personification of this vice by Ovid, with Addison's elegant and nervous translation, Rom. i. 29.

Εφεσια γραμματα, *Ephesian characters*, account of these amulets by Suidas, Hesychius, and Clemens Alexandrinus, Acts xix. 19.

Ephesians, very corrupt state of this people in the apostolic age, Eph. v. 7.

Ephesians, Epistle to the, demonstrated by Dr. Paley to be an authentic letter of St. Paul, Introduction to the Epistle, pp. 421–426. Consideration of the disputed point, whether this apostolical letter was written to the Ephesians or to the Laodiceans, Preface to the Epistle, pp. 427–429.

Ephesus, an ancient city of great celebrity, in which was the famous temple of Diana, Acts xviii. 19. Chandler's very impressive description of the ancient and modern condition of Ephesus, *ibid.* The illustrious title of *Neocorus* said to have been first assumed by this city, Acts xix. 35.

Ephraim, *Ephrem*, *Ephram*, or *Ephratha*, where situated, according to Jerome and Eusebius, John xi. 54.

Epicureans, a famous sect of ancient philosophers, Acts xvii. 18. Brief sketch of their doctrines, *ibid.* Why so named, *ibid.*

Epicurus, a celebrated Greek philosopher, when and where born, Acts xvii. 18.

Epimenides, an ancient Greek poet, a hexameter line from whom is cited by St. Paul, Tit. i. 12. Reputed a prophet by the Cretans, *ibid.* Citations to this effect from Plato, Diogenes Laertes, and Cicero, *ibid.*

Επιουσιον, a word which has greatly perplexed critics and commentators, Matt. vi. 11. Origen's conjecture concerning its origin, *ibid.* The interpretation of this word given by Theophylact the most probable of any, *ibid.* Wakefield's conjecture, *ibid.* To what custom this word has probably an allusion, according to Harmer, *ibid.*

Επισκοπος, *bishop*, its derivation, Acts i. 20. What the office of *επισκοπος* was in the primitive Christian Church, *ibid.*

Επιθυμεω, in what sense used by our Lord, Matt. v. 28.

Επιτροπος, various acceptations of this word, Luke viii. 3. What meant by this word in the rabbinical writings, when written in Chaldaic characters, *ibid.*

Equal areas in equal times, description of, a law to which every primary and secondary planet in the solar system is subjected, and probably every other body in the whole material universe, Heb. xi., *in fine*. This law the necessary consequence of a universal and continually operating influence diffused throughout nature, which philosophers term *gravity* or *attraction*, *ibid.*

Equinumeral verses of Leonidas of Alexandria, three curious examples from this poet, Rev. xiii. 18. Account given by Aulus Gellius, of equinumeral verses in the Iliad and Odyssey, *ibid.*

Eras of the world, short account of the Usherian, Alexandrian, Antiochian, and Constantinopolitan, Preface to Matthew, p. 4.

Eso, an object of idolatrous worship among the ancient Gauls, to whom human victims were offered, Rom. ix., *in fine*.

Εσοπτρου εν αινιγμασι, inquiry into the import of this remarkable expression of St. Paul, 1 Cor. xiii. 12.
Espousal, the, among the Jews, though the marriage had not been consummated, considered as binding on both sides, Matt. i. 18. A breach of this contract deemed a case of adultery, and punished as such, *ibid.* The contract could only be legally dissolved by a regular divorce, *ibid.*
Essenes, some account of this Jewish sect, Matt. xix. 12.
Eternal filiation of the Son of God, remarks on the doctrine of the, Luke i. 35; Acts xiii. 33; Heb. i., *in fine.*
Eternity of rewards and punishments, in a future state, shown to be a doctrine of Scripture, Matt. xxv. 46; xxvi. 24; Mark ix. 43–50; John iii. 36; 2 Thess. i. 9.
Eternity, beautiful saying of Plutarch relative to, 2 Pet. iii. 8.
Εθελω, in what sense this verb is frequently used in the Septuagint, Matt. xxvii. 43.
Eucharist, observations on the institution of the, Matt. xxvi. 26. Harmonized view of the account given of this ordinance in three gospels and one epistle, *ibid.*
Ευαγγελιον, *Gospel*, shown to signify the *reward* which the bringer of good tidings is entitled to receive, Preface to Matthew, pp. 30, 31. Other acceptations of this term, Preface to Matthew, p. 31.
Ενεργεσια, Dr. Macknight's observations on the meaning of this word, 1 Tim. vi. 2.
Euphorbus, death of, as related in the Iliad, cited to show how the ancient Greeks plaited and adorned their hair, 1 Tim. ii. 9.
Euripides, extract from the Alcestis of, very similar to a saying of St. Paul, 2 Tim. iv. 8.
Euroclydon, in the opinion of Dr. Shaw, one of those tempestuous winds now called *levanters*, Acts xxvii. 14. Derivation of the word, *ibid.*
Ever and ever, a very happy rendering of εις τους αιωνας, Matt. vi. 13.
Evermore, import of this term, Matt. vi. 13.
Evil, thoughts on the origin of, Matt. xiii. 36. Reflections on the mysterious permission of this principle in the world for so many ages, *ibid.*
Evil communications corrupt good manners, a saying of St. Paul which, it is generally supposed, he cited from Menander's lost comedy of Thais, 1 Cor. xv. 33. Quotations from Æschylus, Diodorus Siculus, and Theognis, of similar import, *ibid.*
Eunuchs, various kinds of, Matt. xix. 12.
Εξαναστασις, in what this word probably differs in import from αναστασις, Phil. iii. 11.
Excommunication, description of the three kinds of, among the Jews, the *niddui*, נדוי, the *cherem*, חרם, and the *shammatha*, שמתא, 1 Cor. xvi. 22.
Exorcisms very frequent in the primitive Church, Acts xix. 17. The name of Jesus was that alone used in the adjuration, *ibid.* The adjuration commonly made over the catechumens before they were admitted to baptism, *ibid.*
Exorcists among the Jews adjured by the name of Solomon, according to Josephus, Acts xix. 14. Exorcists a distinct class in the primitive Christian Church, Acts xix. 17.
Εξουσια, in what this word differs in import from δυναμις, Acts i. 8.
Εξουθενημενος, why this epithet was given to the lowest bench of justice among the Jews, 1 Cor. vi. 4.
Extreme Unction of the Romish Church shown to be widely different from the *anointing* mentioned by St. James, James v. 14.

Fables of the ancients, reasons for believing that some of these have arisen out of the names of ships, Acts xxviii. 11.
Faith, the GRACE by which it is produced, and the ACT of, demonstrated to be essentially distinct things, without the harmonious union of which no man ever was or ever can be saved, Eph. ii. 8.
Faith, *hope*, and *love*, observations on, in reference to a future world, 1 Cor. xiii., *in fine.*
Faithfulness of God, a favourite expression among the ancient Jews, 1 Cor. i. 9. Two anecdotes related by the rabbins in illustration of this attribute of the Divine nature, *ibid.*
Falarica, see *Phalarica.*
Fall, metaphorical import of this term, Rom. v., *in fine.*
Falling stars have been deemed by the common people an omen of evil times, Matt. xxiv. 29. Examples produced, *ibid.*
False Christs, some account of the, who appeared before the destruction of the Jewish polity by the Romans, Matt. xxiv. 5.
Famines, account of four, in the reign of Claudius the Roman emperor, Acts xi. 28.
Farewell, an old English form of expressing good wishes and good will, Acts xv. 29. Derivation of the word, *ibid.*
Farthing, a corruption of *fourthing*, Luke xxi. 2. Why so named, *ibid.*
Fasting, general observations on, Matt. ix., *in fine.* Considered by the Mohammedans as an essential part of piety, *ibid.*
Fasts of the Pharisees, many of them very superstitious, Matt. ix. 14. Particular description of the twelve kinds of fasts among the Hindoos, Matt. ix., *in fine.*
Father, curious note in a Bible published by Edmund Becke, relative to the title of *father* given to the pope, Matt. xxiii., *in fine.* The four things which, among the ancient Jews, every father was bound to do for his son, Mark vi. 3. He who acted a kind, instructing, and indulgent part to another, was styled the *father* of such a one, Rom. xvi. 13. This sense of the word illustrated by a citation from Terence, *ibid.*; 1 Cor. iv. 15.
Fearful portents that immediately preceded the destruction of Jerusalem by the Romans, Matt. xxiv. 7.
Feasts of Charity, in the primitive Christian Church, see Αγαπαι.
Felix, account of this Roman governor by Tacitus and Suetonius, Acts xxiii. 24.
Female dancers, the people of the East from time immemorial very extravagant in their testimony of respect to, Mark vi. 23. A remarkable example produced, *ibid.*
Feudal system, brief sketch of the, as it prevailed in Europe, before the Reformation, Rev. xvii. 9.
Final perseverance of the saints, doctrine of the, considered, John x. 28; Acts ii. 47, xi. 23; 1 Cor. x. 12; Heb. iii. 7, vi. 6.
First Cause, general definition of the Great, John iv. 24.
Flesh and blood, a Hebrew periphrasis for *man* in his present state of infirmity and decay, Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12.
Flux and reflux of the ocean, phenomena and cause of the, Heb. xi., *in fine.*
Fool, the original word so rendered, implied the highest enormity and most aggravated guilt, Matt. v. 22. How such an expression, opprobriously applied, was punished among the Gentoos, *ibid.*
Forehead consecrated by the ancients to Genius, Matt. xvii. 14.
Foreknowledge of God, observations on the, Acts ii., *in fine.*
Form of doctrine, the original words so rendered a figurative expression taken from the melting of metals. Rom. vi. 17.
Form of God, μορφη Θεου, substance of Dr. Whitby's observations on this remarkable expression of St. Paul, Phil. ii. 6.
Forms of government of the ancient Latins and Romans, enumeration of the, in their chronological order, Rev. xii. 3, xiii. 1, xvii. 10.
Foul, whence this word is probably derived, John iii. 20.
Four which have principality in this world, according to the rabbins, Rev. iv. 8.
Franks, a general appellation in Asiatic countries for the inhabitants of Europe, Acts xi. 20.
Free agency of man demonstrated, Eph. ii. 8; Phil. ii. 18.
Friend, Aristotle's very remarkable definition of a, Acts iv. 32.
Friend of the bridegroom, or *paranymph*, observations on the office of the, John iii., *in fine.*
Friendship, remarkable instances of, John xv. 13.

THREE pounds, eight ounces, troy weight, is the average weight of the brain of a male adult, and three pounds, four ounces, of a female. Cuvier's brain weighed four pounds, eleven ounces, four drams and thirty grains, troy weight. The brain of Dupuytren, the great French surgeon, weighed four pounds and ten ounces, troy weight. Mr. Webster's brain was next in size to the two last, and with these exceptions the largest of any man's who ever lived.

ELOQUENT EULOGY OF OUR NATIVE LAND.—The editor of the *Masonic Magazine*, C. W. Moore, Esq., of Boston, has just returned from a tour in Europe, full of heartfelt enthusiasm in admiration of his own country. As his friends in this city may like to know what he thinks of the Old World, we copy the following brief and eloquent extract from an article entitled "Our Visit to Europe," in the forthcoming number of his Magazine for December :—

"In our absence we have had an opportunity to see much of the *past;* much of the mouldering remains of other and distant times ; much of old castle ruins, of walled cities, of fortified towns ; much bearing the footprints of the ancient Romans, of the earlier Britons, and later Saxons ; much of ancient excellence in the fine and ornamental arts, in painting, in sculpture, in architecture—old cathedrals, and castles, and towers ; much of the matchless skill and genius of the Masonic Craft in ages living only in the record of history or the mists of tradition. And we have seen much of the *present;* much to excite our wonder, to gratify our taste, to enlist our sympathies ; much to admire, much to deplore ; much to mark the progress of civilization, of Christianity, of refinement ; and, alas ! much, also, to mar the beauty of the whole. We have seen the massive strength of England ; wandered through her overgrown cities, her green fields and fairy parks, her palaces, her halls of science, of art, of learning ; have seen her nobility and her beggars, her wealth and her poverty, her elements of strength and her evidences of decay. We have seen Ireland in her native richness and her social misery ; Wales in her tidy industry and picturesque scenery ; Scotland in her morality and thrift ; France in all her beauty, and luxury, and gilded licentiousness. We have seen much of the organization and social condition of European society ; of different nations under different forms of government ; of the achievements of modern art and science, and learning and skill ; much of the beauty and grandeur of nature, of rivers and lakes, and hills and valleys, made classical by historical association, or the magic charms of poetry and romance ; much of Alpine scenery, of lofty mountains, with their crests covered with eternal snows, and buried among the floating clouds of Heaven. We have seen all this, and more—more than at a single sitting we can call to remembrance, or have space to name ; and we have come back to our own native land, thankful that our lines were cast in no other, and in the firm conviction that in no country under the broad canopy of heaven have the whole people so much to thank God for as the people of these United States."—*Bunker Hill Aurora.*

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Frivolous questions, and the answers given to them, by the wisest and most reputable of the Jewish rabbins, Tit iii. 9.
Ful, whence this Saxon word is probably derived, John iii. 20.
Funeral banquets to commemorate the dead, and comfort the surviving relatives, common among the ancients, Matt. ix. 32.
Fur, how this Latin word has been applied by the ancient Romans, Tit. ii. 10.

Gadarenes, see *Gergasenes*.
Gaius, the Greek mode of writing the Roman name Caius, 3 John 1.
Galatæ or *Galatians*, the tribes into which these people were divided, with the number of their tetrarchies and cantons, according to Strabo and Pliny, Preface to Galatians. Religion and personal appearance of the ancient Galatæ, *ibid.*
Galatia, where situated, and why so named, Preface to Galatians. When reduced into the form of a Roman colony, *ibid.* Boundaries of Galatia, *ibid.* Under the Christian emperors divided into two provinces, Galatia Prima, and Galatia Secunda, *ibid.*
Galatians, authenticity of the Epistle to the, ably vindicated by Dr. Paley, Introduction to the Epistle. Inquiry into the date of this epistle, Preface to the Epistle. Synopsis of the arguments employed in this apostolic letter to prove the truth of the Christian religion, *ibid.* Observations on the great similarity between St. Paul's Epistle to the Galatians and his Epistle to the Romans, Gal. vi., *in fine.*
Galilee, its boundaries, Matt. iv. 3. Singular tradition among the ancient Jews that the Messiah should begin his ministry in this country, Matt. iv. 15.
Galilee, sea of, or *lake of Tiberias*, Jewish tradition relative to the right of fishing in this water, Matt. iv. 18.
Gall of bitterness, import of this Hebraism, Acts viii. 23.
Gallio, some account of this Roman deputy or proconsul, Acts xviii. 12. A passage in the life of this man generally misunderstood, Acts xviii. 17.
Gamaliel, some account of this very celebrated doctor of the law among the Pharisees, Acts v. 34.
Gaoler, among the Romans, responsible for his prisoner, under the same penalty to which the prisoner himself was exposed, Acts xvi. 27.
Garment, some account of the rough, of the ancient prophets, Heb. xi. 37.
Gate, its metaphorical acceptation among the Jews, Matt. viii. 14.
Gates of hell or *of Hades*, import of this figurative expression, Matt. xvi. 18.
Gaza, why so named, and where situated, Acts viii. 26.
Γη, a term by which the land of Judea is not unfrequently expressed, Luke ii. 1; Rev. ix. 7.
Gemarists, citation of very remarkable passages from the, in which open confession is made that the birth of the Messiah had taken place long before their times, Matt. ii. 5.
Gemoniæ Scalæ, a place at Rome where criminals were executed, Matt. xxvii. 33.
Γενεα, a general acceptation of this word in the evangelists, Matt. xi. 16, xii. 39, xxiii. 36, xxiv. 34; Mark xiii. 30.
Γενεαλογητος, he whose stock and descent is entered on record, Heb. vii. 3.
Genealogical tables of the Jews, thoughts on their total destruction in the apostolic age, 1 Tim. i. 4.
Genealogy of our Lord, considerations on the best mode of reconciling and explaining the, as given by St. Matthew and St. Luke, chiefly extracted from the Prolegomena of the Rev. Dr. Barrett's fac-simile of a fragment of the Gospel of St. Matthew, from a manuscript in Trinity college, Dublin, Luke iii., *in fine.*
General council, authority of a, declared at the synods of Constance and Basil to be superior to that of the pope, Rev. xvii. 9.
Gennesaret, where this country was situated, Mark vii. 53. Why possibly so named, *ibid.*
Gennesaret, lake of, its length and breadth, according to Josephus, Luke v. 1.
Gentile world, reflections on the dreadful state of the, as described by St. Paul, Rom. i., *in fine.*
Gentiles, citation from Virgil to show that in their sacrifices they fed on the slain beasts, and ate and drank in honour of the gods, 1 Cor. x. 21. General observations on the calling of the Gentiles, Rom. xvi., *in fine.*
George III., tribute of praise to the character and conduct of this British king, Rom. xiii. 1.
Gergasenes, *Gergesenes*, *Gerasenes*, *Gadarenes*, *Gergesians*, or *Gersedonians*, who, Matt. viii. 28.
Germany, very singular constitution of the late empire of, Rev. xvii. 9.
Γερρων, or Γερρα, the *gerron*, a species of shield first used by the Persians, Eph. vi. 13.
Gethsemane, a garden at the foot of the Mount of Olives, Matt. xxvi. 36. Conjecture concerning the derivation of the name, *ibid.*
Ghost, to GIVE UP *the*, an act properly attributable to Jesus Christ alone, Matt. xxvi. 50.
Gifts of the Holy Ghost, Dr. Lightfoot's remarks on these being thrice summed up by the apostle in his First Epistle to the Corinthians, 1 Cor. xii., *in fine.*
Gifts from Jove not to be despised, a proverbial expression among the heathens, 1 Tim. iv. 4.
Girding up of the loins, what meant by this phrase among the ancients, 1 Pet. i. 13.
Gleucus, Γλευκος, what, according to Hesychius and Suidas, Acts ii. 13.
Γλωσσοκομον, import of this word, as given by Pollux, in his Onomasticon, John xii. 6. What the Talmudists meant by this word, when written in Chaldaic characters, *ibid.*
Glories, round the heads of Chinese, Hindoo, and Christian saints, real or supposed, what intended to import, Acts ii. 3.
Glory, seven degrees of, according to the rabbins, 1 Cor. xv. 42.
Gnostic theology, some account of the, Preface to the Gospel of John; Preface to the First Epistle of John.
Goatherds represented by Homer as being so well acquainted with their own flocks, as easily to distinguish them, though intermixed with others, John x. 14.
God, proofs *á priori* and *á posteriori*, of the being of a, Heb. xi., *in fine.* A notion prevalent among the ancient Jews and heathens, that if any man saw God, or his representative angel, he must surely die, Luke v. 8.
God of this world, exceedingly likely that by this expression St. Paul means *the* TRUE *God*, 2 Cor. iv. 4. Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, entertained this opinion, *ibid.*
Gods, occasional appearing of, in the similitude of men, or *animals*, a notion entertained by the heathens, Acts xiv. 11, 15. Citations from Homer and Ovid to this effect, *ibid.*
Gods, carrying of the, to battle, customary among most nations, Acts vii. 43.
Gog, various conjectures concerning the person or people intended by this name, Rev. xx. 8.
Going to law, observations on this practice of some professing Christianity, Matt. v. 40; 1 Cor. vi., *passim.*
Gold, observations on the curious properties of, 1 Pet. i., *in fine.* Saying of a Scottish poet respecting the baleful effects of the love of gold, 1 Tim. v., *in fine.*
Gold coin, of the Great Mogul Shah Jean very circumstantially described, 2 Tim. ii., *in fine.*
Golden Bull of Charles IV., emperor of Germany, citation of a very remarkable passage from the, Rev. xiii. 6.
Golden chain of Jupiter, beautiful fable of the, with its most excellent moral, John xii. 32.
Golden chain of justice among the ancients, what, John xii. 32. Description of one belonging to Jehengeer Nameh, *ibid.*
Golgotha, the place of our Lord's crucifixion, why probably so named, Matt. xxvii. 32. The same with Calvary, *ibid.* Not unlikely that this was the place of public execution near Jerusalem similar to the Gemoniæ Scalæ at Rome, *ibid.*
Good news, when unexpected, its general effect upon the animal system, Matt. xxviii. 8.

Gospel, inquiry into the derivation and import of this word, Preface to Matthew. Dr. Whitby's enumeration of the particulars in which the superiority of the Gospel dispensation over the law consists, 2 Cor. iii., *in fine*.
Gospel of the Infancy, character of this apocryphal work, Matt. ii. 13.
Gospels, harmonized Tables of Contents of the, by Dr. Marsh, John xxi., *in fine*.
Gothic Version of the New Testament, some account of the, Introduction to the Gospels and Acts.
Grace, see Χαρις.
Grace before and after meat, see *Blessing*.
Grain of wheat, death of the, what implied by this phrase, John xii. 24. A most philosophical verity beautifully illustrative of the resurrection of the body, *ibid.*; 1 Cor. xv. 36.
Great fish that swallowed up Jonah, strange trifling of ancient and modern commentators relative to this subject, Matt. xii. 40.
Gravitation, remarks on this wonderful influence which is diffused throughout the material universe, Heb. xi., *in fine*. Two remarkable laws that necessarily result from this all-pervading and continued energy, and from which its existence has been demonstrated, *ibid.*
Grecian armies, customary with the, before engagement to offer prayers to the gods for their success, Eph. vi. 18.
Grecian games of antiquity, general observations on the, 1 Cor. ix., *in fine*.
Greece, why the Roman deputy in this country was named the proconsul of Achaia, Acts xviii. 12.
Greek article, H. S. Boyd's observations on a very remarkable rule to which it is universally subjected, Eph. vi., *in fine*. This rule illustrated by a vast variety of citations from the New Testament; and also from Chrysostom, Gregory Nazianzen, Basil, Lucian, Xenophon, Æschylus, Heliodorus, Methodius, Justin Martyr, Sophocles, Eusebius, Theodoret, Irenæus, Ignatius, and Cantacuzen, *ibid.* Remarks by the same Greek critic on another law to which this article is subjected, Heb. i., *in fine*. This rule illustrated by several examples, *ibid.*
Greeks, this appellative not unfrequently synonymous with *Gentile*, Acts xi., 20.
Gregory, (*Josiah*) remarkable saying of this illiterate collier of Somersetshire, 1 Cor. xiii. 1.
Gregory VII., (surnamed *Hildebrand*,) ambitious character of this pontiff, Rev. xiii. 15.
Guardian angels, opinions of the Jews and Romanists concerning, Acts xii. 15.
Γυμνος, *naked*, often signifies the absence of the upper garment only, John xxi. 7. Some examples produced, *ibid.*

Hades, whence derived, and its import, Matt. xi. 23; Acts ii. 27.
Hades, beautiful personification of, 1 Cor. xv. 55.
Hadley's Hindostan Dialogues, citation from, in illustration of our Lord's parable of the unjust steward, Luke xvi. 7.
Hagiographa, what books of Holy Writ were known among the Jews by this name, Luke xxiv. 44.
Hail of God, import of this Hebraism, Luke vi. 12.
Hair of the ancient Grecian and Roman women often crisped and curled in the most variegated and complex manner, 1 Tim. ii. 9; 1 Pet. iii. 3.
Happy man, Virgil's definition of a, Matt. v. 3.
Happy are the dead, a proverb of frequent occurrence in the Greek and Roman poets, Rev. xiv. 13. Two examples produced, *ibid.*
Harmosyni, a sort of magistrates among the Lacedæmonians, 2 Cor. xi. 2. The nature of their employment, *ibid.*
Hastati, who, among the Romans, Matt. viii. 9.
Hatem Taï Nameh, very instructive anecdote from the, 1 Thess. iv. 12.
Heads of married and single women, how distinguished in monuments of antiquity, 1 Pet. iii. 3.
Health, description of, by Maximus Tyrius, Heb. iv. 2.
Heathen, state of the, who have no opportunity of knowing how to escape from their corruption and misery, Rom. v., *in fine*.
Heathenism, brief sketch of the rapid decline of, in the Roman world, in the fourth century, Rev. xii. 9.
Heathen names, great impropriety of the use of, in Christian countries, Acts xxviii. 11.
Heathens, when about to perform some very sacred rites, were accustomed to command the irreligious to keep at a distance, 1 Tim. i. 9. Citations from Orpheus and Virgil in illustration of this circumstance, *ibid.*
Heavens, seven in number, according to the rabbins, 2 Cor. xii. 2. Their names, *ibid.* The number of heavens that can be legitimately deduced from the sacred records are only *three*, *ibid.* Their names, *ibid.*
Hebrew Scriptures, how divided by the ancient Jews. Matt. xvii. 9; Luke xxiv. 44.
Hebrews, *Epistle to the*, Dr. Lardner's inquiry to whom it was written; in what language, by whom, and the time and place of writing it, Introduction to the Epistle. Mr. Thomas Oliver's observations relative to the *occasion* and *design* of this epistle, *ibid.* This letter by far the most important and useful of all the apostolic writings, Preface to Hebrews. General plan and analysis of this epistle, *ibid.*
Hebron, where situated, Luke i. 39.
Hell, whence derived, and what it now imports, Matt. xi. 23. This place or state of torment as described by two of our greatest poets, Matt. viii. 12.
Hellenists, who, Acts vi. 1, xi. 20.
Hen, citation from the Anthologia, in which the strong affection of this animal for her brood is very beautifully described, Matt. xxiii. 37.
Henry IV., remarkable passage in the life of this emperor of Germany, Rev. xiii. 15.
Herald, copious disquisition concerning the office of, among the ancients, Matt. iii., *in fine*. Various conjectures respecting the derivation of the word, *ibid.* The herald acts an important part in all heroic history, *ibid.*
Herbert, advice of, respecting the spirit in which religious disputation should be always conducted, Rom. xv., *in fine.*; James iii. 14.
Hercules, worshipped by the ancient Maltese, to whom they gave the epithet of Αλεξικακος, Acts xxviii. 6.
Heresy, ancient and modern acceptations of this word, Acts v. 17, xxiv. 5, 14.
Hermes, his very reverential epithets of the Supreme Governor of heaven and earth, 2 Cor. xii. 4.
Herod Agrippa, very tragical end of, as related by St. Luke and Josephus, Acts xii. 21.
Herodians, account of this Jewish sect, Matt. xvi. 1.
Herodotus, citation of a very remarkable passage of this author respecting demonism, Luke ix. 39.
Herods, list of the family of the, with their genealogy, Matt. ii. 1.
Hiceteria, a branch of olive, rolled round with wool, which suppliants were accustomed to deposit in some place, or to carry in their hands, Heb. v. 7.
Hiera picra, Ἱερα πικρα, some account of this modern quack medicine, Eph. iv. 31.
Hierapolis, a town of Phrygia, famous for its hot baths, now called *Bambukholasi*, Col. ii. 1.
Hillel of the Jews, what, Matt. xxvi. 30.
Hindoos, great hospitality of, to travellers, Matt. x. 42. Citation of a beautiful passage from their ancient scriptures, John i. 9.
Hinnom, *valley of the son of*, the rites of Moloch said to have been performed here, Matt. v. 22.
History, derivation and original import of this word, Gal. i. 18.
Holiness unto the Lord, observations on this inscription, upon the high priest's forehead, 2 Tim. ii. 19.
Holy Ghost, *sin against the*, Matt. xii. 31, 50; Acts v. 3.
Holy Roman empire, why the late Germanic empire was so named, according to Leibnitz, Rev. xiii. 1.
Holy sepulchre at Jerusalem, account of the destruction of the, in 1808, John xix., *in fine*.
Homage, eastern modes of, Matt. ii. 2.
Hope, comparison of, to *an anchor*, frequent in ancient heathen writers, Heb. vi. 19.
Horace, epistle of, to Tiberius, in behalf of Septimius,

exhibiting a fine model of recommending a friend to the attention of a great man, Philem. 17. Successful issue of this letter of Horace, Philem., *in fine*.
Horn, Bruce's description of that worn by the Abyssinian chiefs, Luke i. 69. Horn filled with various fruits, the emblem of abundance among the ancients, *ibid.*
Horus, why the heathen god Apollo was represented with, Luke i. 69. Horns frequently blown by the derveeshes when any thing is given to them, in honour of the donor, Matt. vi. 2.
Hosanna, and *Hosanna Rabba*, import of these terms, Matt. xxi. 9; John vii. 2.
Hospitality, observations on the duty of, Heb. xiii., *in fine*.
Hot iron, conscience seared with a, to what custom the apostle alluded when he used this expression, 1 Tim. iv. 2. A saying of Claudian very similar to this of St. Paul, *ibid.*
Hours, Jewish day divided into, John i. 39. The ancients divided the time from sunrise to sunset into twelve *equal parts* or *hours*, which were longer or shorter according to the different seasons of the year, John i. 39, xi. 9.
Houses in the East, how generally constructed, Mark ii. 4.
Human prudence, in what it generally consists, 1 Cor. iv., *in fine*.
Human victims offered, on extraordinary occasions, by almost all nations to their gods, Rom. ix., *in fine;* 1 Cor. iv. 13. Account of the human victims which Themistocles was obliged to offer up to Bacchus, Rom. ix., *in fine*.
Humiliation of Jesus Christ, thoughts concerning this great and unfathomable subject, Phil., *in fine*.
Hunger and thirst, what metaphorically represented by, Matt. v. 6.
Husband, its derivation and original import, Matt. xix. 9.
Hydrogen, a constituent part of water, 2 Pet. iii. 10.
Hyle, ὕλη, what the ancients intended by this term, 2 Pet. iii. 5.
Hyperbole, definition of the, John xxi. 25. This figure of speech abounds in oriental writings, *ibid.* Several examples produced, *ibid.;* Rev. xiv. 20.
Hypocrite, description of the, in the Scripture sense of the term, Matt. vi. 5.

Iconium, where situated, according to Strabo, Acts xiii. 51, xiv. 6. Its present appellation, Acts xiii. 51. Why not called by St. Luke a city of Lycaonia, Acts xiv. 6.
Idleness, its ruinous tendency, Matt. xiii. 55; Rom. xii. 11.
Ignorance, plea of, will be of no avail to any who has the book of God within his reach, and lives in a country blessed with the preaching of the Gospel of Jesus Christ, Luke xii., *in fine*.
Ικετηρια, and Ἱκετης, definition of these words by Suidas, with an account of the ancient custom to which they have an allusion, Heb. v. 7.
Ιλασκω or Ιλασκομαι, inquiry into the import of this term, Luke xviii. 13.
Illud inexprimabile, an epithet given by Cicero to the Supreme Being of heaven and earth, 2 Cor. xii. 4.
Illyricum, *Illyria*, *Illyrica*, *Illyris*, or *Illyrium*, Pliny's account of the extent of the country known by these names, Rom. xv. 19.
Image worship, consideration of a passage of Scripture which the Romanists allege in favour of, Heb. xi. 21.
Image of Adam in his heavenly or paradisaical state, rabbinical notions concerning the, 1 Cor. xv. 49.
Image of God, what is meant by man being made in this similitude, Heb. ii. 7.
Images said to have fallen from Jupiter, Acts xix. 35.
Images of the gods, account of several ancient Egyptian images of Isis, Osiris, Anubis, &c., in the author's possession, Rev. xix. 16.
Ιματιον, import of this word, Matt. v. 40; Luke vi. 29. In what it differed from the χιτων, *ibid.*
Imma, mother, slaves were not permitted to use this term, when addressing their mistresses, Rom. viii. 15.
Immanuel, a name given to the Messiah, Matt. i. 23. Its derivation and import, *ibid.* Could not be applied to Jesus Christ, unless he were truly and properly God, *ibid.*
Immersion, baptism, in the apostolic age, not always administered by, Acts xvi. 32.
Imposition of hands, inquiry into the nature of this rite in the primitive Christian Church, Acts vi. 6, xiv. 23.
Imputed righteousness of Christ, doctrine of the, considered, Rom. iv., *in fine*.
Inebriating liquors, three species of, according to the Institutes of Menu, Luke i. 15.
Infallibility of the Romish Church, observations on this papistical doctrine, 2 Pet. iii. 16.
Infant baptism, Dr. Lightfoot's observations concerning, Mark xvi., *in fine*.
Infants, state of, who die before they are capable of hearing the Gospel, considered, Rom. v., *in fine*.
Influence of the Spirit of God, necessity of the, in both preachers and hearers, John v. 4; Acts xi. 21, xiii. 1; Rom. viii. 26; 1 Cor. xii. 3; Phil. iii., *in fine*.
Inheritance, an immemorial custom in the East for sons to demand and receive their portion of the, during their father's lifetime, Luke xv. 12. Gentoo law in case of the irreproachable character of the father, and the profligacy of his son, *ibid.*
Inner man, import of this phrase, 1 Pet. iii. 4.
Innocence, primitive age of, succeeded by the age of depravity, as described by Spencer, Heb. i. 11.
Innocents, murder of the, modern objection against the evangelical history respecting the, (founded on the statement of St. Luke that our Lord's thirtieth year coincided with the fifteenth of the reign of Tiberius,) demonstrated to be wholly destitute of foundation, Advertisement to the Chronological Tables placed at the end of the Acts.
Inns, striking contrast between those of ancient and modern times, Luke ii. 7.
Inscriptions on a gold circular coin of the Great Mogul Shah Jehan, struck at Delhi, A. D. 1651, 2 Tim. ii., *in fine*.
Inscriptions, eastern, frequently found on the images of the ancient deities, princes, victors at public games, &c., Rev. xix. 16. Several instances produced from Herodotus, Dempster, Montfaucon, and Gruter, *ibid.* Description of eight ancient images with inscriptions in the author's possession, *ibid.*
Insolvent debtors, thoughts on the manner of their treatment in this country, Matt. xviii., *in fine*.
Inspiration, see *Divine Inspiration*.
Instructer, Chrysostom's excellent remark on the prerogative of an, Acts i. 8.
Intercession of Christ, doctrine of the, Luke xxiii. 42; Heb. v. 7.
Ireland, inhabitants of, reason for the supposition that these people received the Christian religion, not from the popes of Rome, but through the means of Asiatic missionaries, Matt. i. 18.
Iron, ready method of gilding this metal, 1 Pet. i., *in fine*.
Isaiah, rabbinical tradition concerning the manner of his death, Heb. xi. 37.
Iscariot, Lightfoot's conjecture why this surname was given to one of the twelve apostles, Matt. x. 4. Observations on the death and final state of Judas Iscariot Acts i., *in fine*.
Isis, description of five images of this Egyptian idol in the author's possession, Rev. xix. 16.
Ισοψηφια of the ancients, what, Rev. xiii. 18.
Ιστης, critical observations on Greek words terminating in, Acts vi. 1.
Isthmian games, account of the, 1 Cor. ix. 24. Celebrated every fifth year, *ibid.* The crown won by the victor in these games made of the pine, 1 Cor. ix. 25.
Itala, or *Antehieronymian versions*, some account of the, Introduction to the Gospels and Acts, p. 19.
Italian band, or *cohort*, see *Cohort*.
Iturea, where situated, Luke iii. 1.

Jacinth, account of this precious stone, Rev. xxi. 20.
Jacob's Well, Maundrell's account of, John iv. 6.
Jailer, see *Gaoler*.
James, the writer of one of the Books of the New Testa-

ment Scriptures, very uncertain who, Preface to James. Opinion of Drs. Lardner and Macknight, *ibid.*; and see James v., *in fine*. Martin Luther's singular saying relative to the Epistle of James, chap. ii. 14. How James the apostle is represented in ancient paintings, Mark vi. 8.

Jasper, some account of this precious stone, Rev. xxi. 18.

Jehangeer Nameh, curious account of the golden chain of justice belonging to this eastern monarch, John xii. 32.

Jehovah, observations upon this appellative of the Divine Being, Luke ii. 11. Great reverence of the Jews for this name, which they never venture to pronounce; אדני *Adonai* being always substituted whenever they meet with it in their reading of the Law and the Prophets, 2 Cor. xii. 4; Rev. xix. 12.

Jeopardy, a word of French origin, derived from the exclamation of a disappointed gamester, Luke viii. 23.

Jerusalem, the inhabitants of this city did not let out their houses to those who came to the annual feasts, but afforded all accommodations of this kind gratis, Matt. xxvi. 17; Acts ii. 44.

Jesus, of the same import as Joshua, Matt. i. 21; Heb. iv. 8. Dr. Lightfoot's judicious remark why this name was given to the Messiah, *ibid.* Professor Schulten's excellent observations respecting the origin of this name, John i. 17.

Jesus, very remarkable cry of a Jew of this name against Jerusalem and the temple, Matt. xxiv. 7. Manner of his death; *ibid.*

Jewish benches of judicature, account of the, 1 Cor. vi. 4.

Jewish colonies, remarkable passage from Philo respecting the great number of, in heathen countries in his time, Acts ii. 11.

Jewish commonwealth, collection of passages in the Old Testament that seem to point out a restoration of the, to a higher degree of excellence than it has yet attained, Rom. xi. 27.

Jewish priesthood, great corruption of the, in the apostolic age, Rom. ii. 21.

Jewish registers, thoughts on the total destruction of these documents in the first and second centuries of the Christian era, Matt. xxii. 42.

Jewish women, names of the, sometimes taken from flowers and trees, Acts xii. 13. Instances produced, *ibid.*

Jews, when and how the Jews lost their power of life and death, according to Lightfoot, John xviii., *in fine*. Enumeration by Josephus of the Jews who perished in their final conflict with the Romans, Matt. xxiv. 31.

Jochanan ben Zachai, very affecting and instructive remarks of this rabbin, as reported in the Talmud, Matt. xxv. 6.

John, this name of Hebrew origin, Mark i. 4. Conjecture why given to the harbinger of the Messiah, *ibid.*; Luke i. 60.

John, the son of Zebedee, some account of this evangelist and apostle, Preface to John. Various opinions respecting the motive which influenced this apostle to write his Gospel, *ibid.*

John, First Epistle of, inquiry of Michaelis to whom it was written, Preface to the Epistle. Dr. Macknight's observations on the authenticity of this epistle, *ibid.* Whether the term *Epistle* be properly applicable to this work of St. John, *ibid.*

John, Second and Third Epistles of, inquiry into their authenticity, Preface to the Second Epistle. Very uncertain when written, *ibid.*

Josephus, substance of his history relative to the destruction of the Jewish polity by the Romans, Matt. xxiv.

Judah Hakkodesh, very remarkable saying of this rabbi concerning the death and resurrection of the Messiah, Matt. xxviii. 17.

Judas of Galilee, mentioned by St. Luke, uncertain who, Acts v. 37.

Judas Iscariot, remarks on the manner of his death, Matt. xxvii. 5. Dr. Lightfoot's singular opinion on this subject, *ibid.* See *Iscariot*.

Jude, canonical authority of the Epistle ascribed to, extremely dubious, in the opinion of Michaelis, Preface to Jude. Great uncertainty as to the persons to whom, and the time when, it was written, *ibid.*

Judgment day, Scripture doctrine concerning the, Matt. xxv. 31; John iii. 19; Acts xvii. 31; Rom. ii. 11; 1 Cor. vi. 2; 1 Thess. v., *in fine*; 2 Pet. iii. 10.

Julian Period, account of this very celebrated factitious era, Preface to Matthew.

Juliopolis, why the city of Tarsus was so named, Acts xxii. 28.

Julius Cæsar, three hundred senators and knights said to have been sacrificed to the divinity of this emperor on the ides of March, Rom. ix., *in fine*.

Jupiter, whence the name of this divinity is said to have been derived, Acts xiv. 13. Sublime address to Jupiter extracted from the Antigone of Sophocles, 1 Tim. vi. 16.

Jupiter Custos, or *Jupiter Propuleius*, description of a fine engraving of this heathen deity in Gruter, Acts xiv. 13.

Just persons, a phrase sometimes used in contradistinction from *taxgatherers* and *heathens*, Luke xv. 7.

Justification by faith, without any merit of works, shown to be a doctrine of Scripture, Rom. iv., *in fine*; Eph. ii. 8; 2 Tim. i. 9; James ii.

Justin Martyr, the author of two very important Apologies for Christianity, almost the whole of which has come down to us entire, 2 Tim. iv., *in fine*.

Juvenal, beautiful passage of, against false witness, Matt. x. 39. Citation in which there is an allusion to Nero's horrible persecution of the Christians, 2 Tim. iv. 16.

Καλον αγων, a phrase used among the Greeks to express a contest of the most honourable kind, 2 Tim. iv. 8. This illustrated by a citation from the Alcestis of Eu ripides, *ibid.*

Καπηλευοντες, the import of this term illustrated by citations from Herodian and Aristophanes, 2 Cor. ii. 17.

Karaïtes, among the ancient Jews, who, Matt. xxvi., *in fine*; 1 Cor. viii. 1.

Καρδιογνηστος Θεος, an epithet of the Divine Being, Acts i. 24, xv. 8.

Καρφος, definition of this word by Hesychius, Matt. vii. 3.

Καταπαυσις and Σαββατισμος, indifferently rendered *rest* in our version, not absolutely synonymous, Heb. iv. 9.

Kataskion, ΚΑΤΑΣΚΙΟΝ, an Ephesian amulet, Acts xix. 19. Its import, according to Hesychius, *ibid.*

Καταστολη, probably the same with the *pallium*, or *mantle*, worn by the ancient Roman and Grecian ladies, 1 Tim. ii. 9.

Κατηγωρ, *accuser*, an appellative of Satan found in rabbinical writings in Hebrew characters, Rev. xii. 10.

Κατεχω, definition of this word by Hesychius, Rom. i. 18.

Καθαιρειν, sometimes imports *to prune*, John xv. 2.

Καθιστανειν, import of this word, when the preposition απο is prefixed, Acts iii. 21.

Καθ' ὑπερβολην εις ὑπερβολην, Chrysostom's explanation of this very stong expression of St. Paul, 2 Cor. iv. 17.

Kenchrea, see *Cenchrea*.

Κενος καρπος, how this phrase is used by Lucian, Mark iv. 28.

Kepler, account of a wonderful law regulating the motions of the planets, first discovered by this philosopher, and afterwards demonstrated by Sir Isaac Newton, Heb. xi., *in fine*.

Κερατια, rendered *husks*, in the opinion of Bochart means the fruit of the ceratonia, or charub tree, Luke xv. 16.

Keys, the *four*, which, according to the rabbins, God never trusts to angel or seraph, Rev. i. 18.

Keys of the kingdom of heaven, meaning of this phrase, Matt. xvi. 19.

Kicking against the goad, a proverbial expression among the ancients, Acts ix. 5. Several examples produced, *ibid.*

Kimchi, (*Rabbi David*) quotation from this writer very similar to our Lord's parable of the ten virgins, Matt. xxv. 1. One of his parables very like that of the unjust steward, Luke xvi. 1.

King, remarkable saying of a, to his particular friend Matt. vi. 33.

King's Gallery, Στοα βασιλικη, account of this part of the temple by Josephus, Matt. iv. 5.
Kingdom of heaven, two acceptations of this term in Scripture, according to Lightfoot, Luke xvii. 20.
Kiss anciently used as the emblem of love, religious reverence, subjection, and supplication, Luke vii. 38. Used by the primitive Christians in their public assemblies as well as in their occasional meetings, Rom xvi. 16. Afterwards discontinued, and *shaking of hands* substituted, *ibid.*; 1 Cor. xvi. 20.
Kissing the feet, a heathen expression for subjection of spirit and earnest supplication, Luke vii. 38. This illustrated by a remarkable passage from Polybius, *ibid.*
Κλεπτης, in what it differs from ληστης, John x. 8.
Knatchbull's remarks upon the statement of St. Paul that God gave the Hebrews judges for the space of *four hundred and fifty* years, Acts xiii. 20.
Κνημιδες, *greaves*, account of this ancient species of defensive armour, Eph. vi. 13.
Knees consecrated by the ancients to Mercy, Matt. xvii. 14.
Knowledge, four things easily distinguishable in, James i. 5.
Kodrantes, Κοδραντης, the smallest coin among the Romans, Matt. v. 26.
Κολπος, this word shown to have sometimes the signification of *lap*, and why, Luke vi. 38. This sense of the word illustrated by a remarkable passage from Herodotus, *ibid*,
Κωμοπολεις, what meant by this word, Mark i. 38.
Konos or *Chonos*, a city possessing the site of the ancient Colosse, Preface to Collossians; and see Col. i. 2.
Korban, import of this word, Matt. xv. 5.
Κορινθια κορη, why this phrase was used by the Greeks for a *common prostitute*, Preface to the First Epistle to the Corinthians.
Κορινθιαζεσθαι, *to Corinthize*, how it came to be synonymous with *to act the prostitute*, Preface to the First Epistle to the Corinthians.
Κορυνη, a military weapon used by the ancient Greeks and Persians, Eph. vi. 13.
Κοσμος, a frequent acceptation of this word, 1 Cor. iii. 22, vi. 2. Pliny's definition, Heb. ix. 1. In what it differs from αιων, according to Lightfoot, Luke xii. 30. Distinction between κοσμος and οικουμενη, Heb. i. 6.
Κρητιζειν, imports *to lie*, and why, Tit. i. 12.
Κρινω, rendered in our Version to *judge*, sometimes imports to *punish*, and why, Acts vii. 7.
Κυλλος, meaning of this word according to Wetstein, Kypke, and Wakefield, Matt. xv. 30.
Κυριε, often improperly translated *Lord*, Matt. xxvii. 63.
Κυριος, derivation of this word, according to Hesychius, Luke ii. 11. This lexicographer states it to be a proper rendering of יהוה, Jehovah, *ibid.*

Laal-koner, her great influence with the Mogul emperor, Maaz-eddin, Mark vi. 23.
Labarum, what, Rev. xii. 10.
Lacedæmonian women, usual sayings of the, when they presented the shields to their sons going to battle, Heb. x. 35.
Lactantius, enigma attributed to, Matt. xxiii. 33.
Lais, some account of this celebrated Corinthian prostitute, Preface to the First Epistle to the Corinthians.
Λαισηιον, the *Laseion*, a species of shield, covered with rough hides or skins with the hair on, Eph. vi. 13.
Lamentations, *days of*, among the Jews, John xi. 31.
Lamps of Israel, a term given by the Jews to their eminent doctors, John v. 35.
Lamps of the East, some account of the, Matt. xxv. 7.
Laodicea, a city of Asia Minor on the borders of Caria, Phrygia, and Lydia, Col. ii. 1; Rev. i. 11. Originally named Diospolis, *ibid.* Afterwards called Rhoas, Col. ii. 1. How it obtained the appellation of Laodicea, *ibid.* Its present name, *ibid.*
Laodiceans, apocryphal epistle to the, given at full length, (from the best Latin copies,) with an English translation, Col. iv., *in fine*. Character of this spurious production, *ibid.*
Latin Church, Η Λατινικη εκκλησια. a name given by the Greeks of the Lower Empire to that of Rome, and why, Rev. xiii. 1.
Latins, supreme forms of government of these ancient people, Rev. xvii. 10.
Λατρεια and Δουλεια explained, see Rom. xii. 1.
Law, remarkable saying of Rabbi Chanina, why the words of the, are likened to *water*, Matt. v. 3.
Lazarus, import of this name, Luke xvi. 20.
Learning, remarks on that species of, which may be a useful handmaid to religion, in the ministry of the Gospel, 1 Tim. vi., *in fine*.
Lecheum, situation of this seaport, Rom. xvi. 1.
Left hand, its metaphorical acceptation among the rabbins, Matt. xxv. 33.
Legion, a grand division of a Roman army, Matt. xxvi. 53. Contained different numbers at different times, *ibid.* The legionary soldiers were not permitted to engage in husbandry, merchandise, or any thing inconsistent with their employment, 2 Tim. ii. 4.
Lent, why this annual fast is so named, Matt. ix. 15.
Leonidas of Alexandria, account of the equinumeral distichs of this Greek poet, Rev. xiii. 18. Three examples produced, *ibid.*
Leprosy, description of this terrible disorder, Matt. viii. 2. Dr. Mead's relation of a remarkable case, which came under his own observation, Matt. viii. 2. Herodotus mentions this disorder as existing among the Persians, who considered it as a punishment from their great god, the sun, *ibid.* This malady a most expressive emblem of the pollution of the soul of man by sin, *ibid.*
Lepton, the same with the *prutah*, which see.
Ληστης. See Κλεπτης.
Let, derivation and import of this old English word, Rom. i. 13.
Letters of the alphabet used by the ancients for numbers, Rev. xiii. 18.
Levanters, Dr. Shaw's account of these tempestuous winds, Acts xxvii. 14. Customary among the Mohammedans, during these levanters, to tie to the mast, or ensign staff, some apposite passage from the Koran; then to collect money, sacrifice a sheep, and throw them both into the sea, *ibid.*
Libertines, Bishop Pearce's observations concerning that portion of the Jewish people formerly so named, Acts vi. 9.
Lictors, who, among the ancient Romans, Acts xvi. 35.
Light, its immense diffusion and extreme velocity, 1 John i. 5.
Light of the world, a title anciently given to the most eminent rabbins, Matt. v. 14.
Lightfoot, (*Dr. John*) his very ingenious solution of the difficulty existing in the Gospel of St. Matthew respecting the writer of the prophecy concerning the thirty pieces of silver for which our Lord was betrayed, Matt. xxvii. 9.
Liturgy, derivation and import of this term, Acts xiii. 2.
Living stones, the import of this apostolic metaphor largely considered, 1 Pet. ii. 5.
Living waters, what meant by this phrase among the ancients, John iv. 10; Rev. vii. 17.
Lix, ΛΙΞ, an Ephesian character or amulet, Acts xix. 19. Its import, according to Hesychius, *ibid.*
Loan, in what respects better than a *gift*, Matt. v. 42.
Logos, or *Word*, remarks upon this appellative of the Divine Being who was incarnated for the redemption of man, John i. 1. Testimonies concerning the Logos from the Chaldee Targums, John i., *in fine*. Testimonies concerning the personality, attributes, and influence of the Word of God, taken from the Zend Avesta and other writings attributed to Zoroaster, *ibid.* Testimonies concerning the Logos from Philo the Jew, *ibid.* List of some of the particular terms and doctrines found in Philo, with parallel passages from the New Testament, *ibid.* Chinese testimonies concerning the Logos, *ibid.* St. John the only New Testament writer who has used this word in a *personal* sense, Heb. iv. 12.
Λοιμος, how figuratively used by the ancients, Acts xxiv. 5.
Lord's Prayer, form of, collected by our Lord from the Jewish Euchologies, according to Gregory, who gives us the whole form, Matt. vi. 13.
Lord's Supper, see *Eucharist*.
Love, inquiry into the import of this term, Matt. xxii. 37. A word of Anglo-Saxon, or perhaps of Teutonic or-

gin, 1 Cor. xiii. 1. Apostolic definition of the Greek word so translated, in which are sixteen particulars, 1 Cor. xiii. 4–8.
Love-feasts of the primitive Christians, see Αγαπαι.
Love of enemies, Christian precept concerning, Matt. v. 42; John xiii. 34; Rom. v. 6, 10.
Love of God, Matt. xxii. 36–40; Luke vii. 47; John iii. 16, xv. 12, 13; Eph. iii. 18; Tit. iii. 4; 1 John iv. 8, v. 18.
Love of neighbour, Scripture precept concerning, Matt. xxii. 39; Col. iii. 14.
Luke, some account of this evangelist, Preface to Luke. Five classes or sections into which some critics have divided his history, *ibid.* Facts and circumstances related at large by Luke, which are either not mentioned at all, or but very transiently, by the other evangelists, Luke xxiv., *in fine.* From what epoch Luke computed the years of the reign of Tiberius Cæsar, Advertisement to the Chronological Tables at the end of Acts.
Lunacy, observations on the cause of this disorder, Matt. iv. 24.
Λυτρα, definition of, by Suidas, Rom. ii. 24.
Λυτρον, its import, Matt. xx. 28; Luke i. 68; 1 Tim. ii. 6.
Lycaonia, account of, by Strabo, Acts xiii. 51. Jablonski's remarks upon the language probably spoken in this district in the time of St. Luke, Acts xiv. 11. How Lycaonia is said to have obtained its name, Acts xiv. 15.
Lydda, situation of this town, Acts ix. 32.
Lystra, a city of Lycaonia, Acts xiv. 6. Reputed to have been under the guardianship of Jupiter Propuleius, or Jupiter Custos, *ibid.*

Μαχαιρα, a species of sword frequently used by the ancient gladiators, or in single combat, Eph. vi. 13.
Macrobius, citation of a remarkable passage from this Roman writer relative to the slaughter of the innocents by Herod, Matt. ii. 16.
Magdala, the name of a city and country, where situated, according to Whitby, Matt. xv. 39.
Magdalene hospitals, great impropriety of this appellation for the receptacles of penitent prostitutes, Luke viii. 2.
Magi, some account of the, Matt. ii. 1. Whence the name is derived, *ibid.*
Magicians among the Jews, why named בעלישם *baaleyshem*, "masters of the name," Acts xix. 14.
Magnificat, observations on this very sublime specimen of Greek poetry, Luke i. 46, &c.
Mahesa, among the Hindoos, the Deity in his destroying quality, Luke i. 68; John i. 14.
Μακαρ, and Μακαριος, derivation and import of these words, Matt. v. 3. Μακαρ and θνητος used antithetically by Homer, *ibid.*
Malta, see *Melita.*
Mammon, inquiry into the derivation and import of this word, Matt. vi. 24. An idol of this name mentioned in Kircher's Œdipus Egyptiacus, *ibid.*
Man, beautiful passage in a heathen poet relative to the formation of, 1 Pet. iii. 4.
Man of sin, Bishop Newton's and Dr. Macknight's observations on St. Paul's prophecy concerning the, 2 Thess. ii., *in fine.*
Mancipium, why a prisoner was so named by the Romans, 2 Pet. ii. 19.
Mania, children sacrificed to this divinity by the Romans in the first ages of their republic, Rom. ix., *in fine.*
Manipulus, a subdivision of the Roman infantry, Matt. viii. 9.
Mankind, curious rabbinical division of, with respect to their moral character, Rom. v. 7; Heb. xii. 23.
Manumission of slaves, three modes in which this was performed by the ancient Romans, 1 Cor. vii., *in fine.* Various accounts on which these manumissions were granted among our Saxon ancestors, *ibid.* Particular description of the manumission of a slave among the Gentoos, with an explanation of the mystical ceremonies, *ibid.* See *Certificate, form of the.*
Manuscripts of the Greek Testament, classification of the, by Griesbach and Michaelis, Introduction to the Gospels and Acts, p. 15. Account of the manuscripts of the Gospels and Acts referred to by the letters ABCD, &c., *ibid.*, xiii., &c.
Maranatha, import of this Syriac phrase, 1 Cor. xvi. 22, Jude 15.
Marcus Minucius Felix, Dr. Lardner's character of his Apology for the Christian religion, 2 Tim. iv., *in fine.*
Mark, some account of this evangelist, Preface to Mark. Thought by many of the primitive fathers to have been merely the amanuensis of St. Peter, *ibid.* Other opinions, *ibid.* The original language of Mark's Gospel most certainly the Greek, though some have contended for the Latin, *ibid.* List of circumstances omitted by Mark in the beginning of his Gospel, which are mentioned by Matthew and Luke, *ibid.*
Marriage, Dr. Macknight's observations on the mystery of marriage, Eph. v., *in fine.* General observations on marriage, 1 Cor. vii., *in fine.* Citations from Menander and Metellus Numidicus concerning the general expediency of marriage, 1 Cor. vii. 1. Laws of Lycurgus relative to marriage, *ibid.* Singular opinion of the ancient Jews respecting those who would not enter into this state, *ibid.*, and ver. 6.
Marriage-feasts, duration of, among the Jews, Matt. ix. 15; John ii. 1. Times of extraordinary festivity, and even of riot, among several people of the East, Matt. ix. 15. Formerly customary for the ruler of the feast to procure suitable raiment for accidental guests on such occasions, Matt. xxii. 11.
Mary I., queen of England, number of bishops, clergymen, lay-gentlemen, tradesmen, husbandmen, women, and children, burnt to death in this reign on account of their religious principles, James iii. 16.
Mary Magdalene, conjecture why so named, Matt. xxvii. 56. The common opinion concerning this woman most probably erroneous, Luke viii. 2.
Mass, sacrifice of the, Dr. Macknight's judicious observations on the antichristian character of this Romish ceremony, Heb. x. 18.
Materiality of the human soul, a doctrine which has no place in the sacred records, Luke xxiv. 3.
Matthew the Evangelist, some account of, Preface to Matthew. The original language of his Gospel most probably the Hebrew, *ibid.* Critical remarks on the list given by this evangelist of our Lord's rectilinear ancestors, Matt. i. 8–12. General observations on the Gospel of Matthew, chap. xxviii., *in fine.*
Mecon, מכון, the sixth heaven, according to the rabbins, 2 Cor. xii. 2.
Media, where formerly situated, Acts ii. 9.
Mediator and *Surety*, distinction between, Heb. vii., *in fine.*
Meek, derivation and import of this word, Matt. v. 5.
Melchisedek, king of Salem, derivation and import of his name, Heb. vii. 1. This Canaanitish prince an illustrious type of Christ, *ibid.* Heb. v. 10, 11, vii. 1, &c.
Melita, or *Malta*, a celebrated island in the Mediterranean, between Sicily and Africa, Acts xxviii. 1. Conjectures why so named, *ibid.* Sketch of its revolutions from its first mention in history to the present period, *ibid.* The modern language of the Maltese bears a strong resemblance to the ancient Punic, *ibid.*
Melita, an island in the Adriatic Gulf, or Gulf of Venice, near Epidaurus, Acts xxviii. 1. Several reasons to show that St. Paul was not wrecked at this island, but at another of the same name, now called Malta, *ibid.*
Members, cutting off, from the Christian Church, manner and spirit in which this should be done, 2 Cor. ii., *in fine;* 1 Tim. v. 2.
Mendicant friars, amazing influence of the, during the three centuries that immediately preceded the Reformation, Rev. xiii. 12.
Menenius Agrippa, famous apologue of, as related by Livy, and the effect it had upon the Roman people, 1 Cor. xii. 21.
Menu, fine saying of this heathen lawgiver respecting the only means by which man can arrive at beatitude, John xiii. 17. Another on the true knowledge of one supreme God, John xvii. 3.
Meon, מעון, the fifth heaven, according to the rabbins, 2 Cor. xii. 2.
Mercury, a heathen deity to whom the gift of great eloquence was attributed, Acts xiv. 12.

...cal.

TEACHERS FOR THE GRAMMAR SCHOOLS.—The ...ammar School Committee have elected the ...llowing teachers for the ensuing year:

Schools.	*Teachers.*
...atin	Francis Gardner.
English High	Thomas Sherwin
...ormal	Loring Lothrop.
...owdoin	Abraham Andrews.
...oylston	Charles Kimball.
...rimmer	Joshua Bates,
...hapman (boys)	John P. Averill.
do (girls)	Percival W. Bartlett.
...wight (boys)	James A. Page.
do (girls)	George B. Hyde.
...liot	William H. Seaver.
...ranklin	Samuel L. Gould.
...ancock	George Allen Jr.
...awes	Samuel Bartlett.
...yman (boys)	Hosea H. Lincoln.
...ather	Josiah A. Stearns.
...ayhew	Samuel Swan.
...hillips	James Hovey.
...uincy	Charles E. Valentine.
...mith	Thomas Paul.
...ells	Cornelius Walker.
...inthrop	Henry Williams, Jr.

...o election was made of masters of the Bige- ... and Johnson schools, nor of the Lyman ...ools for boys.

...ITHOGRAPH OF HON. ROBERT TOOMBS.—A ...y striking and artistic likeness of the Geor- ... Senator, has just been issued by Mr. C. H. ...inard, of this city. The drawing is beauti- ...y executed by Mr. Grozelier, from a daguer- ...ype by Vannerson, and lithographed by ...ndler & Brother, of this city. It adds ...ther laurel to their popular establishment.

...AILING OF THE NIAGARA.—The steamship ...gara, Capt. Leitch, left this port at noon ...terday, with 21 passengers for Halifax, and ... for Liverpool. Among the latter are Rev. ...srs. Shailer and Anderson, of Roxbury, and ...ers from this vicinity. Mr. Elihu Burritt ... goes out, with one of his nieces, Miss ...a Strickland, of New Britain, Ct. The ...ngfield *Republican* says:—"Mr. Burritt goes ...cellent health and spirit, to devote another ...'s effort in England and upon the conti- ..., chiefly in furtherance of his favorite and ...rtant enterprise—ocean penny postage; ... we hope his most sanguine expectations ... be triumphantly realized."

...e Niagara takes out $205,299 34 in U. S. ... gold bars, and $1,212 50 in English silver.

...IOTOUS CONDUCT AT WASHINGTON VILLAGE.— ...er George W. Tuckerman, of Dorchester, ...sted, on Monday, John Monks, Wm. Henry, ... Murphy, and James Wall, for riotous con- ..., at Washington Village, on Sunday night. ...y were all brought before Justice Young, ... fined $6 and costs, and a visit of twenty ... to the House of Correction at Dedham.

... FOR DAMAGES IN THE SLAVE CASE.—The ...*monwealth* understands that a gentleman ...oxbury has commenced a suit against May- ...mith, U. S. Marshal Freeman, Major Gen- ... Edmands, and Capt. Evans, of the Boston ...llery, laying damages at $20,000 for an as- ... and battery, alleged to have been com- ...ed by the military power, on the day of ...endition of Anthony Burns. The warrants ... been returned to the Supreme Court.— ...les M. Ellis, Esq., is counsel for the prose- ...n.

...E ROXBURY SALUTE QUES... ...e Roxbury salute matter, referred to yes- ...y, are these: An order was introduced by ...mber of the Common Council, and passed ...at body, to appropriate $500 for the sa- ... It went to the Board of Mayor and Al- ...en, where it received a non-concurrent ac- ... that branch substituting one to appro- ... $75. In the meantime the Council had ...rned to the 10th July, and on meeting, a ...oncurrent vote was passed upon the $75 ... The Mayor, at this juncture, draws his ... and settles the bill individually; a com- ...having been employed to fire the salute. ... learn that there is some feeling between ...o branches, which may account for their ...tive positions on this question. The ... has acted a most liberal and public-spir- ...rt in the matter, which is in keeping, we ...afely assert, with his policy and practice

...ESTS AND COMMITMENTS TO JAIL IN ...—The total number of arrests by the ... of this city, during July, were 2,568. ...ber of commitments to jail 636.—

It would prove an endless task to speak of all the infernal machinery of Popery. Human language is wholly inadequate to describe the barbarity practiced upon christians by the followers of the Pope of Rome, in all countries where they have had the ascendancy. No age, sex, or condition, have been spared, to gratify their malignity, and their lusts. The history of Popery is one of irreligion, a rapine, incrt, concupiscence, treachery, tyranny, cruelty, and cold blooded murders: and these were exercised upon christians, for refusing to worship images, and surrender their bodies and souls to the disposal of the Pope of Rome, and his Priests. The ignorant, deluded followers of the Pope, are led on by the priests to commit crimes, at which humanity shudders, under the assurance of absolution, and indulgency—which are their prominent articles of faith.

As a large number of Protestants are ignorant of the real tenets of the Roman Church, I will here give a few extracts from their "profession of faith;" they may be found in a small volume entitled "the Pocket Manuel of Spiritual Exercises," &c., published by the Roman Catholics, "with approbation":—

"I most steadfastly admit and embrace Apostolical and Ecclesiastical *Traditions*, and all other observances and constitutions of the Church."

"I also admit the holy *scriptures*, according to that sense which our Holy Mother, the Church, has held, and does hold, to which it belongs, to *judge* of the true sense and interpretations of scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

"I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ*, our Lord, and necessary for the salvation of mankind; though not all, for every one, to wit: *Baptism, Confirmation, Eucharest, Penance, Extreme Unction, Order* and *Matrimony;* and that these, *Baptism, Confirmation*, and *Order*, cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic* Church, in the solemn administration of the aforesaid Sacraments."

"I embrace and receive all and every one of the things, which have been defined and declared the holy Council of *Trent*, concerning *Original Sin* and *Justification*."

"I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrafice for the living and the dead. And that *in the most holy sacrament of the Eucharest, there is, really and substantially, the Body and Blood, together with tue Soul and Divinity of our Lord Jesus Christ;* and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion *Catholic* church calls *Transubstantiation*. also confess, that under *either kind* alone *Christ* is received whole and entire, and a true sacrament."

"I constantly hold that there is a *Purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful."

"Likewise that the *Saints* reigning together with Christ, are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be respected."

"I most firmly assert that the *Images of Christ*, of the Mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honor and veneration is to be given them."

was left by *Christ* in the church, and that the use of them is most wholesome to *Christian* people."

"I acknowledge the *Holy Catholic Apostolic Roman Church*, for the Mother and Mistress of all churches; and I promise true obedience to the *Bishop of Rome*, successor to St. Peter, Prince of the Apostles, and Vicar of *Jesus Christ*."

"I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of *Trent*."

"I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church."

"This true Catholic faith, without which no one can be saved, I do at this present freely confess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, and with God's assistance, to the end of my life. *Amen*."

The italics, &c., are just as they are in the book Let an intelligent and pious community be furnished with the above document, and they will soon awake to a sense of their danger.

HARVARD.

Mercy, different acceptations of this word, Matt. v. 7. Elegant and nervous saying of one of our best poets on the subject of mercy, *ibid.*
Μεριμνα, its import, Matt. vi. 25, xiii. 22.
Merit of works, doctrine of the, in the Romish Church reprobated, Matt. vi. 20.
Meroe, why so named, according to Diodorus Siculus, Acts viii. 27.
Μεσιτης, *mediator*, what signified by this term, 1 Tim. ii. 5. Synonymous with ειρηνηποιος, *peacemaker*, according to Suidas, *ibid.* In what it differs from εγγυος, Heb. vii., *in fine.*
Mesopotamia, its modern appellation, Acts ii. 9.
Messiah, citation of very remarkable passages from the Talmudists and Gemarists relative to the birth of the Messiah, Matt. ii. 5. Curious rabbinical saying respecting the cessation of all sacrifices in the days of the Messiah except the sacrifice of praise, Heb. xiii. 15. Strange rabbinical story about the ass on which the Messiah was to ride, Matt. xxi. 8. Childish notion of the rabbins relative to two Messiahs, *Messiah ben David*, who should reign, conquer, and triumph; and *Messiah ben Ephraim*, who should suffer and be put to death, Acts xxvi. 23. Remarkable saying of Judah Hakkodesh relative to the resurrection of the Messiah, Matt. xxviii. 7.
Metempsychosis, or *transmigration of souls*, a doctrine credited by the Pharisees, Matt. xvi. 1, 13; John ix. 2. The Hindoos still hold this doctrine, and profess to tell the *sin* which a person committed in another body by the nature of his present afflictions, John ix. 2.
Μεθυσκω and Μεθυω, what these words import, John ii. 8.
Metretes, an ancient measure of capacity, John ii. 6.
Μετρον, as used by St. Paul, an agonistical expression, 2 Cor. x. 13.
Michael, apparent import of this name, Jude 9. The rabbinical writings abound in allusions to this personage, *ibid.* Considered the *advocate* of Israel, in contradistinction to Sammael, who was reputed their enemy, *ibid.*
Midrash Shochar, curious story in, where Korah is represented as showing the oppressive nature of the law, and avarice of its priests, in justification of his rebellion, Acts xv. 10.
Mile, among the Jews, of what length, John xi. 18.
Miletus, a city of Caria, famous for being the birthplace of Thales and Anaximander, Acts xx. 15. Its modern appellation, *ibid.*
Militia, manner of raising the, among the Romans, Matt. xx. 18, xxii. 14.
Milk, metaphorically used by sacred and profane writers to express the first principles of religion and science, Heb. v. 12.
Millenary of the world, reflections upon our Saviour's being born at the termination of the *fourth*, Tit. ii. 11.
Millennium, thought concerning the duration of the, Matt. xix. 28; Rev. xx. 4.
Mina, what, Luke xix. 13.
Minister, anecdote of a, Matt. xxi. 13.
Ministry, Divine call to the, and directions for the proper discharge of the ministerial office, Matt. iv. 18, vii. 28, viii. 21, ix. 9, 18, x. 1, 5, 8, 10, xi. 7, 8, xiii. 1, 52, xv. 24, xvii. 20, xix. 20, xxiv. 45; Mark iii. 15, iv. 29, 33; Luke iii. 23, v. 16, xxii. 2; John x. 1, 2, 10, xv. 17; Acts iv., *in fine;* xiii. 47; Rom. xi. 13; 1 Cor. iv., *in fine;* 2 Cor. x., *in fine;* Tit. i., *in fine;* 1 Pet. v. 3.
Mirrors of brass, steel, tin, copper, and silver, in use among the ancients, 1 Cor. xiii. 12.
Μισεω, an important meaning of this word generally overlooked, Luke xiv. 26.
Missionary, very remarkable providence in behalf of a, Luke iv. 30.
Mite, a word derived from the French, Mark xiii. 41; Luke xxi. 2. Its import, *ibid.*
Mithras, human victims offered by the ancient Sabian idolaters in Persia to this idol, Rom. ix., *in fine.*
Mitylene, where situated, Acts xx. 14.
Moderation, definition of this word by Dr. Macknight, Phil. iv. 5.
Μοδιος, *Modius*, what, among the Greeks and Romans, Matt. v. 15.
Mohammed, manner of his death as related by Al Kodai, Abul Feda, and Al Janabi, Mark xvi. 18.
Moon, her motion round the earth of a very intricate character, Heb. xi., *in fine.*
Μωρος, definition of this word in the Etymologicon, Matt. xxv. 2.
Morosycus, why this tree is so named, Luke xvii. 6.
Mosaic pavement, some account of the, John xix. 13.
Most High, thoughts on the very mysterious character of the counsels and purposes of the, Rom. xi., *in fine.*
Motions of the planets, reflections on their wonderful harmony, Heb. xi., *in fine.*
Mount of Beatitudes, Maundrell's account of this small elevation, Matt. v. 14.
Mountain of the precipitation, Maundrell's description of the, Luke iv. 29.
Mountain of God, import of this Hebraism, Luke vi. 12.
Mourning among the Jews, how long it generally lasted, John xi. 19. Manner of it, as described by Lightfoot, *ibid.*
Mourning women, account of the, among the ancients, who were hired to make lamentations for the dead, Matt. ix. 32.
Multimammia, a name of Diana of Ephesus, Acts xix. 27.
Mustard-plant, astonishing size to which this herb attains in eastern countries, Matt. xiii. 32.
Mundus, *world*, Pliny's definition of this Latin word, Heb. ix. 1.
Murder, the only crime for which a human being should be punished with death, Matt. v. 20.
Murderer, who reputed a, among the ancient Jews, Mark iii. 4.
Music, those skilled in it seldom remarkable for piety, 1 Cor. xiv. 15.
Mutability of human affairs, thoughts concerning the, James i., *in fine.*
Myra, a city of Lycia, supposed by Grotius to be the same with Limyra, Acts xxvii. 5.
Myriad, Μυριας, the highest number known in Greek arithmetical notation, Matt. xviii. 24. Amount in British sterling of a *myriad* of gold and silver talents, *ibid.* This word often used by the Greeks for any indefinite multitude, 1 Cor. iv. 15.
Mysia, its boundaries, Acts xvi. 7.

Nain, where situated, according to Eusebius, Luke vii. 11.
Name of the owner anciently stamped with a hot iron upon the forehead or shoulder of his slave, Rev. vii. 3.
Names given in derision to the people of God often become the general appellatives of religious bodies, Mark xvi. 6. Instances produced, *ibid.* Names of the Jewish ancestors formerly continued among their descendants, and why, Luke i. 61. Calmet's judicious remarks on the difference of names, which so frequently occur in the sacred canon, Acts ix. 33. Representation of names by the numbers contained in them, an ancient custom, Rev. xiii. 18.
Naplouse, the ancient Shechem or Sychar, Matt. x. 5; John iv. 5.
Nard, Calmet's description of this Indian plant, Mark xiv. 3.
Nasi, the supreme officer in the Jewish sanhedrin, Matt. xx. 21, xxiii. 9.
Nathanael, reasons for supposing this apostle to have been the same with Bartholomew, John i. 45.
Nativity of our blessed Lord, vast variety of conjectures respecting the period of the, Luke ii. 8. Very unlikely that it took place in the month of December, *ibid.* Julius I. fixed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma, *ibid.* What might have moved the pontiff thus to alter the festival of the nativity, *ibid.*
Nativity, account of vulgar era of the, Preface to Matthew.
Nazarene, what meant by this word in its application to our Lord, Matt. ii. 23.
Nazareth, where situated, Matt. iv. 13.
Neapolis, see *Naplouse.*
Neighbour, what the original word so rendered imported among the Jews, Matt. v. 43; Luke x. 29.

Nemean games, crown won by the victor in the, made of parsley, 1 Cor. ix. 25.
Neocorus, Νεωκορος, rendered *worshipper*, originally imported *the sweeper of the temple*, Acts xix. 35. Afterwards, a title of great distinction assumed by whole cities, *ibid.*
Nesiim, נשיאים, among the Jews, who, Eph. i. 21.
Νηστις implies a total abstinence from food, Matt. vi. 16.
New Birth, doctrine of the, considered, John iii. 10.
New Covenant, or *New Testament*, why this appellation is given to that portion of the sacred canon written in the Greek language, Preface to Matthew; Matt. xxvi. 28. Dr. Lardner's observations on the credibility of the Gospel history, Acts xxviii., *in fine*. Chronological arrangement of the books of the New Testament, with the places where written according to Lardner, and the number of chapters and verses in each book, Introduction to the Gospels and Acts, p. 28.
New Moon, method adopted by the ancient Jews of ascertaining the day of the new moon, Matt. xxvi., *in fine*.
Newton, (*Sir Isaac*) epigram on this great mathematician and philosopher, by one of our best poets, 1 Cor. xiii. 9.
Nicanor's gate, the east gate of the court where the women were placed for purification after delivery, Luke ii. 22.
Nicias, remarkable passage in Thucydides which gives an account of the total overthrow of this Athenian general, Eph. iv., *in fine*.
Nicolaitans, account of the doctrines of the, Introduction to the Second Epistle of Peter; Rev. ii. 6. Criticism of Michaelis on the *name* of these people, Introduction to the Second Epistle of Peter.
Nicopolis, situation of two towns of this name, Tit. iii. 10.
Nidui, or *Niddui*, נדוי, the less excommunication among the Jews, John ix. 22; 1 Cor. xvi. 22.
Nisus and Euryalus, affecting account of the friendship of, as given by Virgil, John xv. 13.
Northern nations, grand transmigration of, into the Roman territories in the fifth century, Rom. xii. 15.
Νοσος, import of this word, Matt. iv. 23. In what it differs from *μαλακια*, *ibid.*
Nullis majoribus orti, "sprung from no ancestors," import of this phrase in Horace, Heb. vii. 3.
Number of the beast, conjectures respecting the import of this hieroglyphical prophecy, Rev. xiii. 18. The *name* of the power or being to which this number has apparently an illusion still involved in the greatest uncertainty, Rev. xi. 7.
Numbered, observations on the Greek word thus rendered, and the ancient custom to which it has an allusion, Acts i. 26.
Numbers, how represented on the Arundelian marbles, Rev. xiii. 16.
Nunc dimittis, Claude's remarks on this beautiful song, Luke ii., *in fine*.
Nuptial solemnities of the ancients, account of the, Matt. viii. 12.

Oath, inquiry into the spirit and essence of an, 2 Cor. i., *in fine*.
Οχημα ψυχης, and Οχημα οστρακινον, what, among the Platonists, 2 Cor. iv. 7.
Offend, critical inquiry into the import of the Greek word thus rendered in our version, Matt. v. 29, xi. 6.
Offensive armour of the ancients, particular description of the, Eph. vi. 13.
Οικονομος, or *steward*, who, among the ancients, 1 Cor. iv. 1.
Οικουμενη, a term by which the land of Judea was commonly expressed, Luke ii. 1. Difference in import between *οικουμενη* and *κοσμος*, Heb. i. 6.
Oil, sanative properties of, James v. 14.
Oil, *anointing with*, an ancient method of installation to particular offices, Luke ii. 11.
Olam, עולם, inquiry into its general import, 1 Cor. i. 20, ii. 6· 2 Tim. iv. 10; Heb. ii. 5.
עולם הבא *olam haba*, *the world to come*, a phrase applied by the Jews to the days of the Messiah, Heb. ii. 5.
Old wine, what so named among the rabbins, Luke v. 39.
Olive tree, account of the, Rom. xi. 24.
Olympiads, account of the very celebrated ancient era of the, Preface to Matthew.
Olympic games, description by Epictetus and Horace of the painful preparations those were obliged to go through who contended in these exercises, 1 Cor. ix. 25. The crown won by the victor in these games made of the wild olive, *ibid.*
O'M, a mystic emblem of the Deity among the Hindoos, forbidden to be pronounced but in silence, Luke i. 68; John i. 14. How this emblem is formed, *ibid.* Of the same import among the Hindoos as יהוה *Yehovah* among the Hebrews, *ibid.*
Ομοθυμαδον, critical remarks on this Greek word, Acts ii. 1.
On, or *Aven*, the famous Heliopolis, three men said to have been sacrificed in this city every day to Juno, Rom. ix., *in fine*.
One accord, amazing expressiveness of the Greek word thus rendered, Acts ii. 1.
One jot or one tittle, a proverbial expression among the Jews, Matt. v. 18. Its import illustrated by numerous extracts from rabbinical writers, *ibid.*
One thing needful, a phrase in St. Luke's Gospel generally misunderstood, Luke x. 42.
Οφειλεται, meaning of this word among the Jews, Luke xiii. 4. In what it differs from *αμαρτωλοι*, *ibid.*
Opprobrious expressions, how punished among the Gentoos, Matt. v. 22.
Οψε, import of this word illustrated by quotations from classical writers, Matt. xxviii. 1.
Oracles of the heathens, the credit given to, formerly so very great that, in all doubts and disputes, their determinations were held sacred and inviolable, Heb. v. 12.
Oral law of the Jews, what, Matt. xv. 2. Finally digested and collected into the book called the Mishneh, *ibid.*
Orbits of the primary and secondary planets not *circular*, but *elliptical*, Heb. xi., *in fine*. The areas which the radius vector of a planet describes being *equal* in equal times, though the portions of the periphery of its orbit moved through in the same times be *unequal*, a very plain demonstration of the principle of universal gravitation, *ibid.* Great advantage which the northern hemisphere of the earth derives from the higher apsis of the terrestrial orbit being placed near the summer solstice, Heb. xi., *in fine*.
Ordained, inquiry into the import of the original term thus rendered, Acts xiv. 23.
Οργυια, definition of, by the Etymologicon, Acts xxvii. 28. About the quantity of our fathom, *ibid.*
Original sin, doctrine of, Rom. v. 1–21, *et in fine*.
Ormusd, the supreme divinity of the ancient Persians, John i., *in fine*.
Ορφανος, *orphan*, derivation of the word, according to Mintert and others, John xiv. 18.
Orphic demonology, classes into which evil spirits were divided, according to the, Matt. xii. 43.
Os Coxendicis, or lower joint of the backbone, singular opinion of the Jews respecting the, 1 Cor. xv. 44.
Osiris, description of a beautiful marble figure of, in the author's possession, Rev. xix. 16.
Oth, את, translated *sign*, inquiry into its import, Rom. iv. 11.
Οτι has sometimes the import of *διοτι*, Luke vii. 47.
Ου πας a Hebraism for *ουδεις*, Matt. vii. 21. Examples of a similar idiom in Roman writers, *ibid.*
Outer darkness, its literal and metaphorical acceptations, Matt. viii. 12
Outer man, import of this phrase, 1 Pet. iii. 4.
Ovens in the East heated with dry straw, withered herbs, and stubble, Matt. vi. 30.
Ox-goad of Palestine and Syria, description of the, Judg. iii., *in fine;* Acts ix. 5. The ox-goad appears to have been known in the time of Homer, *ibid.*
Oxygen, a constituent part of water, 2 Pet. iii. 10. In what proportion oxygen exists in water as to its *weight* and *volume*, *ibid.*

Paganism, brief sketch of the rapid decline of, in the Roman empire in the fourth century, Rev. xii. 9.
Παγις, signification of this word, 1 Tim. vi. 9.
Παιδαγωγος, *Pedagogue*, who among the ancient Greeks, 1 Cor. iv. 15. In what the παιδαγωγος, *pedagogue*, differed from the διδασκαλος, *teacher*, *ibid.*
Παιδια, a term of familiarity and affectionate kindness, John xxi. 5.
Παιζειν, import of this word, as used by the apostle, 1 Cor. x. 7.
Παλιγγενεσια, import of this term in the Pythagorean philosophy, Matt. xix. 28.
Palinurus, death of, as related by Virgil, a very remarkable example, showing the notions the heathens entertained respecting vicarious atonement, John xi. 51.
Palsy, definition of this disorder, Matt. iv. 24. In general incurable, except in its slighter stages, *ibid.*
Pamphilia, the same with the modern Caramania, Acts ii. 10.
Panegyric, Πανηγυρικος λογος, origin of this phrase, Heb. xii. 23.
Papal power, brief sketch of the amazing extent of the, before the Reformation, Rev. xiii. 15.
Paphos, account of, Acts xiii. 6.
Παρα τους ποδας, *at the feet*, several quotations from classic writers to show that this phrase is often used in the sense of πλησιον, *near*, Acts xxii. 3.
Parable, its derivation and general definition, Matt. xiii. 3. In what *parable* differs from *fable* and *similitude*, Matt. xiii., *in fine*.
Parabolic writing, dissertation on the nature and use of, Matt. xiii., *in fine*.
Paradise, its derivation and import, Luke xxiii. 43. Notions of the Mohammedans respecting paradise, 2 Cor. xii. 4.
Παρακαλεω, derivation and import of this term, Matt. v. 4.
Παρακλητος, *Paraclete*, why this name is given to the Holy Ghost, John xiv. 16.
Parallax, the import of this astronomical term, illustrated by a diagram, James i., *in fine*.
Paranymph, observations on the office of the, John iii., *in fine*.
Parents laying up property for their offspring, under what limitations this is proper among those professing Christianity, 2 Cor. xii. 15.
Parnas, פרנס, a sort of deacon in the Jewish Church, Acts vi. 4. Derivation of the word, *ibid.*
Paronomasia, or *play upon words*, instances of, Acts xvii. 23; 1 Cor. vi. 1; Philem. 2.
Παρθενος, rendered *virgin*, signified among the Greeks an unmarried person of either sex, 1 Cor. vii. 25.
Parthia, where situated, Acts ii. 9.
Πασχα, a very improper rendering of this word pointed out, Acts xii. 4.
Paschal Cycle, or *Dionysian Period*, account of the, Preface to Matthew.
Passover, a Jewish festival, whence so named, Matt. xxvi. 2. The question considered whether our Lord ate the passover before he suffered, Matt. xxvi., *in fine*. Citation from the tract Pesachim to show that the Jews, in eating the passover, did it to represent the sufferings of the Messiah, Luke xxii. 19.
Patara, a seaport of Syria, Acts xxi. 1.
Patmos, account of this island of the Ægean sea, Rev. i. 9. Its present appellation, *ibid.*
Πατραλωης, derivation and import of this word, 1 Tim. i. 9.
Πατριαρχης, *patriarch*, two etymologies of this word, Heb. vii. 4.
Patriciate of the Romans, what, Rev. xvii. 10.
Paul, Παυλος, whence this name of the great apostle of the Gentiles is derived, according to Jerome and Hesychius, Acts xiii. 9. Another conjecture, *ibid.* Remarks on the method adopted by St. Paul of quoting Scripture, Rom. x., *in fine*. Citations from Nicephorus and others respecting the personal appearance of this apostle, 2 Cor. x. 10. Observations on the very extraordinary circumstances with which his conversion was accompanied, Acts ix., *in fine*. Manner of his death extremely uncertain, Acts xxviii. 31. What is said by Eusebius and others upon this subject not to be depended upon, *ibid.* Eminent men who were contemporary with St. Paul, Chronological Notes at the commencement of 2 Corinthians.
Peace, remarkable saying of the rabbins relative to, Matt. x. 12. Very extensive meaning of the Hebrew word thus rendered, *ibid.* Its definition and various significations, Rom. i. 7.
Πειρασμος, its derivation and import, Matt. vi. 13.
Πελεκυς, or *Bipen*, a sort of battle-axe, with double face, one opposite to the other, Eph. vi. 13.
Pella, remarkable for being the place whither the Christians retired from the desolating sword of the Roman army, Matt. xxiv. 13, 16, 20; 1 Pet. iv. 18. Citation from Eusebius and Epiphanius, in which this wonderful interposition of Providence in behalf of the primitive Christians is stated, Heb. x., *in fine*.
Pelta, Πελτη, account of this species of shield used by the ancients, Eph. vi. 13.
Penal wheel of the Greeks, account of the, James iii. 6.
Penny, the daily wages in this country, in the fourteenth century, of cornweeders or haymakers, without meat, drink, or other courtesy, demanded, Matt. xx. 2.
Pentecost, feast of, why instituted, Acts ii. 1.
Perdition, or *destruction*, personified, John xvii. 12 Terrible description of perdition by one of our best poets, Matt. viii. 12.
Perfection, *Christian*, doctrine of, stated and defended, Matt. v. 48, vi. 10; Luke xvii. 10; Heb. vi. 1.
Pergamos, account of this ancient town of Mysia, Rev. i. 11.
Περικεφαλαια, the *helmet*, some account of this species of armour among the ancients, Eph. vi. 13.
Peripatetics, a very famous sect of philosophers, founded by Aristotle, Acts xvii. 18.
Περιψημα, this word improperly rendered in our version, 1 Cor. iv. 13. Heathen custom to which the apostle alluded in applying this term to himself and his fellow labourers, *ibid.*
Peroun, or *The Thunderer*, a divinity of the ancient Slavi, to whom human victims were offered, Rom. ix., *in fine*.
Persian versions of the Gospels, account of the, Introtion to the Gospels and Acts, p. 20., &c. Some quotations from the Persian version in the London Polyglot to show its Catholic origin, *ibid.*
Perverse, Kypke's definition of the original term thus rendered, Matt. xvii. 17.
Peshito, *the*, some account of this celebrated Syriac version of the New Testament, Introduction to the Gospels and Acts, p. 22.
Pestis, how figuratively used by the ancients, Acts xxiv. 5.
Peter, import of this name, Matt. xvi. 18; Luke ix., *in fine*; John i. 42. Peter's denial and fall illustrated by a fact in the English martyrology, John xiii., *in fine*. Farther observations on Peter's denial of our Lord, John xviii. 27. Thoughts on the prevarication of Peter, mentioned by the apostle Paul, Gal. ii., *in fine*. Biographical sketch of this apostle, Preface to the Epistles of Peter.
Peter, *Epistles of*, inquiry into their authenticity, Preface to the Epistles. Mr. Hallet's arguments to show that these apostolical letters were addressed to Gentile converts, and not to the Jews, *ibid.* The Babylon mentioned at the close of the First Epistle to be *literally*, and not *mystically*, understood, *ibid.*
Peter's supremacy, Romish doctrine of, a fable, Matt. xvi. 18.
Petronius Arbiter, citation from, very similar to a passage in Isaiah and the First Epistle to the Corinthians, 1 Cor. xv. 32.
Phalarica or *Falarica*, why so named, Eph. vi. 16.
Pharisaic pride, genuine specimen of, Luke xviii. 12.
Pharisees, some account of this ancient Jewish sect, Matt. iii. 7, xvi. 1. Derivation of the name, *ibid.*
Φατην, meaning of this word according to Wetstein, Luke ii. 7.
Φελωνης, rendered *cloak*, probably means a *bag* or *portmanteau*, 2 Tim. iv. 13.
Phenomena, *Astronomical*, see *Astronomical Phenomena*.
Phetirath Mosheh, substance of a very ridiculous legend in the, relative to the dispute of Michael and the

devil, concerning the great Jewish lawgiver, Preface to Jude.
Philadelphia, a city of Natolia, now called *Alahshekir*, Rev. i. 11.
Philemon, Epistle to, reason which moved the apostle to write this letter, Preface to Philemon. General observations on the great excellences of this epistle, Philem., *in fine.*
Philip the apostle, some account of, John i. 43.
Philippi, a town of Macedonia, remarkable for two great battles, Acts xvi. 12. Preface to Philippians.
Philippians, Epistle to the, when it was written, Preface to the Epistle. Style of the epistle, *ibid.*
Φιλοσοφος, probable origin of this word, Eph. v. 15.
Philoxian version, some account of this translation of the New Testament into the Syriac tongue, Introduction to the Gospels and Acts, p. 22.
Phlegon, citation from this writer, in which it is thought there is an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 45.
Phocion, remarkable saying of the wife of this celebrated Athenian general on receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, 1 Pet. iii. 4.
Phœnicians and *Canaanites*, these names frequently confounded in the Septuagint, Matt. xv. 22.
Φυσει, rendered *by nature*, according to Suicer frequently imports *certainly*, *truly*, Rom. ii. 16. It also frequently signifies the *natural birth*, *family*, or *nation*, of a man, a sense of the word illustrated by citations from Josephus, Chrysostom, and others, Gal. ii. 15. Dr. Macknight's observations on the various acceptations of this word, Eph. ii. 3.
Phylacteries, particular account of the, Matt. xxiii. 5. Description of one in the author's possession, *ibid.*
Physiognomist, remarkable anecdote of a, 1 John iii. 9.
Pillar and ground of the truth, variety of opinions relative to the import of this apostolical expression, 2 Tim. iii. 15.
Pillars of the world, men of great eminence and importance were so named among the Jews, Gal. ii. 9.
Πινακιδιον, meaning of this word illustrated by a passage from Shaw's Travels, Luke i. 63.
Pipes anciently used by the Jews in times of calamity, Matt. ix. 32.
Πιπτω, quotations from Homer, in which this word imports *to be slain*, Rom. xi. 12.
Pipublasara of the Islandic, who, Matt. ix. 32.
Pisidia, situation of this province of Asia Minor, Acts xiii. 14. Four languages anciently spoken in this district according to Strabo, viz., the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*, Acts xiv. 15.
Plaiting the hair, observations on the manner of, among the ancients, 1 Pet. iii. 3.
Platina, the heaviest of all the metals, 1 Pet. i., *in fine.* But recently known to Europeans, *ibid.* Its specific gravity, *ibid.*
Plautus, citation from, very similar to a saying of our Lord, Luke xii. 34.
Pleasure-takers and *voluptuaries*, saying of Seneca respecting, 1 Tim. i. 6.
Πλησιον, its meaning among the Hellenistic Jews, Matt. v. 43; Luke x. 29.
Pliny, epistle of, to his friend Sabinianus, in behalf of his manumitted slave who had offended him, Philem., *in fine.* Pliny's second letter to Sabinianus, in which he expresses his obligation for the successful issue of the preceding, *ibid.*
Plutarch, remarkable passage in the Conjugalia Precepta of, very similar to a saying of St. Peter, 1 Pet. iii. 3.
Πνεω, a frequent acceptation of this word in classical writers, Acts ix. 1.
Πνευμα, in what this word differs in import from ψυχη, 1 Thess. v. 23.
Πολιτευμα, rendered *conversation*, properly signifies *citizenship* or *civil rights*, Phil. iii. 20.
Πολυμαστος, an epithet of the Ephesian Diana, Acts xix. 27.
Pompey, how he was enabled to take Jerusalem, Matt. xii. 2.
Póntius Pilate, Roman governor of Judea in the reign of Tiberius, Matt. xxvii. 2. Deposed by the emperor on account of his great cruelties to the Samaritans, and banished to Vienne in Dauphiny, *ibid.* His tragical end, *ibid.*
Pontus, formerly a very powerful kingdom of Asia, Acts ii. 9. Its boundaries, *ibid.*
Popish bishops, remarkable saying of the, in the time of Mary I., queen of England, respecting the then recent art of printing, Acts v. 40.
Popliteal artery, great weight raised by the action of the, Heb. xi., *in fine.*
Popular fame, remarkable example of the great fickleness of, Acts xiv. 19.
Porch or *portico* of Solomon, account of the, John x. 23.
Portents, fearful, see *Fearful portents.*
Pound, great impropriety of thus rendering the original word, pointed out, Luke xix. 13.
Power, might, and *energy*, in what these words differ in import, Eph. i. 19.
Prætorium, a place of judicature among the Romans, why so named, Matt. xxvii. 27; John xviii. 28.
Praise, ascription of *seven* species of, to the Lamb, a rabbinism, Rev. v. 12. This illustrated by a remarkable passage in the Sephir Rasael, *ibid.* Seven kinds of praise ascribed to God, which are nearly the same with those ascribed to the Lamb, and a very illustrious proof of the essential Divinity of Jesus Christ, Rev. v. 12, vii. 12.
Prayer, observations on, Matt. vi. 5, vii. 8, ix. 18, xiv. 23, xv. 22, xviii. 19, xx. 33; John xi. 5, xii. 32; Acts i. 14, iv. 31, x. 2; Rom. viii. 27; 1 Tim. ii. 8; Heb. x. 19. Jewish superstition relative to the place or places where prayer could be legally offered, 1 Tim. ii. 8. In what light prayer to God is viewed by the Mohammedans, Matt. vi. 16. Distinction between *prayer* and *supplication*, Acts i. 14.
Prayer for all secular governors the constant practice of Christians, 1 Tim. ii. 2. Sayings of Cyprian, Tertullian, and Origen on this subject, *ibid.*
Prayers, hours of, among the Jews, Acts iii. 1. By whom appointed, in the opinion of the rabbins, *ibid.*
Predestination, unconditional, to eternal life and to eternal death, cannot be supported by the example of God's dealings with Jacob and Esau, or their posterity, Matt. vi. 24; Rom. ix. 12, &c., *et in fine;* Heb. xii. 17. See also, upon the doctrine of unconditional predestination, Acts xiii. 48; Rom. viii., *in fine;* 2 Cor. ii. 16; Eph. i. 5; 1 Thess. i. 4; Heb. iv. 6; 1 Pet. i. 2; 1 John ii. 2.
Prefect, or *overseer*, of the mountain of the temple, plain allusion to the office of the, Rev. xvi. 15.
Preference given to one thing beyond another usually expressed in the sacred canon by an *affirmation* of that which is preferred, and a *negation* of that which is contrary to it, 1 Cor. i. 17. An example produced, *ibid.*
Preparation for the Sabbath, when it commenced, John xix. 31.
Presbyters or *elders* of the primitive Christian Church, who, Acts xx. 17. The επισκοποι or *bishops* anciently selected from the presbyters, *ibid.*
Presbytery, Πρεσβυτεριον, all who held offices in the Christian Church at Lystra collectively so named, 1 Tim. v. 17.
Presumption, observations on this vice, Matt. xxvi. 33.
Presumption on a precarious life, curious rabbinical relation in which this is very strongly reproved, James iv. 13. Another anecdote to the same effect from the Gulistan of Saady, James iv., *in fine.*
Prices of labour, provisions, and clothing, in this country in the *fourteenth* century, Matt. xx. 2.
Pride, nothing more hateful in the sight of God, Matt. xxiii. 12.
Priest, derivation and original acceptation of this term, Acts xx. 17.
Priestley (*Rev. Dr.*) his observations on the *genuineness* of the Apocalypse, Rev. xxii., *in fine.*
Priests, customary among the Jewish, according to the Talmud, to divide the different functions of the sacerdotal office by lot, Luke i. 9.

Primitive fathers, alphabetical list of the, referred to in the various readings quoted occasionally in these notes, with the times in which they were born, flourished, or died, Introduction to the Gospels and Acts, p. 25., &c.
Primogeniture, rights generally supposed to have been attached to, in ancient times, Heb. xii. 16.
Principes, who, among the Romans, Matt. viii. 9.
Principles which the author of this Commentary, on carefully reading and studying the sacred writings, finds unequivocally revealed there, Conclusion of the Notes on the New Testament.
Proconsul, see *Proprætor*.
Prodigal Son, Quesnel's reflections on the parable of the, Luke xv., *in fine*.
Προδρομος occurs only once in the New Testament, Heb. vi. 20. Its import, *ibid.*
Profane, whence derived, 1 Tim. i. 9; Heb. xii. 16.
Projectile forces of the planets, satellites, and comets, what, Heb. xi., *in fine*. The harmonious adjustment of the projectile force of a planet to its gravitation, or the sun's attraction; or, in other words, the balancing of the centrifugal and centripetal forces in such a manner as to cause the planet to describe an ellipse little differing from a circle; a very strong evidence of the being of a God, *ibid.* Quantities of projectile force necessary to be impressed on a planet, or other celestial body, to cause it to move in a circle, ellipsis, parabola, and hyperbola, *ibid.*
Prophecies of Enoch, this work a most manifest forgery, Preface to Jude. See also Jude 14.
Prophet, what this word imports in different parts of the sacred oracles, Matt. x. 41; Luke i. 67, ii. 36; Rom. xii. 6.
Προφητεια, *Prophecy*, apostolic definition of this Greek word, 1 Cor. xiv. 3.
Proprætor and *Proconsul*, distinction between the, Acts xiii. 7.
Προσαγορευομαι synonymous with αρπαζομαι, according to Hesychius, Heb. v. 9.
Proselytism, four conditions of, among the ancient Jews, Mark viii. 34.
Proseucha, among the Jews, what, Acts xvi. 13, xvii. 1, xxi. 5.
Προσευχη, derivation and import of this word, Matt. vi. 5. In what it differs from δεησις, Acts i. 14; Eph. vi. 18.
Προσευχη του Θεου, the import of this phrase illustrated by numerous citations from sacred and profane writers, Luke vi. 12.
Prostaphæresis Orbis of Ptolemy, what, James i. *in fine*.
Prostration on a religious account, and before great men, how performed in Hindostan, Matt. ii. 2. Prostrations to superiors common in all Asiatic countries, Acts x. 25; Rev. xix. 10. Reason why the act of prostration was refused by the angel of the Apocalypse, Rev. xix. 10, xxii. 8.
Πρωτος, *Chief*, the title of the Roman governor of the ancient Maltese, Acts xxviii. 7.
Providence, general and particular, doctrine of Matt. x. 29, 30; John iv., *in fine*. A popular saying of one of our best poets upon this subject shown to be a direct contradiction to the words of our Saviour, Matt. x. 30. Observations on the economy of Divine Providence, Acts x. 17, xiv. 17, xxiii., *in fine*., xxvii. 31.
Prudence, definition of, by Sir William Temple, Eph. i. 8.
Prutah, the smallest coin among the Jews, Matt. v. 26; Mark xii. 42. Its weight, Matt. v. 26.
Ψηλαφωμενον ορος, import of this phrase, Heb. xii. 18.
Ψηφος λευκη, and ψηφος μελαινη, of the ancients, what, Rev. ii. 17.
Ψυχη, in what this word differs in import from πνευμα, 1 Thess. v. 23.
Ptolemais, a seaport of Galilee, Acts xxi. 7. Its ancient appellation, *ibid.*
Πτωχος, derivation of this word, Matt. v. 3.
Public worship, times of, among the Turks, proclaimed from the housetops, Matt. x. 27. Observations on the great importance of a strict attendance to public worship among Christians, Luke iv. 16; John xx. 24; Heb. x., *in fine*.
Publicans, who, among the Jews, Matt. v. 46. Their character, *ibid.* Remarkable saying of Theocritus respecting these Roman officers, *ibid.*
Pulsation of the heart, natural cause of the, unknown, Heb. xi., *in fine*.
Punic language, remarkable specimen of the, as copied from a square stone discovered in Malta in the last century; with Sir W. Drummond's translation, Acts xxviii. 1.
Purgare, a peculiar meaning of this word in Horace, John xv. 2.
Purgation of the Temple by our Lord, whether performed once or twice, John ii. 14.
Purgatory, doctrine of, in the Romish Church, whence it originated, Matt. iii. 11. Inquiry into the import of a saying of St. Paul, which the Romanists have applied to the fire of purgatory, 1 Cor. iii. 15.
Πυρουσθαι, import of this word illustrated by a curious story from the rabbinical tract Kiddushin, 1 Cor. vii. 9.
Purple Island, citation of a very remarkable passage from this poem of Phineas Fletcher respecting the conversion of a soul to God, John viii. 12.
Puteoli, a town of Naples, now called Pozzuoli, Acts xxviii. 13. Two etymologies of its name given by Varro, *ibid.* Famous for the temple of Jupiter Serapis, and for the remains of Cicero's Villa, *ibid.* Present condition of Puteoli, *ibid.*
Πυθαγορειοι, *Pythagoreans*, in what they differed from Πυθαγοριστα, *Pythagorists*, Acts vi. 1.
Pythian games, crown won by the victor in the, made of laurel, 1 Cor. ix. 25.
Pythius, why this epithet was given to Apollo, Acts xvi. 16.
Pytho, in the heathen mythology, what, Acts xvi. 16.

Quadragesima, different opinions concerning the meaning of this word, Matt. ix. 15.
Quadrans, the fourth part of the Roman *as*, Luke xxi. 2. In Plutarch's time the smallest piece of brass coin in use among the Romans, *ibid.*
Quadratus, a Christian apologist of the second century, 2 Tim. iv., *in fine*.
Quaker, thoughts concerning the affirmation of a, in a court of judicature, 2 Cor. i., *in fine*.
Quarles's homely rhymes on the wife's usurpation of the authority of her husband, Eph. vi. 22.
Quaternion, what, Acts xii. 4.
Quick, derivation and import of this Old English word, Acts x. 42.
Quotations, how made in the New Testament from the Old, according to Surenhusius, Gusset, Wolf, Rosenmüller, and others, Matt. ii. 23.

Rabbi, a title of dignity among the Jews, Matt. xxiii. 7. In what it differs from *Rabh*, and *Rabban*, *ibid.*
Raca, its derivation and import, Matt. v. 22. Citations from rabbinical writers to show how this word was used by the ancient Jews, Matt. v., *in fine*.
Raging waves of the sea, foaming out their own shame, explanation of this very elegant metaphor, Jude 13.
Rahab, the angel of the sea, according to the rabbins, Rev. xvi. 5.
Raiment, shaking of the, what it imported among the ancient Jews, Matt. x. 14; Acts xviii. 6.
Rain, times of the *former* and *latter*, Luke iv. 26.
Rakia, רקיע, translated *firmament*, the *second* heaven, according to the rabbins, 2 Cor. xii. 2. The lowest of the *three* heavens that can be legitimately deduced from the sacred records, *ibid.*
Ramayuna, account of this sacred book of the Hindoos, Rom. ix., *in fine*.
Raphael's cartoon of Paul preaching at Athens, particular description of, by Mr. Thomas Holloway, Acts xvii., *in fine*.
Reapers, an appellation given by the Jews to their rabbins, Matt. ix. 37.
Receipt of custom, the place where the taxes levied by the Romans of the Jews were collected, Matt. ix. 9.
Reconciliation, apostolic doctrine of, John xx. 23.
Regular clergy, astonishing influence of this branch of the papal hierarchy in the dark ages, Rev. xiii. 12.
Relics, Romish doctrine concerning, Acts v. 15.

Religion, definition of, by Cicero and Lactantius, James i. 27. Distinction between *religion* and *superstition*, *ibid.* Definition of true religion, James i. 27.
Religious persecution, very sensible observations of Dr. Dodd on the absurdity and wickedness of, Luke xiv., *in fine.*
Remphan, or *Rephan*, conjectures concerning this ancient object of idolatry, Acts vii. 43.
Rents of a farm, payment of the, in kind, an ancient custom in most nations, and still prevailing in the Highlands of Scotland, and in some other places, Matt. xxi. 34.
Repentance, *genuine*, what essential to, Matt. iii. 6.
Repetitions in civil and religious supplications common among the ancient Grecks and Romans, and even among the primitive Christians, Matt. vi. 7. The Mohammedans also remarkable for vain repetitions, of which an example is produced, *ibid.* Citation from the Heautontimorumenos of Terence in which this heathen practice is very strongly ridiculed, *ibid.*
Represent, or *signify*, this expressed in the Hebrew, Chaldee, and Chaldæo-Syriac languages by the substantive verb, Matt. xxvi. 26.
Reprobation, *unconditional*, doctrine of, demonstrated to be a lie against all the attributes of Deity, Matt. vii. 11, xxii. 12; John x. 27, xi. 33, xii. 39; 2 Cor. ii. 16, xiii. 5; 1 Pet. iii. 15; 2 Pet. iii. 9.
Reshith Chocmah, citation of a passage from this treatise very similar to our Lord's parable of the ten virgins, Matt. xxv. 1.
Resipiscentia, why repentance was so named by the Romans, Matt. iii. 2.
Respect of persons, good rabbinical saying concerning, Eph. vi. 9.
Restitution of all things, inquiry into the import of this phrase as employed by St. Peter, Acts iii. 21. This phrase, as used by our Lord, gives not the least countenance to the doctrine entertained by some that the punishment of the wicked in a future state of existence shall be of a limited duration, Matt. xvii. 11.
Resurrection of the dead, doctrine of the, a popular and common doctrine among the Jews long before the advent of our Lord, Matt. xiv. 2; Luke xx. 38, *et in fine;* John xi. 34; 2 Tim. i. 10. Analysis of St. Paul's argument relative to the doctrine of a general resurrection, 1 Cor. xv., *in principio.*
Revelation, or *Apocalypse*, Dr. Lardner's inquiry into the authenticity of this book of the sacred canon, Introduction to the Revelation. Various opinions concerning the time in which it was written, *ibid.* Great uncertainty as to the writer of the Apocalypse; and the arguments of Dr. Lardner, who defends the generally received opinion of the Church, not satisfactory, *ibid.* The very elevated style of this book, so totally dissimilar from that of St. John's accredited works, a sufficient demonstration that it is not the production of this apostle, unless we could suppose that the *words* as well as the *matter* were inspired, a point which we have not conceded in examining the claims to authenticity of any of the other books of holy writ, *ibid.* But its want of *authenticity* of no consequence to the Church provided its *genuineness* be admitted, Preface to the Revelation. Different plans upon which the Revelation has been attempted to be explained, *ibid.* The scheme of Signor Pastorini, *ibid.;* of Wetstein, *ibid.;* and of Protestants in general, *ibid.* Eichorn's singular scheme, *ibid.* Mr. Lowman's scheme and order of the Apocalyptic visions, Rev. xxii., *in fine.* Conjecture concerning the *design* of the Apocalypse, Preface to the Revelation. Rabbinical character of its phraseology and imagery, Rev. iv. 8. Observations of Graserus on the insuperable difficulties which present themselves in this book of sacred hieroglyphics, a sentiment in which the writer of this commentary most heartily concurs, Preface to the Revelation. A most solemn and awful warning relative to the words of the *prophecy* of this book. If any man have an ear, let him hear, Rev. xxii. 18, 19.
Revolutions, *periodic* and *sidereal*, of the sun, moon, and planets. Observations on Kepler's famous discovery that the mean distances of the planets from the sun are in subsesquialteral geometrical proportion to their periodic revolutions, Heb. xi., *in fine.*
Rhegium, a city and promontory in Italy, now called Reggio, Acts xxviii. 13. Why so denominated, *ibid.*
Rhodes, an island of the Mediterranean, Acts xxi. 1.
Rich man, in the apostolic sense of the term, 1 Tim. vi. 9. Sense in which our Lord is to be understood when he asserted the extreme difficulty of a rich man's entering into the kingdom of heaven, Matt. xix. 25.
Right hand consecrated by the ancients to Faith, Matt. xvii. 14. Metaphorical acceptation of this term among the rabbins, Matt. xxv. 33. Giving the right hand to another formerly a mark of confidence, friendship, and fellowship, Gal. ii. 9. In eastern countries the highest favourite of the king sits on the right hand of the throne, Heb. i. 3.
Righteousness of God, God's method of saving sinners by faith in Christ, see Rom. iii. 20–26.
Rights of God and Cæsar defined, Matt. xxii. 16–21.
Roman armies, how anciently recruited, Matt. xx. 16.
Roman calendar, observations on the progressive improvement of the, from the days of Romulus, about 730 years before Christ, to the present time, Rom. xvi., *in fine.*
Roman Catholic monarchies, enumeration of the, at the commencement of the Reformation, Rev. xvii. 16.
Roman census, see *Census of the Romans.*
Roman citizen, great privileges of a, in the apostolic age, Acts xvi. 37, xxii. 29, xxv. 11.
Roman consuls, table of, for one hundred and seven years (from B. C. 6 to A. D. 100,) with the times in which these magistrates ruled, reduced to the years of seven different epochs, Table II. at the end of the Acts.
Roman infantry, how divided and subdivided, Matt. viii. 9.
Roman law and government, remarks on the grand principle of the, "to condemn no man unheard, and to confront the accusers with the accused," Acts xxv. 16, *et in fine.*
Roman women, Tertullian's description of their superstitious and idolatrous practices during pregnancy, 1 Cor. vii. 14.
Romans very jealous of their national worship, Acts xvi. 21.
Romans, Epistle of Paul to the, its object excellently shown by Dr. Paley to be, to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour, Preface to Romans. Various opinions respecting the language in which this epistle was originally written, *ibid.* Copious extract from Dr. Taylor's Key to the Apostolic Writings, in which St. Paul's principal design in writing his Epistle to the Romans is very luminously set forth, *ibid.* In this extract the following subjects are discussed:—The original and nature of the Jewish constitution of religion. The peculiar honours and privileges of the Jewish nation, while they were the peculiar people of God, with an explication of the terms by which these honours are expressed. Reflections on the Jewish privileges and honours. The Jewish peculiarity not prejudicial to the rest of mankind, the Jewish economy being established for the benefit of the world in general. The Jewish peculiarity to receive its perfection from the Gospel. The particular honours and privileges of Christians, with an explanation of the terms by which they are expressed. Reflections on the honours and privileges of the Christian Church. All the grace of the Gospel is dispensed to us *by*, *in*, or *through* Christ. Irresistible conclusion from an harmonious union of all the arguments employed in the discussion of the preceding topics. General survey of the Epistle to the Romans. The three grand divisions into which the Epistle to the Romans is naturally divisible, the Preface, the Tractation, and the Peroration or Epilogue, Rom. i., *in principio.*
Rome at present exhibits but a very faint image of its former magnificence, Acts xxviii. 14. Its population in 1709; and the number of bishops, priests, monks, nuns, courtezans, Jews, and Moors, at the time of that census, *ibid.*
Romish Church, observations relative to the doctrines of the, Rom. xvi., *in fine;* 2 Pet. iii. 16.

Romish hierarchy, amazing influence of the, in the dark ages, Rev. xiii. 12. Account of its two grand divisions, the *regular* and *secular* clergy, *ibid.*
Root of bitterness, a Hebraism for *a poisonous plant*, Heb. xii. 15.
Rough garments of the ancient prophets, some account of the, Heb. xi. 37.
Ruler of the Jews, a member of the grand Sanhedrin was usually so named, John iii. 1.
Russian or *Slavonic version of the New Testament*, account of the, Introduction to the Gospels and Acts, p. 22.

Sabbath, observations on the institution of the, Matt. xii. 7, 8; Mark ii. 28. Rigorous observances of this day by the ancient Jews, Matt. xii. 2. The coming in of the Sabbath formerly announced by the minister of the synagogue with a trumpet sounded six times from the roof of a very high house, Matt. x. 27.
Sabbath-day's journey, what, Acts i. 12.
Σαββατον δευτεροπρωτον and Σαββατον δευτεροδευτερον, Lightfoot's observations on the import of these Greek phrases, Matt. xii. 1. Dr. Whitby's and Wotton's observations, Luke vi. 1.
Sacerdotal absolution, doctrine of, held among the ancient Jews as well as modern papists, Acts xxiii. 12. A remarkable instance produced, *ibid.*
Sacramental cup, observations on the denial of the, to the laity by the Romanists, Matt. xxvi. 27.
Sacrifices formerly not unfrequently sent by the Gentiles to the temple at Jerusalem, John xi. 20.
Sacrum Romanum Imperium, or *Holy Roman Empire*, origin of this appellative of the late Germanic empire, Rev. xiii. 1.
Sadducees, some account of this famous Jewish sect, Matt. iii. 7, xvi. 1; Acts xxiii. 8.
Sahidic Version of the New Testament, account of the, Introduction to the Gospels and Acts, p. 21.
Sakar, שכר, according to Jerome, any inebriating liquor, Luke i. 15.
Salaam, sacredness of this word of salutation among the Arabs, 2 John 10.
Salamis, the capital of Cyprus, afterwards called Constantia, Acts xiii. 5. Its present appellation, *ibid.*
Salmone, *Sammon*, or *Samonium*, a promontory on the eastern coast of Crete; now called Cape Solomon or Salamina, Acts xxvii. 7.
Salonichi, the ancient Thessalonica, Acts xvii. 1.
Salutations, Harmer's observations on the manner of giving and receiving, in eastern countries, Matt. v. 47.
Salvation brought by Jesus Christ, in what it consists, Luke i. 74.
Salvation FROM *sin*, the spirit and design of the Gospel, Rom. vi., *passim.*
Samandraki, the ancient Samothracia, Acts xvi. 11.
Samaritans, account of the, Matt. x. 5.
Sammael, Jewish fable concerning, John xii. 31.
Sanctification, Scripture doctrine of, John xvii. 17; Acts x. 43; Rom. iii., *in fine;* 2 Cor. vii. 1, xi. 30; 1 Thess. v. 23; James iv. 8.
Sandal, what, among the ancients, Mark vi. 9.
Sanhedrin, account of this famous Jewish council, Matt. v. 22. Its supreme officers, Matt. xx. 24.
Saphet, supposed to be the same with the ancient Bethulia, Matt. v. 14.
Sapphire, description of this precious stone, Rev. xxi. 19.
Sarcasm, remarkable example of this figure of speech, Rev. xvi. 6.
Sardis, an ancient city of Asia Minor, now called *Sardo* and *Sart*, Rev. i. 11.
Sardius, description of this precious stone, Rev. xxi. 20.
Sardonyx, account of this precious stone, Rev. xxi. 20.
Sarepta or *Zarephath*, where situated, Luke iv. 26.
Saron, situation of this country, Acts ix. 35.
Satan, *delivering over to*, what meant by this phrase, John xx. 23; 1 Cor. v. 5. A species of power never committed to any but the apostles, *ibid.*
Saul, import of his name, Acts xiii. 9.
Saxon or *Anglo-Saxon version* of Holy Writ, some account of the, Introduction to the Gospels and Acts, p. 22.
Scelus incredibile et inauditum, "an incredible and unheard-of wickedness," what so styled by Cicero, 1 Cor. v. 1.
Scorpion, a military weapon among the Romans, why so named, Rev. ix. 5.
Σκορπιος, whence derived, according to the Greek etymologists, Luke xi. 12.
Scourging, great severity of this punishment among the Romans, Matt. xxvii. 26. The criminal was sometimes scourged to death, *ibid.* How the punishment of scourging was performed among the Jews, 2 Cor. xi. 24.
Scribes, who, among the Jews, Matt. ii. 4. How the Greek word so translated is used in the Septuagint, *ibid.*
Scriptures, remarkable passage in the Talmudical Tract Shabbath relative to the study of the, John v. 39. Examination of a passage of Scripture which the Romanists allege in favour of their doctrine that the Oracles of God cannot be understood without the help of an *authorized* expositor, Acts viii. 31. Observations on the papistical doctrine that the Holy Ghost has constituted the Romish hierarchy the only infallible interpreters of the Holy Scriptures, 2 Pet. iii. 16.
Scuta, see Θυρεος.
Seal, formerly customary for a purchaser to mark his goods with a, that he might be able to distinguish and claim them, if mixed with others, Eph. i. 13.
Seal, *setting of a*, upon the victim, see *Victim.*
Seals of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. Mr. Lowman's scheme of interpretation, Rev. xxii., *in fine.*
Seamless garment of our Lord, observations concerning the, John xix. 23. Description of it by Josephus, *ibid.*
Seasons, method of dividing the, among the Jews, John iv. 35.
Σεβαστος, a term usually translated *Augustus*, appears to be used by St. Paul as simply synonymous with βασιλευς or *emperor*, Acts xxv. 21.
Second death, a Jewish phrase for the punishment of hell in a future life, Rev. ii. 11.
Selaa, the same with the *shekel*, Matt. xxvi. 15. Thirty *selain*, סלעין, of pure silver, the standard price of a slave, according to the rabbins, *ibid.* Amount of this in British sterling, *ibid.*
Seleucia of *Pieria*, where situated, Acts xiii. 4.
Seleucidæ, *era of the*, or *era of Alexander*, account of the, Preface to Matthew.
Self-love, what, in the only proper Scriptural sense of the term, Matt. xix. 19.
Semiramis, account by Diodorus Siculus of the marches of this monarch into Media and Persia, Matt. iii. 3.
Sepher Toledoth, ספר תולדות, a phrase of frequent occurrence in the Jewish writings, Matt. i. 1. Its import, *ibid.*
Septuagint version, great importance of, to every minister of the word of God, Heb. i. 6.
Serpent, Lucan's account of the terrible effects of the bite of a, Acts xxviii. 6. See *Boiga.*
Servant, this word shown not fully to express the sense of the original, Rom. i. 1.
Servus and *Fur*, frequently used synonymously, and why Tit. ii. 10.
Seven, a number of perfection or completion among the Hebrews, Matt. xii. 45.
Seven Churches of Asia Minor, Rev. David Lindsay's account of their present condition, Rev. iii., *in fine.*
Seven things created before the foundation of the world, according to the rabbins, Matt. xxv. 34.
Shabbath, relation in this Talmudical tract very similar to our Lord's parable of the merchantmen seeking goodly pearls, Matt. xiii. 45.
Shadow of death, צל מות, Σκια Θανατου, observations on this remarkably energetic expression, which is of frequent occurrence in the sacred Scriptures, Matt. iv. 16.
Shah Jehan, circumstantial description of a gold circular coin of this great Mogul prince, 2 Tim. ii., *in fine.*
Shalom, a term frequent in Hebrew salutations, its import, Matt. x. 12, 34.
Shammatha, שמתא, the most dreadful of all the Jewish excommunications, 1 Cor. xvi. 22. Some account of it, *ibid.*
Shark, the original word κητος should rather be understood of a species of this fish than of the *whale*, and why, Matt. xii. 40.

Sharp, (*Granville*) his remarks on the pretended supremacy of the bishop of Rome, Luke ix., *in fine*.
Shechakim, שחקים, the *third* heaven, according to the rabbins, 2 Cor. xii. 2.
Sheep, an ancient custom in eastern countries for the shepherd to go at the head of his, and they to follow him from pasture to pasture, John x. 4. A circumstance of this kind witnessed by the author on the extensive downs in the western parts of England, *ibid.*
Shepherds of the people, ποιμενες λαου, a title given by the ancient Greeks to sovereign princes, Matt. ii. 6.
Shewbread, why probably so named, Matt. xii. 4. Parkhurst's thoughts on its typical import, *ibid.*
Shibta, ש בתא, among the rabbins, the name of an evil spirit, Matt. xv. 2.
Shields, account of the different sorts of, employed by the ancients, Eph. vi. 13.
Ship, the original word thus rendered more frequently means a *fishing-boat*, Matt. iv. 22.
Shoe of the ancients, properly only a sole tied round the foot and ankle with strings or thongs, Mark i. 7.
Shoes, *putting on*, *taking off*, and *carrying the*, of their masters, the work of the vilest slaves among the Jews, Greeks, and Romans, Matt. iii. 11.
Shopher, שופר, a term applied by the rabbins to the *hole* in the public alms-chest, Matt. vi. 2.
Showing good works, or *good things*, a Hebraism, John x. 32. Its import, *ibid.*
Shrine of our lady of Loretto, supposed by the Italian papists to have been a Divine gift to their country, Acts xix. 35.
Sicarii, Σικαριοι, why assassins were so named, according to Josephus, Acts xxi. 38.
Signs of the approaching destruction of Jerusalem, observations on the, contained in our Lord's prophecy to his disciples, Matt. xxiv. 1–7.
Sikkir, the same with the σικερα of the Greeks, Luke i. 15. How made, according to the Hedaya, *ibid.* One of the *four* prohibited liquors among the East Indian Moslimans, *ibid.*
Silence in heaven for the space of half an hour, Sir Isaac Newton's very beautiful explanation of this phrase, Rev. viii. 3.
Siloam, *pool of*, where situated, John ix. 7. The Turks have this fountain in great veneration, *ibid.* Thought by Calmet to be the same with *En-rogel*, or *Fuller's Fountain*, mentioned in the Old Testament, *ibid.*
Simeon, Claude's remarks on the *song* and *prophecy* of this holy man, Luke ii., *in fine*.
Simikinthia, Σιμικινθια, what, Acts xix. 12.
Simon Magus, various opinions and legends concerning the heresy of this man, Acts viii. 9, 24. Very remarkable various readings in the Scripture account of Simon Magus, Acts viii. 10, 24.
Sin, *motions of*, irritated by the law, Rom. vii. 8, &c. Citations from Livy, Horace, and Ovid, in which this evil propensity in man is acknowledged, *ibid.*
Sin unto death, and *sin not unto death*, import of these Jewish phrases, 1 John v. 16.
Singing, remarks on the use and abuse of, in the Church of God, 1 Cor. xiv. 15.
Singular number, the ancient Hebrews not unfrequently substituted the *plural* for the, Matt. xxvi. 8; xxvii. 44.
Sinners. See Αμαρτωλοι.
Sin-offering. See Αμαρτια.
Sitting, the general posture of the ancient Jews when commenting on the sacred Scriptures, or the traditions of the elders, Luke iv. 16.
Sitting at the feet of the rabbi said to be the usual posture of a Jewish scholar while listening to his instructions, Luke x. 39. This statement controverted by Vitringa, Acts xxii. 3.
Six hundred and sixty-six, see *number of the beast*.
Σκανδαληθρα, explanation of this word by Suidas, Matt. v. 29.
Σκευη οστρακινα and Σκευη κεραμεως, distinction between, according to Chrysostom, 2 Cor. iv. 7.
Σκευος εκλογης, import of this Hebraism, Acts ix. 15.
Σκηνωποιος, various conjectures concerning the nature of the employment intended by this term, Acts xviii. 3.
Slavery, among the ancients, as described by Dr. John Taylor, 1 Cor. vii., *in fine*.
Slaves, ceremonies observed by our Saxon ancestors in the enfranchisement of slaves, 1 Cor. vii., *in fine*.
Slavonian or *Russian version of the New Testament*, account of the, Introduction to the Gospels and Acts, p. 22.
Sleep, common metaphor among the Jews for *death*, John xi. 11. Probably used by them to signify their belief in the immateriality of the soul and the resurrection of the body, John xi. 11. Saying of Menander respecting the beneficial effects of sleep, John xi. 12.
Sleep of the soul, from the moment of the death of the body till the resurrection, a doctrine which cannot be legitimately deduced from the sacred oracles, 2 Cor. v. 6.
Smyrna, some account of this ancient city, Rev. i. 11. Its present appellation, *ibid.*
Social worship among Christians, thoughts respecting, Heb. x. 25.
Socrates, remarkable passage in the last conversation of this great philosopher with his friends, 2 Pet. i. 15.
Sohar Chadash, citation from, similar to our Lord's parable of the talents, Matt. xxv. 15.
Solea, among the Romans, what, Mark vi. 9.
Son, in the Jewish phraseology, a man who has any good or bad quality is called the *son* or *child* of that quality, Luke x. 6. A person is sometimes called the *son* or *child* of what he is doomed to, *ibid.* Examples of these different acceptations, *ibid.*
Son of David, an appellation of the Messiah among the Jews, Matt. ix. 27.
Son of God, when applied to the Messiah, points out his miraculous conception in the womb of the virgin, Mark i. 1. This appellation not given to the Divine nature of Christ, but to that *holy person* born of the virgin by the energy of the Holy Ghost, Luke i. 35; Heb. i. 5. Essential absurdity of the contrary doctrine, *ibid.*; Acts xiii. 33. Remarks on that passage in Mark's Gospel which states the Son of God to have been ignorant of the time in which the Jewish polity should be destroyed by the Romans, Mark xiii. 32.
Song of the blessed virgin, parts into which this inimitable piece of poetry is obviously divisible, Luke i. 54.
Sons of thunder, import of this Hebraism, Mark iii. 17.
Sons of Zebedee, probable import of the very extraordinary petition of the mother of these apostles to our Lord, Matt. xx. 21.
Soothsayer, derivation and import of this word, Acts xvi. 16.
Sorcerer, a word of French origin, Acts viii. 9.
Σωτηρ, definition of this word by Mintert, Luke ii. 11. Ιησους and σωτηρ nearly of the same import, John i. 17; Acts v. 28.
Soul, doctrine of the materiality of the, has no place in the sacred records, Matt. x. 28; Acts vii. 59.
Sound eye, οφθαλμος απλους, a very elegant and expressive metaphor employed by our Lord for that *simplicity of intention* and *purity of affection* with which the supreme good should be pursued, Matt. vi. 22.
Spaces fallen through by bodies, in their descent to the earth, (no matter what their surfaces, volumes, masses, or specific gravities, provided they are weighty enough not to be sensibly affected by the action of the atmosphere,) being as the *squares* of the times of falling; or in other words, the *velocities* being as the *square roots* of the spaces fallen through; a very plain demonstration of the *attraction* of the earth, Heb. xi., *in fine*. The periodic times of the planets being in sesquialteral geometrical proportion to their mean distances from the sun, a most manifest evidence that the influence of the earth on falling bodies is precisely of the same nature with that which emanates from the sun, and retains the planets in their orbits, *ibid.*
Σπαταλωσα, the meaning of this word illustrated by a remarkable passage from an epistle of Thuanus to Eubulus, 1 Tim. v. 6.
Spell, derivation and import of this word, Preface to Matthew.
Σφραγις, or *Seal*, among the ancients, a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped, 1 Cor. ix. 2.
Spira, according to some the same with the Roman co-

hort, John xviii. 3. The fortieth part of a legion, according to Raphelius, *ibid.*

Spirit, existence of an *immaterial* and *immortal*, in man, demonstrated, Matt. x. 28; Luke xxiii. 43, 46, xxiv. 37.

Spirit of God, office of this person of the holy Trinity in the work of man's redemption, Matt. iii. 11; John iii. 5.

Spirits in prison, observations on this remarkable expression attributed to St. Peter, 1 Pet. iii. 19. Various readings of this passage in the manuscripts and versions, *ibid.*

Σπλαγχνιζομαι, Mintert's definition of this word, Matt. ix. 36.

Splinter, a more proper rendering of καρφος than that contained in our common English version, Matt. vii. 3.

Spring Fast, or *Lent*, the only annual fast observed in the primitive Church, Matt. ix. 15. Kept in commemoration of the time the body of our Saviour lay in the grave, *ibid.* Discordant opinions among ancients and moderns relative to the duration of this fast, *ibid.* Τεσσερακοστη and *Quadragesima*, the Greek and Latin names for this fast, shown to have originally meant a fast of the duration of *forty* HOURS, and not of *forty* DAYS, *ibid.*

Squares of the periodic times of the planets being to each other as the cubes of the semimajor axes of their orbits, or, which is the same thing, as the cubes of their mean distances from the sun, a wonderful law by which the whole solar system is governed, Heb. xi., *in fine.*

Stadium, a measure of length among the Romans, Luke xxiv. 13. Arbuthnot's statement of the number of yards in the stadium, *ibid.*

Standards, different sorts of, among the ancient Romans, Rev. xii. 14.

Standing, the posture of the Jews when reading either the law or prophets, Luke iv. 16.

Star which guided the magi to the place of our Lord's nativity, probably a simple meteor provided for the occasion, Matt. ii. 2, 9.

Stars, fixed, Table of the most remarkable fixed stars from the first to the sixth magnitude, 1 Cor. xv., *in fine.*

Stars, falling, see *Falling stars.*

Stater, value of this ancient piece of money, Matt. xvii. 27, xxvi. 15.

Stature, judicious criticism of a very learned writer on the original word thus rendered in our common version, Matt. vi. 27.

Steel, method of gilding, 1 Pet. i., *in fine.*

Στεφανος ακανθινος, see *Crown of thorns.*

Steward of the household, who, Luke viii. 3. Derivation of the word *steward*, according to Junius, *ibid.*

Stibium, or *Antimony*, employed in Asiatic countries to the present day in staining the eyes, 1 Tim. ii. 10.

Stocks, description of this ancient mode of punishment, Acts xvi. 24.

Stoics, a very remarkable sect of ancient philosophers founded by Zeno, Acts xvii. 18. Why so named, *ibid.* Brief sketch of their doctrines, *ibid.*

Stola, Στολη, particular description of this part of the dress of the ancient Greek and Roman ladies, 1 Tim. ii. 9.

Stoning, Dr. Lightfoot's observations on the punishment of, among the Jews, Acts vii., *in fine.*

Strait Gate, Η στενη πυλη, to what our Lord probably alluded in his use of this phrase, Matt. vii. 13. Observations on a very remarkable various reading of τι στενη ἡ πυλη, Matt. vii. 14.

Strangers, hospitality to, a duty strongly inculcated in the Scriptures, Heb. xiii., *in fine.* The heathen considered those who entertained strangers to be under the peculiar protection of Jupiter, *ibid.* This sentiment very beautifully and forcibly expressed in the Odyssey, *ibid.*

Strato's Tower, the same with Cæsarea of Palestine, Acts x. 1.

Στρατοπεδαρχης, inquiry into the import of this word, Acts xxviii. 16.

Strymon, sacrifice of white horses to this river by the magi, Rom. ix., *in fine.*

Στυγεω implies to *shiver with horror*, and why, Tit. iii. 3.

Stupifying potions usually administered by the ancients to condemned malefactors to assuage their pains, Matt. xxvii. 34. Of what ingredients composed, according to the rabbins, *ibid.* Michaelis's critical inquiry into the kind of potion offered to our Lord while hanging on the cross, *ibid.* Dr. Marsh's sensible remarks upon this subject, *ibid.*

Styx, according to the heathen mythology, the river of hell, by which, if any of the gods swore falsely, he was for a certain time expelled from their society, Tit. iii. 3.

Subordination to the civil powers, great political question of, discussed, Rom. xiii. 1, *et in fine.*

Substantive verb, a very frequent acceptation of the, in the Hebrew, Chaldee, and Chaldæo-Syriac languages, Matt. xxvi. 26; Rev. v. 8.

Suetovid, the god of war among the ancient Slavi, to whom a great number of prisoners were annually presented as a burnt-offering, Rom. ix.; *in fine.* Supposed residence of this divinity, *ibid.*

Συγκαταψηφιζω, inquiry into the derivation and import of this word, Acts i. 26.

Suicide, a very frequent preventive of, finely expressed by one of our best poets, Heb. ii. 15.

Συμφυτα, Dr. Taylor's definition of this term, Rom. i. 5.

Sun, standing still of the sun and moon at the command of Joshua explained agreeably to the Newtonian system of the universe, Matt. viii. 26. Method by which the distance and magnitude of the sun have been ascertained, James i., *in fine.*

Superstitio, Superstition, origin of this word according to Cicero, James i. 27. Its definition by Lactantius, *ibid.* Distinction between *religion* and *superstition*, *ibid.*

Supremacy of the bishop of Rome, observations on this papistical tenet, Luke ix., *in fine.*

Supreme Being, very remarkable invocation of the, (translated from the original Sanscrit by Dr. C. Wilkins,) still existing on a stone in a cave near the ancient city of Gya in the East Indies, Luke i. 68.

Surety and *Mediator*, inquiry into the import of the Greek words εγγυος and μεσιτης so translated, Heb. vii., *in fine.*

Swathing of the corpse, manner of the, among the Jews, John xi. 44.

Sweat of blood, Galen's statement of its cause, Luke xxii. 44. An instance of bloody sweat related by Thuanus, *ibid.*

Swineherd, no character meaner in the sight of a Jew than that of a, Luke xv. 15. Not permitted by the Egyptians to mingle with civil society, nor to appear in the worship of the gods, *ibid.*

Sword by which a Jewish criminal was beheaded, why buried with him in the same grave, Acts viii. 2.

Sycamine, probably the same with the *sycamore*, Luke xvii. 6.

Sychar, situation of this city, John iv. 5. The same with *Shechem* of the Old Testament, *ibid.* Its present appellation, *ibid.*

Sycophant, Potter's account of the origin of this word, Luke xix. 8.

Synagogue, what number of persons considered necessary to compose a synagogue, Matt. iv. 23. Great number of synagogues in Jerusalem in the apostolic age, *ibid.* Enumeration of the chief things belonging to a synagogue, *ibid.* The Jewish place of worship governed by a council, over whom was a president, called *the ruler of the synagogue*, *ibid.* Times at which Divine service was performed by the Jews, *ibid.* Four kinds of men who enter the synagogues, according to the rabbins, James i. 25. In ancient times, petty courts of judicature were held in the synagogues, James ii. 2.

Synesius, two passages from the third hymn of this Greek poet on the mode of the Divine existence, the sentiment of which was probably borrowed from St. Paul, 1 Tim. vi. 16.

Syracuse, account of the temporary preservation of this city by Archimedes, Acts xxviii. 12. Present condition of Syracuse, *ibid.*

Syriac version, account of the Syriac versions of the New Testament, Introduction to the Gospels and Acts, p. 22.

Syrtis Major, and *Syrtis Minor*, two quicksands near the African coast, Acts xxvii. 17.

Taberna, rendered *tavern*, its general import, Acts xxviii. 15.

Tabernacle, description of the, Heb. ix. 2. Typical import of the tabernacle and its contents, according to Cyril, Heb. ix. 5.
Tabernacles, Feast of, how celebrated, John vii. 2.
Tabitha, import of this name, Acts ix. 36.
Tacitus, citation from his Roman history relative to the crucifixion of Christ and the horrible persecution of his followers, Matt. xxvii. 26.
Talent of gold, amount, in British sterling, of *ten thousand* talents of gold and silver, Matt. xviii. 24.
Talmud of Babylon, account of the, Matt. xv. 2.
Talmud of Jerusalem, account of the, Matt. xv. 2.
Tamisra, what, Matt. viii. 12.
Tanchum, remarkable saying of this rabbin respecting the importance and excellence of implicit faith in the testimony of God, John xxi. 29.
Tarassa, the ancient Tarsus, Acts ix. 11.
Targum Yerushlemey, singular comment in, relative to the two great lights of heaven, 1 Tim. i. 7.
Tarsus, a city formerly the capital of all Cilicia, Acts ix. 11. In what manner the inhabitants obtained the privilege of Roman citizens, *ibid.*, xxii. 28. Citations from Xenophon, Josephus, and Ammianus Marcellinus, in attestation of the great respectability of this city, Acts xxi. 39.
Tartarus, or *hell*, opinion of the ancients respecting, 2 Pet. ii. 4.
Taxgatherers, or *publicans*, two classes of, in the land of Judea in the apostolic age, Matt. v. 46.
Tectosagi, a tribe of the ancient Galatæ, Preface to Galatians.
Τεκνια, a word frequently used by St. John, the whole force of which is not expressed in our English version, John xiii. 33. Anecdote related by Jerome respecting the frequent repetition of this word by the apostle to his flocks in his old age, John xv. 12.
Τελειωσις, a word importing, among the primitive Christians, *martyrdom*, Phil. iii. 12. This shown by citations from Clemens Alexandrinus, Basil Magnus, Œcumeneus, Balsamon, and Eusebius, *ibid.*
Tempest, superstitious practices of the ancient sailors during a, Acts xxvii. 14. The tempest supposed by the heathens to be occasioned by evil spirits, *ibid.* Sir George Taunton's account of similar superstitions among the Chinese, *ibid.*
Temple, which gate of the, was probably called Ωραια, or *Beautiful*, Acts iii. 2.
Temptation, the Greek word πειρασμος not fully expressed by this term, Matt. vi. 13. How the petition in the Lord's Prayer, in which this word is contained, was understood by several of the primitive fathers, *ibid.* The usual process of temptation pointed out, *ibid.* Observations on the THREE *forms* under which Satan tempts the human race, 2 Cor. xi. 14.
Temptation of Christ in the wilderness, ingenious theory of a correspondent relative to the, Matt. iv., *in fine.*
Tempter, Ὁ Πειραζων, apparent allusion of St. Paul to this appellative of Satan, Matt. iv. 11.
Tertullian, the author of an apology for the Christians, still extant, 2 Tim. iv., *in fine.*
Tertullus, observations on the oration of, against St. Paul, Acts xxiv. 2, 8.
Tesseræ of the ancients, what, and why so named, Rev. ii. 17.
Tetragrammaton, an appellation of יהוה, Jehovah, on account of the number of letters it contains, 2 Cor. xii. 4; Rev. xix. 12. See *Jehovah* and *Adonai.*
Tetrarch, meaning of this word, Matt. xiv. 1; Luke iii. 1.
Tetrax, TETPAΞ, one of the six Ephesian characters, Acts xix. 19. Its import, according to Hesychius, *ibid.*
Teutate, an object of idolatrous worship among the ancient Gauls, to whom human victims were offered, Rom. ix., *in fine.*
Thallus, citation from this writer, in which it is supposed by some there is an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 45.
Theatres often used by the ancients for popular assemblies and public deliberations, especially in matters which regarded the safety of the state, Acts xix. 29.
Θελω, in what sense this verb is frequently used in the Septuagint, Matt. xxvii. 43.
Θηλυ, this appellation given by the ancients to the *soul*, which they considered the seat of the appetites and passions, and why, James i. 15.
Θεος, several citations from the Septuagint in which this word with the article prefixed has the import of Θεε, *O God*, Heb. i., *in fine.*
Θεος εφανερωθη εν σαρκι, "God was manifested in the flesh," inquiry whether these words were originally in St. Paul's First Epistle to Timothy, 1 Tim. iii. 16.
Θεος and Δαιμων, distinction between, in heathen authors, Acts xvii. 18.
Therapeutics of the ancient Jewish physicians in reference to hemorrhages, Mark v. 26.
Thessalonians, First Epistle to the, generally believed to be the first letter which St. Paul addressed to any of the churches of Jesus Christ, Preface to the Epistle.
Thessalonians, Second Epistle to the, what principally moved the apostle to write this letter, Preface to the Epistle. Parts into which it naturally divides itself, *ibid.*
Thessalonica, a celebrated city of Macedonia, situated on what was formerly called the Thermaic Gulf, Acts xvii. 1. Different opinions concerning the origin of its name, *ibid.* Its present appellation, *ibid.* See also the Preface to the First Epistle to the Thessalonians.
Theudas mentioned by St. Luke, very uncertain who, Acts v. 36.
Third hour, remarks on this hour being stated by St. Mark to have been the period of the day in which our Lord's crucifixion commenced, Mark xv. 25.
Third part, a rabbinism for a *considerable number*, Rev. viii. 8.
Thirty pieces of silver, various readings of the passage of Scripture thus rendered, Matt. xxvi. 15.
Thomas, import of this name, John xi. 16. Observations on the very remarkable exclamation of Thomas Didymus, when he first saw Christ after his resurrection, John xxi. 28. Strange trifling of some of the ancients and moderns relative to the import of this exclamation, *ibid.*
Thomas de Cantelupo, extract from a letter which Edward I. wrote, at the instigation of his clergy, to Pope Clement V. relative to this bishop of Hereford, in which the gross superstition of that age is very conspicuous 1 Tim. iv. 2.
Θωραξ, or *Breastplate*, account of this ancient species of defensive armour, Eph. vi. 13.
Thorn in the flesh with which St. Paul was afflicted, various conjectures concerning the, 2 Cor. xii. 7. The false apostle at Corinth most probably intended by this phrase, *ibid.*
Thought, the import of the original term μεριμνα not fully expressed by this word, Matt. vi. 25.
Thousand, very probably the name of a division of a Jewish tribe, in the same manner as certain divisions of our English counties are called *hundreds*, Matt. ii. 6.
Thousand years, a mystical number among the rabbins, Rev. xx. 4. A famous number in heathen authors, *ibid.*
Three heavenly witnesses, passages in St. John's First Epistle relative to the, most evidently spurious, 1 John v. 7, *et in fine.* Fac-simile of this disputed passage, and its context, from the Codex Montfortii in Trinity College, Dublin, 1 John v. 7. Fac-simile from the Editio Princeps of the Greek Testament printed at Complutum, *ibid.*
Three days and three nights, what meant by this phrase, according to the Jewish mode of reckoning, Matt. xii. 40. Illustrated by some extracts from rabbinical writers, *ibid.*
Three taverns, a place about thirty-three miles from Rome, in the Appian-way, Acts xxviii. 15. Quotations from Cicero and Zozimus in which this place is mentioned, *ibid.*
Three years and six months, the duration of the great famine in the time of Ahab, according to Luke and James, how reconcileable with an apparently different statement in the First Book of Kings, Luke iv., *in fine.*
Θρησκειν, *to worship*, origin of this word, according to Suidas, James i. 26. Indifferently applied to *true religion* and *superstition*, *ibid.*
Thunders of the Apocalypse, very probable conjecture why *seven* in number, Rev. x. 3. Import of each of these thunders professed to be understood by some expositors.

though the writer of the Apocalypse was not permitted to reveal what they uttered! Preface to the Revelation, and see chap. x. 3.

Θυρα, a metaphorical acceptation of this word, illustrated by quotations from Cicero and Ovid, Col. iv. 3.

Θυρεος, or *Scuta*, some account of this oblong shield of the ancients, Eph. vi. 13.

Thyatira, a city of Natolia, in Asia Minor, now called *Akissat*, and *Akkissar*, Rev. i. 11.

Thyne, *Thyin*, or *Thyine*, a tree mentioned by Homer, Theophrastus, and Pliny, Rev. xviii. 12.

Tiberias, *sea of*, its length and breadth according to Josephus and Pliny, John vi. 19.

Tiberius Cæsar, character of this Roman emperor, Luke iii. 1.

Tides, phenomena and cause of the, Heb. xi., *in fine*.

Tiger, a vessel so named, according to Virgil, Acts xxviii. 11.

Tigranes, remarkable anecdote respecting, John xv. 13.

Τιμη frequently signifies *a pecuniary recompense*, or *present*, Acts xxviii. 10. Several examples produced, *ibid.*; 1 Tim. v. 18.

Timothy, biographical sketch of this minister of Jesus Christ, to whom two apostolical letters in the sacred canon are addressed, Preface to the First Epistle.

Timothy, *First Epistle to*, the time when, and the place from which, it was probably written, discussed at considerable length, Preface to the Epistle. This apostolical letter of great use to every minister of the Gospel, *ibid.*

Timothy, *Second Epistle to*, observations of Dr. Paley and Lewis Capellus relative to the date of this apostolical letter, Preface to the Epistle.

Tippoo Sultan, remarkable form of prayer used by, Matt. vi. 7.

Titan, Τειταν, a name famous for containing the Apocalyptic number 666, a number supposed by Wetstein and others to have an allusion to the name of the Roman emperor *Titus*, who was an instrument in the hand of God of dissolving the whole Jewish polity, Preface to the Revelation. Without the last letter the name contains 616, a various reading of the number of the beast supported by some very respectable manuscripts, *ibid.*

Τιθεναι τινα εις τι, a phrase frequent among the purest Greek writers, 1 Pet. ii. 8. Its import, *ibid.*

Titles, Dr. Taylor's observations on the titles bestowed on Christians in the New Testament, 1 John ii., *in fine*.

Titus, inscription in honour of, extracted from Gruter's work, Matt. xxiv. 34.

Titus, *Triumphal Arch of*, on what account erected, Matt. xxiv. 3. Still exists in the Via Sacra, leading from the forum to the amphitheatre, *ibid.* Particular description of the devices and inscription on this arch, Matt. xxiv. 34.

Titus, biographical sketch of this frequent companion of St. Paul, Preface to Titus.

Titus, *Epistle to*, great affinity between this apostolical letter and St. Paul's First Epistle to Timothy, Preface to Titus.

Tolistoboii, a tribe of the ancient Galatæ, Preface to Galatians.

Tombs of the dead, why the Jewish tombs were *white-washed*, Matt. xxiii. 27.

Tongue, curious rabbinical saying relative to the, James iii. 10.

Tongue of fire, a Hebraism, Acts ii. 3. Its import, *ibid.* Examples of a similar Hebraism, *ibid.*

Tongue of the heart, what has been so denominated, Matt. vii. 16.

Topaz, description of this precious stone, Rev. xxi. 20.

Τοπος, a very frequent import of this term in the sacred and apocryphal writings, John xi. 48.

Tormentors, *delivering over to the*, Asiatic custom to which these words have an allusion, Matt. xviii. 34.

Tormil, תורמיל, in what sense this word is used by the rabbins, Matt. x. 10.

Tortures of a very cruel description among the Asiatics to induce confession, Matt. xviii. 34.

Τοξον, or *bow*, a military weapon of the ancients, Eph. vi. 13.

Τραχηλιζω, inquiry into the import of this word, Heb. iv. 13.

Trachonitis, where situated, Luke iii. 1.

Traditionists, a Jewish sect, who interpreted the Divine testimonies agreeably to the decisions of the elders, 1 Cor. viii. 1.

Traditions of the Jewish elders, remarks upon the, Matt. xv. 2, *et in fine*.

Transfiguration of our Lord, impious trifling of some of the foreign critics on the Scripture account of the, Matt. xvii., *in fine*.

Transmigration of souls, a Pythagorean doctrine. See *Metempsychosis*.

Transposition in the Greek text, Matt. vii. 6.

Transpositions in the Hebrew text, some instances of, Matt. vii. 6.

Transubstantiation, doctrine of, shown to be in direct opposition to the plain tenor of Holy Writ, Matt. xxvi. 26. When this doctrine was first advanced among the Romanists, Rev. xiii. 6. Date of its full reception as an article of the Roman Catholic faith, *ibid.*

Treasure, Hebrew and Greek words so translated import any kind of store or collection, Rom. ii. 5.

Treasure hid in a field, a phrase very generally misunderstood, Matt. xiii. 44.

Treasure, *laying up of*, how far this is consistent with the Christian character and profession, Matt. vi. 19.

Trees of God, import of this Hebraism, Luke vi. 12.

Trespasses, remarkable difference in import between παραπτωματα, which is thus rendered in our common version, and οφειληματα, translated by the same word in the Book of Common Prayer, Matt. vi. 15.

Triarii, who, among the Romans, Matt. viii. 9.

Tribute, supposed amount of the Jewish, paid into the imperial exchequer after the destruction of the temple, Matt. xxii. 21.

Tribute money, the τα διδραχμα thus rendered in our common version alludes not to a tax to be paid to the Roman government, but to a tax for the support of the temple, Matt. xvii. 24.

Trinity, doctrine of the, shown to be a doctrine of Scripture, Matt. iii. 16, xix. 17, xxviii. 19; John i., *in fine*; 2 Cor. xiii. 14; Eph. ii. 18.

Trinity of the Hindoos, account of the, Luke i. 68.

Triumph, particular description of this public and solemn honour conferred by the ancient Romans on a victorious general, 2 Cor. ii. 14.

Trocmi, a tribe of the ancient Galatæ, Preface to Galatians.

Troy, supposed situation of, Acts xvi. 8.

Trumpet-holes, שופרות, *shopheroth*, what, Matt. vi. 2.

Trumpets of the Apocalypse, what they import, according to Wetstein, Preface to the Revelation. Mr. Lowman's scheme of interpretation, Rev. xxii., *in fine*.

Truth was of small account among many even of the best heathens, Eph. iv. 25. Dr. Whitby's collection of some of their maxims on this subject, *ibid.*

Tsidekah, or *Tsidekath*, צדקת, a common word among the Jews for *alms*, Matt. vi. 1. Striking contrast between the ancient and modern acceptations of this word, *ibid.*

Tuisco, an object of idolatrous worship among the ancien Germans, Rom. ix., *in fine*.

Tunicatus Popellus, why the common people of Rome were so named, Luke vi. 29.

Τυπος διδαχης, import of this figurative expression, Rom. vi. 17.

Tutelary deity, image of the, was placed at the entrance of the city to signify that he was the guardian and protector, Acts xiv. 13.

Twelve years, the age at which, according to the Jewish canons, a child was obliged to begin to learn a trade, Luke ii. 41.

Twice born, a term used by the Brahmins in the same sense as *born again* among the Christians, Luke i. 15.

Twice dead, how this phrase is to be understood, Jude 12.

Twilight, rules by which it was distinguished by the rabbins, Mark xvi. 2.

Twin, a word of Saxon origin, John xi. 16.

Υιος Θεου and Ο Υιος του Θεου, critical observation on the difference of import between these two Scripture phrases, Matt. xiv. 33.

Ulaloo, or *Ullaloo*, particular description of, Matt. ix. 32.
Unbelief, good saying of Quesnel respecting, Matt. xiii. 58.
Unam sanctam, citation from this celebrated papal document, Rev. xiii. 15.
Uncircumcision, different species of, as enumerated by Rabbi Seira, Acts vii. 51.
Unction, prophets, priests, and kings, among the Jews, consecrated by, in order that they might legitimately exercise their respective offices, Matt. i. 16; Luke ii. 11. What unction considered an emblem of, *ibid.*
Understanding, general definition of this term, Rom. viii. 16; Eph. i. 18. Philo's definition of the Greek word *νους*, which is sometimes thus rendered, Eph. i. 18.
Uninterrupted succession boasted of in the Romish Church, shown to be a mere fable, Rom. xvi. 15; Heb. v. 4.
Universal restoration, remarks on this antiscriptural tenet, Matt. v. 26.
Unleavened bread shown to be necessary in the proper administration of the Lord's Supper, Matt. xxvi. 26.
Unregenerate mind, apostolic doctrine of the perpetual struggles of two opposite principles in the, when enlightened by natural or revealed religion, Rom. vii. 15, &c. Citations from Ovid, Terence, Horace, Arrian, and Euripides, in which these two opposing principles in man are acknowledged, and very forcibly expressed, *ibid.* Relation of a very remarkable anecdote by Xenophon in his life of Cyrus, which is strongly illustrative of this doctrine, Rom. vii. 20.
Υπηρετης, imports of this word, 1 Cor. iv. 1.
Υποκριτης, *hypocrite*, derivation and import of this word, Matt. vi. 5.
Υποστασις, *hypostasis*, meaning of this term, Heb. xi. 1.
Upper rooms in private houses formerly used by the Jews for the purposes of devotion, Acts i. 13. The *upper room* in which the apostles with some others were assembled after the ascension of our Lord, and at the election of Matthias, probably an apartment of the temple, *ibid.*
Uro, citations from Terence and Virgil to show that this word sometimes imports to *vex* or *trouble*, 1 Cor. vii. 9.
Ushwamedha, or solemn sacrifice of the white horse, desciption of this very remarkable Hindoo ceremony, Rom. ix., *in fine*.
Uttermost farthing, Ὁ εσχατος κοδραντης, import of this phrase, Matt. v. 26. This expression as figuratively used by our Lord, when considered in connection with its context, gives not the least support to the doctrines of *purgatory* and *universal restoration*, *ibid.*

Vagabond, ancient and modern acceptations of this word, Acts xix. 13.
Vain repetitions, see *Repetitions*.
Valley of Salt, Maundrell's description of the, Matt. v. 13.
Various readings in the Scriptures, thoughts on the, with an enumeration of the sources whence almost the whole of them have sprung, Introduction to the Gospels and Acts, p. 11, &c. Excellent remark of Dr. Mill on their immense number, *ibid.*, p. 12. A collection of, for the New Testament, made from ancient Greek MSS., see end of the New Testament.
Vates and *Poeta*, synonymous terms among the Romans, Tit. i. 12.
Veeshnoo, among the Hindoos, the Deity in his preserving quality, Luke i. 68; John i. 14.
Veil of the temple, typical import of the rendering of the, at the time of our Lord's dismissing his spirit, Matt. xxvii. 51.
Velum, or *curtain*, וילון, the first of the seven heavens, according to the rabbins, 2 Cor. xii. 2.
Verbs which express the accomplishment of a thing often to be understood as only signifying the *beginning* of that accomplishment, Luke v. 6. An example produced, *ibid.*
Verriculum, definition of this word by Martinius, Matt. xiii. 47.
Versions of the New Testament, short account of the, Introduction to the Gospels and Acts, p. 17, &c.
Vespasian, description of the coin struck by this emperor at the capture of Jerusalem, Matt. xxiv. 34.
Vessels of earth and silver, very interesting and instructive sayings of the rabbins relative to, 2 Cor. iv. 7.
Vials of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. Lowman's scheme of interpretation, Rev. xxii., *in fine*. Mr. Robert Fleming's very remarkable explanation of the hieroglyphic of an angel pouring out his vial upon the sun, Rev. xvi. 8.
Vicarious sacrifices, after the similitude of the Jewish scape-goat, have been common among most ancient nations, Matt. xx. 28; John xi. 51; Rom. ix., *in fine*, 1 Cor. iv. 13.
Victim of the heathens, an ancient custom to set a sea. upon that deemed proper for sacrifice, John vi. 27. This illustrated by a quotation from Herodotus, *ibid.* How the ancient heathens adorned their sacrificial victims, Acts xiv. 13. This illustrated by citations from Ovid and Virgil, *ibid.*
Vile, whence this name is probably derived, John iii. 20.
Villani, among our Saxon ancestors, who, 1 Cor. vii., *in fine*.
Vinegar, whence this word is derived, Matt. xxvii. 34. A common drink of the Roman soldiers, Luke xxiii. 36.
Virginity of Mary, previously to the birth of our Lord, an article of the utmost consequence to the Christian system, Matt. i. 25. The doctrine of her perpetual virginity, so much insisted on by the Romanists, a mere chimera, Matt. i. 25, xii. 46, xiii. 55; John vii. 3.
Volumen, *Volume*, why the Romans gave this appellation to a book, Heb. x. 7.
Vulgate, or *Latin version of the Scriptures* by Jerome, some account of the, Introduction to the Gospels and Acts, p. 22.

Wages of a Roman soldier *per diem*, Luke iii. 14.
Waking, or *watching of the dead*, practised among the ancient Greeks, Acts ix. 37. A similar custom still observed among the native Irish, *ibid.*
Wandering stars, Αστερες πλανηται, why this phrase should not be understood of the *planets*, but rather of the *ignes fatui*, Jude 13.
Washing the corpse before interment, and before it was laid out to lie in state, a custom of very remote antiquity, Acts ix. 37.
Washing the feet of a superior, a custom observed by the Hindoos, Luke vii. 44. The office of the meanest slaves, John xiii. 5.
Washing the hands, a religious ceremony among Jews and Mohammedans, Mark vii. 3. Washing the hands in token of innocence an ancient rite among the Hebrews, Greeks, and Romans, Matt. xxvii. 24.
Watches, into how many the night was divided, Matt xiv. 25; Mark xv. 25.
Watchmen in the temple, on constant duty, Luke xxii. 4.
Water, constituent parts of, 2 Pet. iii. 10.
Water baptism, see *Baptism*.
Water drinking, saying of Libanius respecting, 1 Tim. v. 23.
Watson, (*Dr.*) late bishop of Llandaff, character of his Apology for the Bible, 2 Tim. iv., *in fine*.
Wax-board or cloth, employed by the ancients to write upon, Luke i. 63.
Weather, signs of *fair* and *foul*, according to the Jews and Romans, Matt. xvi. 2, 3.
Wedding, account of the celebration of a, in Persia, as given in the Zend Avesta, Matt. xxv. 7.
Weeping, *days of*, what, among the Jews, John xi. 31. On what account they were succeeded by the seven days of lamentation, *ibid.*
Wells in the East, some of the Indian devotees accustomed to stand with a girbah to give drink to weary travellers, Matt. x. 42.
Whale, a very improper rendering of κητος, Matt. xii. 40.
What have we to do with thee? import of this Jewish phrase, which is of frequent occurrence in the sacred oracles, Matt. viii. 29.
Whited sepulchres or *whitewashed tombs*, see *Tombs*.
White bulls without blemish offered in sacrifice to Apis by the ancient Egyptians, John vi. 27. Curious mode

adopted by the Egyptians to ascertain whether the animal was proper for sacrifice, *ibid.*

Whoredom, the only case in which the Author of the Christian religion admits of divorce, Matt. v. 32. The idolatries of the Jews very frequently termed *whoredom* in the prophetical writings, Rev. xvii. 1.

Wicked one, Ὁ πονηρος, derivation and import of this appellative of the great adversary of mankind, Matt. vi. 13, xiii. 19. Απο του πονηρου, in the Lord's Prayer, should be rendered *from the wicked one*, and not as in our common version, Matt. vi. 13. See also 1 John v. 19.

Widow's son of Nain, reflections on the resurrection of the, Luke vii., *in fine*.

Will, observations on the freedom of the, Matt. vi. 10; Phil. ii. 13.

Will worship, Εθελοθρησκεια, observations on the meaning of this word, as used by the apostle, Col. ii. 23.

Wind of God, import of this Hebraism, Luke vi. 12.

Wine, laws among the ancient Greeks and Romans, relative to the drinking of, *mixed* and *unmixed*, 1. Tim. v. 23.

Wine of three leaves, what meant by this phrase among the rabbins, Luke v. 39.

Wisdom, definition of, by Sir W. Temple, Eph. i. 8. *The wisdom that is from above*, חכמה עליונא *chocmah aliona*, a very favourite expression among the rabbins, of which some examples are produced, James iii., *in fine*. Dr. Lightfoot's observations on a *fourfold* wisdom mentioned by St. Paul, 1 Cor. ii. 6.

Woden, a principal divinity of the ancient Swedes, to whom human victims were very frequently offered, Rom. ix., *in fine*. Account of the grand festival formerly celebrated every ninth year to this idol, *ibid.* A similar abomination practised by the ancient Danes and Norwegians, *ibid.*

Wo unto thee, the original words ουαι σοι, thus rendered, to be understood rather as an *exclamation of pity*, than a *denunciation of judgment*, Matt. xi. 21, xviii. 7.

Woman taken in adultery, account of this circumstance in St. John's Gospel, translated from the Codex Bezæ and other MSS., John vii., *in fine*.

Women employed in eastern countries in grinding the corn, Matt. xxiv. 40, 41. Political condition of woman under the ancient Roman government, 1 Tim. ii. 12. Their state under the British laws, *ibid.* Women, especially those advanced in years, employed by the ancients as porters, John xviii. 17. Examples produced, *ibid.* Ancient method of purifying women who were appointed to be consorts to kings, Eph. v. 26.

Works, beautiful personification of, Rev. xiv. 13.

World, this word sometimes used for *land* or *country*, Matt. iv. 8, xxvii. 45; Luke ii. 1. Destruction of the world by fire, an ancient opinion among the heathens, 2 Pet. iii. 12. Notions of the ancients respecting the origin and formation of the world, 2 Pet. iii. 5. Very affecting apostolical account of the moral condition of the world, 1 John v. 19.

Wormwood, supposed import of the Apocalyptic hieroglyphic of a star so named, which fell from heaven upon the third part of the rivers and fountains of water, Rev. viii. 12.

Worship, reflections upon that species of, which can alone be acceptable in the sight of God, Matt. xv. 9.

Worshipping of images, consideration of a passage of Scripture which the Romanists allege in favour of, Heb. xi. 21.

Wotteth, its derivation and import, Acts iii. 17.

Writing of divorcement, see *Divorce*.

Writing-table, or *little board*, Dr. Shaw's description of the, used by the boys in Barbary, and also by the Jewish children, Luke i. 63.

Ξιφος, a sort of ancient *sword* originally made of brass, Eph. vi. 13.

Yacoub, ibn Leits Saffer, remarkable anecdote respecting, Luke xiv. 1.

Ye ho wah, import of this phrase used by the Indians of North America in their religious worship, Rev. xix. 1.

Yod and point, see *One jot and tittle*.

Yoke, formerly a custom at Rome to put the necks of those to be crucified into a yoke, and to stretch out their hands and fasten them to the end of it; and having thus led them through the city, to carry them to the place of execution, John xxi. 18. How the word עול *aval*, rendered *yoke*, has been figuratively employed by the Jews, Matt. xi., *in fine*.

Yom, יום, examples in which this word is taken in the sense of *judgment*, 1 Cor. iv. 3.

Yuchanan, parable of this rabbi similar to that of our Lord concerning the wise and foolish virgins, Matt. xxv. 1.

Zacharias or *Zechariah*, import of this name, Luke i. 60.

Zaleucus, law of, against the drinking of unmixed wine, unless prescribed by a physician, 1 Tim. v. 23.

Zarphon, remarkable saying of this rabbi, Matt. vii. 5.

Zeal, description of that species of, which every minister of Jesus Christ should possess, 1 Cor. iv., *in fine*. Remarkable saying of a pious papist respecting that species of zeal which prompts to the extirpation of heretics and wicked men, Matt. xiii. 29.

Zebul, זבול, the *fourth* heaven of the rabbins, 2 Cor. xii. 2. זבול *zebul*, *dung*, or *dunghill*, a very common Jewish appellation of an *idol* or an *idol temple*, Matt. x. 25.

Zebulun, situation of the country of the descendants of this patriarch, Matt. iv. 15.

Ζηλος, *Zeal*, derivation and import of this Greek word, Acts v. 17.

Zelotes, a surname given by the Jews to certain persons, and why, Luke vi. 15.

Zend Avesta, citation from this work in which is contained an account of the celebration of a wedding in Persia, Matt. xxv. 7.

Zeno, the founder of the Stoic sect, when and where born, Acts xvii. 18.

Ζιζανια, inquiry into the import of this word, Matt. xiii. 25.

Ζωα, very improperly rendered *beasts* in our version, Rev. iv. 6.

Ζωμα or *girdle*, account of this species of defensive armour among ancients and moderns, Eph. vi. 13.

AN

INTRODUCTION TO THE FOUR GOSPELS,

AND TO THE

ACTS OF THE APOSTLES.

CONTAINING

INFORMATION NECESSARY TO A PROPER UNDERSTANDING OF THE VARIOUS REFERENCES FOUND IN THE NOTES ON THESE BOOKS

THE introduction, so long promised, giving an account of the manuscripts, versions, &c., referred to in this work, is at last before my readers; and could not, with any propriety, have been published sooner, as the *Gospel history* could not be considered complete till the book of the *Acts* was finished. As the chronology of the New Testament ends with the two years' imprisonment of Paul at Rome, it may be thought needless to carry it any farther down: but as there is some reason to believe that he visited Rome a second time, and suffered martyrdom there about A. D. 64 or 65; and as learned men have agreed that the *Apocalypse*, which completes the canon of the New Testament, was not written till about the year 96; I have thought it necessary to carry down the chronology through the whole of the *first century* of the Christian era; that, if I should not have health or life to proceed any farther in this work, that important part should be left in a state of tolerable perfection. I have proceeded on the same plan with the *four gospels*, and the *book* of the *Acts*, as I have done with the *Pentateuch* and the book of *Joshua;* and have reason to thank God that he has spared me to go through (in the manner I first proposed) with these *two* most important *parts* of that revelation which his mercy has granted to man. In the *first*, (the *Pentateuch* and the book of *Joshua*,) the history of the world and its original inhabitants, and the history of the Church, are brought down from the creation to the final settlement of the Israelites in the promised land. In the *second*, (the *four gospels* and *book* of *Acts*,) I have deduced the important events of the Christian dispensation from six years before the vulgar era, down to the year 100. This chronology is as rich in the necessary eras as that which is attached to the book of Deuteronomy, and has, I hope, left nothing unnoticed that belongs to such a work. The account of MSS., versions, &c., is necessarily *short:* I could not proceed farther in this description, without involving much of that sort of *Biblical criticism* which could not be advantageous to general readers. I have, therefore, only introduced what I deemed necessary for a proper understanding of the references to be found in the commentary itself.

I have purposely avoided the question concerning the authenticity of the sacred writings *in general*. On a thorough conviction, I assume the fact, that they are a Divine record, a revelation from God. This has been so amply proved that the Christian cause has had a complete triumph. I consider, therefore, the question to be for ever at rest. As to the particular books, scriptures, or Scripture facts, to which objections have been made, I have carefully considered them as they occur in their respective places; and I hope I have fully removed every such objection, and have exhibited the doctrines of the Gospel, and the facts of the evangelical history, in their own certain and steady light: at least, I have carefully laboured to do it; and, like the woman in the Gospel, *I have done what I could.*

When the great difficulty of my work is considered, no one will suppose that *mistakes* were avoidable; general consistency and correctness are all that candour can require. I have met with difficulties in every part of my undertaking, such as a commentator only can feel and estimate. On the Acts of the Apostles *alone* I have spent many months of almost incessant labour. Difficulties occurred in every page; and I could not proceed till I had made the way plain before me, and left it open to those who might come after. This alone is sufficient to account for the *delay* in this part, and for any casual mistakes into which I may have fallen: mistakes, if such

there be, over which the candid reader will find little difficulty gently to draw the pen of correction remembering that it is much more easy to find faults than to mend them.

§ I. *Concerning the* MANNER *in which Divine* INSPIRATION *was granted to the sacred writers.*

The *manner* in which the Divine inspiration has been granted to the sacred writers, is a question of more than mere *curiosity*. As every work of God is done in an *orderly, rational* manner, so must this also; but we must take heed not to confine him to *one particular form*, and say, it must be *thus* and *thus*, or not at all. God is sovereign of his own ways, and *so* does his wondrous works that they may be had in everlasting remembrance. As he has spoken at *sundry times* to our fathers and predecessors, by the prophets and other inspired men; so has he done this *in divers manners;* ever adapting the *manner* to *time, place, circumstance*, &c. Hence we are not to look for a *uniformity* in the *manner* of communicating his inspirations, any more than we are to look for *identity* of *time, place*, and *persons*. He has done great things; and he has done all things WELL. On the inspiration of the Scriptures themselves, I must therefore refer my readers to those who have written professedly on the subject; but, on the *mode* of *communicating that inspiration*, I beg leave to make a few extracts from Dr. Whitby, who has written excellently on this point. After asserting that the *apostles* and *evangelists* indited these Scriptures by the *assistance* of the Holy Ghost; and that as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith, he proceeds to show:—

"I. How this assistance may fitly be explained.

"For explication of this Divine assistance, let it be considered,

"1. That *prophecy* is sometimes represented as *the word of the Lord*, and he is said to speak to the *prophet;* and, suitably to this *metaphor*, some illustration of the assistance of the Holy Spirit may be made from the analogy it bears to human conversation; thus, that as we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak as gives them an *idea* of the words we utter, and by them of the things which by those words are signified, and so it is the impression made upon the brain which doth communicate our thoughts to them; so, when it pleased God to reveal his will to any person, it seems only necessary that he talk inwardly with them, that is, that he make such a motion on their brain as gives them a deep and clear *idea* of that which he intended to make known unto them: only the impression must then be made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his handwriting, that it is he indeed who speaks or writes to us; we may very well conceive that God can easily give such distinctive marks of what he inwardly speaks to us, or *writes upon the tables of our hearts*, as shall enable us to discern what he imprints upon them from any impression that shall otherwise be made upon them.

"2. Sometimes the *prophet* is in Scripture styled *a seer*, and his word *a vision;* and then the parallel, or the analogy, runs thus: As we *see*, by virtue of a light reflecting the species of things upon the *retina* of the eye, and thence deriving a peculiar motion to, and making a distinct impression on, the brain; so may the *prophet* be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And, as it is as easy to propose a material object to the view as to describe it by our words, so must it be as easy for God to dart such an impression or inward light upon the brain of the *prophet*, or spiritual man, as shall give him a more bright and sensible *idea* of things than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view than we know it by a description of it without that view, so the *Jews* say that *prophecy* במראת *in vision* is more excellent than that which comes only בחלום *by dream*, or *in a dream*, in which we seem to hear one talking with us.

"Now though this impression may be sufficient to convince the *prophet* and inspired person that his revelation did indeed derive from God; yet, since this revelation was intended not for himself. but for the use of others, he, with the revelation, must be enabled, by some convincing proof, to evidence to those who were concerned to embrace it that he was sent indeed by God with such a message to them. Now of this they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge, viz. The miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future and contingent, exactly verified in the event. And thus, says the *apostle*, was their preaching confirmed to the world; *God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will*, Heb. ii. 4.

"The ways of *prophecy*, under the *Old Testament*, seem to be comprehended under these four heads, viz. Either the *prophets* received their revelation in a *dream* or *trance*, or in a *vision*, or by a *voice from heaven*, or by the *secret* suggestions of the *Holy Ghost*.

"Now some of the *apostles* had their visions, 1st. Either by DAY, as *Peter;* for an ecstasy fell

upon him, *and he saw the heavens opened, and he heard a voice saying unto him, Arise, Peter, kill and eat*, Acts x. 11. And this is called ὁραμα, *a vision*, ver. 17. And by this, saith he, God taught me *to call no man common or unclean*, ver. 28. Or by NIGHT: Thus a vision of the night was seen by *Paul*, and a man speaking to him, *in the vision of the night*, Acts xvi. 9. 2dly. They had also the Spirit speaking to them; for the Spirit said to Peter, *Behold, three men seek thee: arise, therefore, and go with them, nothing doubting, for I have sent them*, Acts x. 20, 21. 3dly. And sometimes they had *visions and revelations of the Lord*, either by way of rapture to them, 2 Cor. xii. 2, or of conversation with them; as when Christ said to St. Paul, *My grace is sufficient for thee*, ver. 9. Here then are *three* kinds of revelation granted to the *apostles;* but then these things were mostly occasional, and accidental to them, in respect of their *apostolical* functions.

"Only the case of the Apostle Paul must here admit of an exception; for it being necessary for an *apostle*, that is, a witness of *Christ's* resurrection, to have seen the Lord risen from the dead, according to those words, *Am I not an apostle? Have I not seen the Lord?* 1 Cor. ix. 1; and for an *apostle, not of man, neither by man, but by Jesus Christ*, Gal. i. 1; to receive his message immediately from the Lord Jesus; Christ speaks thus to him, *I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee*, Acts xxvi. 16. Which words contain a promise of an immediate instruction from Christ in his *apostolical* function. Whence this apostle declares, confirming that his declaration with an oath, *the Gospel which was preached by me was not after man: for I neither received it of man, neither was I taught*, (by man,) but (only) *by the revelation of Jesus Christ*, Gal. i. 11, 12. He therefore had his message from Christ, as Moses had from God, Christ speaking to him *mouth to mouth*, &c. See Num. xii. 7.

"But yet, that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

"To proceed then to the consideration of the distinction made by some, viz. Of inspiration by *suggestion*, and inspiration of *direction* only: I say, then,

"First, Where there is no antecedent *idea* or knowledge of the things written for the good of others to be obtained from reason, or a former revelation, there, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should, either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over and direct their minds, whilst writing, as to suggest, or bring into their memories, such things as his wisdom thought fit to be written; and should not suffer them to err in the delivery of what was thus indited in his name, or which they had written as *apostles* of God the Father, and our Lord Jesus Christ.

"Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion of the Holy Spirit. Hence, of these things, the apostle says, negatively, that the *natural man* (who only judges of things by his natural reason) *cannot know them, because they are spiritually discerned*, 1 Cor. ii. 14, *i. e.*, they, being mysteries, can only be discerned by the revelation of the Spirit; and positively, that *they spake the wisdom of God in a mystery, even the wisdom hid from former ages, which eye hath not seen, nor ear heard, nor had it entered into the heart of man to conceive*, 1 Cor. ii. 7. And that because *God had revealed these things to them by his Spirit*, ver. 9, *they having received the Spirit of God that they might know the things which are freely given to us of God*, ver. 10. Thus was the mystery of the calling of the *Gentiles* into an equality of privileges with the believing *Jews* made known unto them; for *God by revelation*, saith St. Paul, *made known to me the mystery of Christ, which in other ages was not made known, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel*, Eph. iii. 3, 4, 5, 6; chap. i. 9; vi. 19; Col. i. 26, 27; ii. 2; iv. 3, 4. So they knew the *mystery* of the recalling of the *Jews*, Rom. xi. 25, 26. The *mystery of the resurrection, i. e.*, the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned, 1 Cor. xv; 1 Thess. iv.; and the *apostasy* of the latter times; *for the Spirit speaketh expressly*, saith the apostle, *that in the latter days men shall depart from the faith*, 1 Tim. iv. 1. This *inspiration of suggestion* must also be allowed to St. John, the author of the Revelation; for he, speaking only what was represented to him in visions, or by angelical discourses, or apparitions, must have that assistance which suggested these *ideas* to him.

"Thirdly, As for those things which they did know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance, or *direction* in them, as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the *Old Testament;* and, therefore, a *continual suggestion* must be here unnecessary. And, indeed, one great work they had upon their hands, both in preaching the Gospel, and writing these *gospels* and *epistles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectify the

errors of the *Judaizing Christian*, the gift of knowledge of the scriptures of the *Old Testament* was very necessary for them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and, being so, we have reason to believe that either the *Holy Ghost* suggested to their memory those *scriptures* which they used in these sacred writings to convince them; or else presided so over them as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence.

"Fourthly, In writing the *historical* parts of the *New Testament*, or matters of fact relating to themselves, or others, it is only necessary that what is there delivered as *matter of fact* should be truly performed, as it is said to have been done: but it is not necessary that they should be related in that *order of time* in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

"Moreover, in writing the discourses contained in these books, it is not necessary that the *very words* should be suggested, or recorded, in which they were first spoken, but only that the true *intent* and *meaning* of them should be related, though in diversity of words. Though the promise made to the *apostles* by our Lord, that *the Holy Spirit should bring to their remembrance, παντα, all things which he had said unto them*, John xiv. 20, doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarcely imaginable that their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses.

"And hence we may account for the objections against this Divine assistance, arising from the viith of Acts; for, though I have showed, in the note on *ver.* 15, 16, that there is no real mistake in the words of the *protomartyr;* yet, were it granted that there is an error in his account of the sepulchres of the *patriarchs*, that affects not the authority of St. *Luke* at all, provided he have exactly related what was then said by St. *Stephen*, who was not chosen to be a penman of the *Holy Scriptures.*

"*Lastly*, From what is thus discoursed, it may appear that I contend only for such an inspiration, or Divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies that even their *words* were dictated, or their phrases suggested to them by the *Holy Ghost:* this, in some matters of great moment, might be so; St. *Paul* declaring that they *spake the things which were given them of God in the words which the Holy Ghost teacheth*, 1 Cor. ii. 13, if that relate not to what the Holy Ghost had taught them out of the *Old Testament.* But that it was not always so is evident, both from the consideration that they were *hagiographers*, who are supposed to be left to the use of their own words, and from the *variety* of the *style* in which they write, and from the solecisms which are sometimes visible in their compositions; and more especially from their own words, which manifestly show that, in some cases, they had had no such suggestion from the Holy Ghost as doth imply that He had dictated those words unto them. For instance, when St. *Paul* declares his will or purpose to do what he was hindered by the providence of God from doing; as, when he says to the Romans, *When I go into Spain, I will come to you*, chap. xv. 24; *I will come by you into Spain*, ver. 28. For though he might, after his enlargement, go into the west, where St. *Clement* (Ep. ad, Cor. § 6,) says he preached; and even into *Spain*, as *Cyril*, (Catechis. 17, p. 204. C.,) *Epiphanius*, (Hær. 27, p. 107. C.,) and *Theodoret* (in 2 Tim. iv. 17, and Præfat. in Psalm cxvi.,) says he did; yet it is certain he did not designedly go to *Rome*, in order to an intended journey into *Spain:* and when he says to the *Corinthians, I will come to you, when I pass through Macedonia*, 1 Cor. xvi. 5, and yet confesses in his second *epistle*, 2 Cor. i. 15, 16, 17, that he did not perform that journey; for it is not to be thought that the *Holy Ghost* should incite him to promise, or even to purpose, what He knew he would not perform. This also we learn from all those places in which they do express their ignorance or doubtfulness of that which they are speaking of; as when St. *Paul* says, *I know not whether I baptized any other*, 1 Cor. i. 16. And again, *τυχον παραμενω, Perhaps I will abide, yea, and winter with you*, 1 Cor. xvi. 6. And when St. *Peter* saith, *By Sylvanus, a faithful brother as I suppose, have I written to you*, 1 Pet. v. 12: for these words plainly show that, in all these things, they had no inspiration, or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that; as in these words, *I hope to see you in my journey*, Rom. xv. 24. *will come unto you quickly, if the Lord will*, 1 Cor. iv. 19. *I hope to stay some time with you, if the Lord permit*, 1 Cor. xvi. 7. *I hope in the Lord Jesus to send Timothy quickly to you*, Phil. ii. 19, 23. *And I trust that I myself also shall come quickly*, ver. 24. *These things I write, hoping to come to thee quickly, but, if I should tarry, that thou mayest know how to behave thyself in the Church of God*, 1 Tim. iii. 14, 15. *I hope, by your prayers, to be given to you*, Philem. 22. *This will we do, if the Lord permit*, Heb. vi. 3. *I hope to come to you*, St. John, 2 Ep. ver. 12; 3 Ep. ver. 14. For, *spes est incertæ rei nomen*, the word *hope* implies an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing: nor can we think he would inspire men to speak so uncertainly. And (2) There

can be no necessity, or even use, of a Divine assistance to enable a man to express his *hopes*, seeing all men do, by natural reflection, know them.

"II. Having thus premised these things, for the right stating and explication of the controversy, I proceed to lay down the arguments, which prove that in these writings the apostles were assisted and preserved from error by the Spirit of God; and therefore were enabled to deliver to us an unerring rule of faith.

"And, 1st. I argue for the Divine assistance of the inditers of these sacred records, from what they do assert concerning their own writings; and what they say touching the declarations made, the doctrines delivered, and the directions given in them.

"As for the writers of the gospel, St. *Luke* declares he writes his *gospel* to *Theophilus*, that *he might know the certainty of those things in which he had been instructed;* and St. *John* declares his gospel was written *that they might believe that Jesus was the Christ, the Son of God.* Now it is plain, that neither *Theophilus* could be certain of the truth of what he had been taught by any writing which was not absolutely certain in itself; nor could others be induced, by what St. *John* had written, to believe *that Jesus was the Christ*, unless they could be certain that he spake the truth throughout his gospel. Now, if we do consider how many things contained in the beginning of St. *Luke's* gospel he must have by hearsay, and how many long discourses both he, St. *Matthew*, and St. *John*, deliver as spoken by our Lord and others, of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of Divine faith upon the very words in which they were delivered, we must be forced to conclude that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them, unless, according to *Christ's* promise, they had the assistance of the Holy Ghost, *to bring these things to their remembrance:* wherefore this promise is made to them in very general and comprehensive terms—viz., *the Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you*, John xiv. 26. And then there being nothing considerable in St. *Mark*, which is not also in St. *Matthew* or St. *Luke*, or both, the certainty of all that is contained in them must make us also certain of the truth of what St. *Mark* delivers in his gospel. Moreover, the word spoken and indited by them is styled *the* WORD *of* GOD: men, saith the *apostle*, could not believe the Gospel unless they heard it preached to them; nor could they hear it preached unless some were commissioned to preach the Gospel; for *faith comes by hearing, and hearing by the word of God*, Rom. x. 14, 15, 16, 17. And, *for this cause*, says he, *thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is, in truth, the word of God*, 1 Thess. ii. 13. *I am made a minister of Christ*, saith he, *according to the dispensation of God, which is given to me, to fulfil* (i. e., fully to preach) *the word of God*, Col. i. 25. (2) *It is called the* COMMANDMENT OF GOD; *for my Gospel*, says St. *Paul*, and the preaching of *Jesus Christ*, is made manifest, and, according to the *commandment of the everlasting God, made known unto you for the obedience of faith*, Rom. xiv. 25, 26; which faith is always built on a Divine testimony. And again, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord*, 1 Cor. xiv. 37. (3) It is declared to be *the* WISDOM *of* GOD, 1 Cor. i. 24. For, *we preach Christ, to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom of God in a mystery, even that wisdom which God has revealed to us by his Spirit*, 1 Cor. ii. 7, 10. (4) It is the TESTIMONY *of God*, for *I came not to you*, saith he, in excellency *of speech*, declaring to you the testimony, 1 Cor. ii. 1. (5) It is the GOSPEL of GOD: for St. *Paul* styles himself the minister of *Jesus Christ* to the Gentiles, *ministering the Gospel of God to them*, Rom. xv. 16. *We preach*, says he, *the Gospel of God freely*, 2 Cor. xi. 7. *We were bold to preach to you the Gospel of God; we were willing to have imparted to you not the Gospel of God only, but also our own lives*, 1 Thess. ii. 2, 8, 9. Even *the glorious Gospel of the blessed God committed to my trust*, 1 Tim. i. 10. (6) It is the GOSPEL OF CHRIST; for I came, says he, *to Troas, to preach Christ's Gospel*, 2 Cor. ii. 12. *We sent Timotheus, our fellow labourer in the Gospel of Christ*, 1 Thess. iii. 2. (7) It is the MYSTERY of his WILL, Eph. i. 9. *The mystery of God the Father and of Christ*, Col. ii. 2. *The mind of Christ made known to the apostles*, 1 Cor. ii. 16. And *the word of Christ which must dwell richly in believers*, Col. iii. 16.

"Now, certainly it cannot rationally be conceived that the *apostles* should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit which they challenged, then must the Gospel, which they both preached and indited, be received as the *word of God and Christ, the mind of Christ, the Gospel of God and Christ, the mystery of God the Father, and of Christ, the commandment and testimony of God*, which is the thing I am concerned to make good; and then it highly must concern all persons to be mindful of the commandments of the apostles of our Lord and Saviour, 2 Peter iii. 2. If they had no such assurance of the assistance of the Holy Spirit, they did grossly impose upon the world, in thus pretending that they preached the Gospel *by the assistance of the Holy Spirit sent down from heaven.* If they were not assured that, in those writings, they delivered only those doctrines which God

required all men to believe, those precepts he required them to do, they must be very confident in daring to make this the preface to some of their epistles, *Paul an apostle, according to the will and the commandment of God*, 1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1; and saying, with so much assurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. xiv. 37; and much more, in declaring to all *Christians* thus:—*We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the spirit of truth and the spirit of error*, 1 John iv. 6. For this seems equal to what their *Master himself* said in the like words, *Why do you not believe me? He that is of God, heareth the words of God; you therefore hear them not, because you are not of God*, John viii. 46, 47. Yea, they must be false witnesses of God, by styling human writings the *word*, the *Gospel*, the *command*, the *testimony*, the *mind*, the *mystery* of God and Christ; and by requiring others to receive it *not as the word of man, but as the word of God*, even that word *by which they must be judged at the last day*, Rom. ii. 16; which again runs as high as those words of *Christ: The word that I have spoken shall judge him that believes it not at the last day*, John xii. 48.

"2dly, They who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth, indited these records by Divine assistance; for the things God spake to his servants the *prophets* are styled, the things which I *commanded*, *εν πνευματι μου*, *by my Spirit*, Zech. i. 6: but the *apostles* were thus assisted; this they in terms, or by just consequence, assert. For St. *Peter* says of them all, in general, that *they preached the Gospel by the Holy Ghost sent down from heaven*, 1 Peter i. 12. And is not this as much as he said of the *prophets* of the *Old Testament*, when he declares they *spake* as they *were moved by the Holy Ghost?* 2 Peter i. 1. St. *Paul* asserts, in the same general expression, that those great things belonging to the Gospel which neither *eye had seen, nor ear had heard, nor heart was able to conceive*, God had revealed to them by the Spirit, 1 Cor. ii. 10; that they had *received not the spirit of the world, but the Spirit which is of God, that they might know the things which were freely given to Christians of God;* and that these things they taught, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*, verses 12, 13. In which place the very design of the *apostle* is to prove, against the *Greek* philosophers, how unreasonable it was to reject the Gospel, because it came not in the way of demonstration to human reason, but by way of revelation from God; and so required faith, as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the counsel of God, concerning man's justification, which depended upon his good pleasure; which was known only to that Holy Spirit *which searcheth all things, even the deep things of God.* It is this Spirit, says he, that we have received, and by this Spirit hath God revealed these things unto us; and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but *which the Holy Ghost teacheth*, comparing the revelations made to us by the Spirit with the revelations made to the *prophets* in the *Old Testament*, by the same Spirit, and finding that the revelations made to us do far exceed what was discovered to them; for, what the eye of those prophets had not seen in vision, or their ear heard in dreams, nor can the heart of man conceive, without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God *in demonstration of the Spirit:* whence he declares that, if any man despise their testimony or instructions, he despised not man only, but God also, who had given them his Spirit, 1 Thess. iv. 8, they being not sufficient for this work of themselves, but their sufficiency was of God, who, by this ministration of the Spirit, had made them able ministers of the New Testament, 2 Cor. iii. 5, 6. And thus, says he, *that God, who commanded the light to shine out of darkness*, (and who illuminated the prophets by shining upon their imagination and their understanding,) *hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ*, 2 Cor. iv. 5. In his Epistle to the Ephesians, he declares that the mystery of Christ was made known to him by immediate revelation, and *not* to him only, but to the rest of the apostles and prophets of the New Testament; *for God*, says he, *hath made known this revelation to us, the apostles and prophets, by the Spirit*, Eph. iii. 3, 5. And hence he speaks to the Corinthians in this language, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. xiv. 37. Here then the argument runs thus:—

"They who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost: *for holy men of old spake as they were moved by the Holy Ghost;* and the scriptures they indited were of Divine inspiration; and their words are cited, in the New Testament, as spoken by the Holy Ghost. But the apostles had a like assistance; for, in the words now cited, they style themselves apostles and prophets; they challenge a like illumination, or *shining of God upon their hearts*, a like revelation of their Gospel by the Holy Spirit; and they pretend to teach it to others, in words taught them by the Holy Ghost. In all which sayings, they must be guilty of a false testimony concerning God, and must impose upon the Church of Christ, if no such assistance of the Holy Ghost was imparted to them.

"3dly. These sacred records, which were indited to be a standing rule of faith to Christians throughout all ages of the world, the Gospel contained in these Scriptures being made *known to all nations for the obedience of faith*, Rom. vi. 26, they must, in all things propounded in them to our faith, contain a Divine testimony, or a revelation of the will of God. For, as human faith depends upon the testimony of man, so Divine faith is that which depends upon the testimony of God. And, as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, If we must all *be judged by this law of liberty*, James ii. 12; if Christ, at the last day, will *judge the secrets of men's hearts* according to the Gospel of St. Paul, Rom. ii. 16 · *if he will come in flaming fire, taking vengeance of all that obey not his Gospel*, then must this Gospel, and this law of liberty, be a rule of faith until Christ's second coming; for upon that account alone can men be bound, under this dreadful penalty, to yield obedience to it, and be judged by it."

The whole of Dr. Whitby's important *general preface*, from which the above is extracted, is well worth the attention of the reader.

§ II. *Of* VARIOUS READINGS *in the Scriptures, and the sources whence they sprung.*

Before I proceed to give an account of the principal manuscripts, ancient versions, and ecclesiastical writers, frequently referred to in this work, it may be necessary to say a little on the *various readings* of the Old and New Testaments in general, and the manner in which they originated; as several of my readers may not have had the opportunity of acquainting themselves with that branch of *Biblical criticism* in which this subject is particularly discussed.

By a *various reading*, I mean a *word* existing either in the *ancient versions*, or in *ancient MSS.*, or in *both*, different from the word in the commonly received and *printed* text, whether of the Old or the New Testament. The sources whence these are derived are those ancient *versions* and *MSS.*, the chief of which are enumerated and described in the following lists.

But it may be asked of what *authority* are these *versions* and *manuscripts?* And why appeal to them *from* and sometimes *against* the commonly received text?

Into the discussion of this question, I cannot minutely enter; it is not the province of a commentator. But, lest it should be supposed that I wished to elude it, I would simply observe, 1. That, before the invention of printing, the whole of the *sacred writings*, both of the *Old* and *New Testaments*, must have existed either in *MS.* or by *oral tradition*. 2. If they existed originally by *oral tradition*, they must have been, at one time or other, reduced from that into a MS. or *written* form. 3. As these records were considered of general importance, being a *revelation from God to man*, concerning his salvation, *manuscripts* would be multiplied, as the people increased who professed to believe that these writings were *divinely inspired*. 4. Wherever the *Jews* were dispersed, they carried copies of the *law* and the *prophets* with them; and the *Christians* did the same with the *gospels*, *epistles*, &c. And as these copies were formed by *skilful* or *unskilful* hands, so they would be less or more accurate in reference to the *originals*, from which they were taken. If a MS. which had been carelessly copied became the *source* whence *others* were taken, they could not be expected to express a *better text* than was found in that from which they were copied. 6. When such a MS. was collated with others more carefully copied, *various readings*, or *differences* between such MSS. would necessarily appear. 7. As some of these readings would appear *irreconcilable* or *contradictory*, subsequent scribes would *alter* or *amend* from *conjecture*, where they could not have access to the *original* MSS., and this would give birth to another class of various readings. 8. When, after the invention of *printing*, the sacred writings were multiplied by means of the press, the copy, thus prepared, must be *one of those* MSS. or one containing a *collation of various MSS.*, and the *printed* edition must, of course, give the *text* of one only MS. or a text formed from the various readings of several. 9. As, at the epoch of the invention of printing, great *ignorance* prevailed both in *literature* and *religion*, it was not likely that the best helps, even had they been at hand, would have been critically used; and therefore those primitive editions must necessarily have been, in many respects, *imperfect;* and these imperfections could only be removed, in subsequent editions, by a careful collation of the most ancient, most authentic, and most correctly written MSS. 10. As such MSS. exist in different places, widely remote from each other, in various parts of Europe, Asia, and Africa, it must be a work of considerable time to find them out, collate and extract their various readings; communicate them to the public in separate editions, or in critical dissertations; and much time must necessarily elapse before the public would feel the necessity of having *one authentic edition* of the original texts formed from such *separate* editions and critical dissertations. 11. All VERSIONS, or translations of the Scriptures into the language of the different nations which had received the word of God as the rule of their faith and practice, must have been made, previously to the invention of printing, from a MS. or MSS., such as the translator had at hand; therefore, such *versions* could be no more than a faithful translation of such MS. or MSS. 12. As the MSS. differ among themselves, from the reasons assigned above, so that different MSS. would exhibit different readings in certain cases, though the text in *the main* was the same in all, so the VERSIONS must differ among themselves, according to the particular MSS. from which they were taken.

Hence both the MSS. and the versions would necessarily contain *various readings;* and these readings must be important and valuable in proportion to their agreement with the autograph from which they were all *originally* derived; and, upon the whole, the most ancient and carefully written MS. might be considered as containing the purest text. 13. All the versions of all countries differ, less or more, among themselves; which is a proof that they were formed from different MSS., and that those versions exhibited the readings which were contained in those MSS. 14. And it may be added, that the most *ancient versions* were likely to contain the purest text, because made from the most *ancient MSS.*, which, we may fairly presume, were the most accurate copies of the original; as, in that case, the stream could not be rendered turbid by a long and circuitous flow from the fountain. This the reader may conceive to have been the origin of various readings, both in the *manuscripts*, and ancient *versions*, previously to the invention of printing.

Most copies of the Hebrew Bible have been taken from the *same MSS.*, as the *subsequent* editions have generally copied the *preceding* ones, with very little alteration in any thing that could be considered essential to the text. The *first* editions of the Greek Testament, viz., the *Complutensian* and the first of *Erasmus*, were taken from different MSS.; but these sources were in general not the most pure and correct, as the text formed from them sufficiently proves; and hence, most succeeding editors have found it necessary to make a variety of alterations and amendments, in the editions which they have published, from such MSS. as *they* had the opportunity of collating. Hence very few of these editions agree perfectly *among themselves;* consequently, the necessity of forming *one general* and *authentic edition*, from a careful, judicious, and conscientious collation of all the ancient MSS. and versions known to exist. Preparations for such an edition of the HEBREW BIBLE have been made by *Kennicott*, and *De Rossi*. For the SEPTUAGINT, by *Wechel*, (i. e., in the edition printed by him,) *Lambert Bos*, Dr. *Holmes*, and his present *continuators* at Oxford. For the GREEK TESTAMENT, by *Robert Stephens*, Bp. *Fell*, Dr. *Mill*, *Bengel*, *Wetstein*, *Birch*, *Alter*, *Matthaï*, and *Griesbach*. We therefore possess, at present, materials, from which nearly immaculate editions of the sacred writings may be formed; so that the *Hebrew* and *Greek originals*, and, indeed, all versions faithfully deduced from them, may appear in all their simplicity, energy, and splendour. It is to these materials, as they exist in the above collections, that I am indebted for the various readings of Hebrew and Greek MSS., supported by the ancient versions, which I have introduced in these notes.

Notwithstanding all the helps which the various MSS. and ancient versions afford for the illustration of the sacred text, the reader must not imagine that, in those MSS. and versions which do contain the *whole* of the sacred text, there is any essential defect in matters that relate to the *faith* and *practice*, and consequently to the *salvation*, of the Christian:—There is no such *MS.*, there is no such *version*. So has the Divine Providence ordered it, that, although a number of mistakes have been committed by careless *copyists*, as well as by careless *printers*, not one *essential truth* of God has been *injured* or *suppressed*. In this respect, all is *perfect*, and the way of the Most High is made so plain, even in the poorest copies, that the wayfaring man though a fool, utterly destitute of deep learning and critical abilities, need not err therein.

All the OMISSIONS of the ancient *manuscripts* put together would not countenance the *omission* of one *essential doctrine* of the Gospel, relative to *faith* or *morals:* and all the ADDITIONS countenanced by the whole mass of MSS. already collated do not introduce a single point *essential* either to *faith* or *manners*, beyond what may be found in the most imperfect editions, from the *Complutensian* editors down to the *Elzevirs*. And though, for the *beauty*, *emphasis*, and *critical* perfection of the *letter* of the New Testament, a *new edition* of the Greek Testament, formed on such a plan as that of Professor Griesbach, is greatly to be desired, yet from such a one *infidelity* can expect no help; *false doctrine* no support; and even *true religion* no accession to its excellence; though a few *beams* may be thus added to its *lustre*.

The *multitude* of *various readings* found in MSS. should no more weaken any man's faith in the Divine word, than the *multitude* of *typographical errors* found in printed editions of the Scriptures. Nor indeed can it be otherwise, unless God were to interpose, and *miraculously* prevent every *scribe* from making a *false letter*, and every *compositor* from mistaking a *word* in the text he was copying. It is enough that God absolutely preserves the *whole truth*, in such a way as is consistent with his moral government of the world. The preservation of the *jots* and the *tittles* in every *transcriber's* copy, and in every *printer's* form, by a miraculous act of almighty power, is not to be expected; and is not necessary to the accomplishment of the purposes of providence and grace.

On this subject the intelligent reader will be pleased with the opinion of that very eminent critic, *Dr. Bentley*. Speaking in reference to those who were needlessly alarmed at the multitude of various readings collected by *Dr. Mill*, and said to amount to 30,000, he says: "Not frighted with the present 30,000 various readings, I, for my own part, and as I believe many others, would not lament if. out of the old MSS. yet untouched, 10,000 more were faithfully collected: some of which, without question, would render the text more *beautiful, just, and exact, though of no*

consequence to the MAIN *of religion:* nay, perhaps, wholly *synonymous* in the view of common readers, and quite *insensible* in any modern *version.*" Philaleuth. Lipsiens. p. 90.

After such a testimony as this, from one of the greatest scholars and critics of his age, it is hoped that no minor person will hazard a contrary assertion; and that prejudices against the collation of MSS. and collections of various readings will not be entertained by the honest and well meaning; as such may see, at once, both the *propriety* and *necessity* of such measures.

In the MSS. of the Greek Testament, critics have noticed several which have an *affinity* to each other. This affinity has been denominated *familia*, family, by Bengel, *recensio*, revision, by Griesbach; and *edition*, by Michaelis. These editions depend on the diversity of *time* and *place*, and are divided by Griesbach into *three* :—

1. The WESTERN *edition*, or that formerly used where the *Latin* language was spoken: with this agree the old *Itala*, the Vulgate, and the quotations found in the Latin fathers.

2. The ALEXANDRINE, or *Egyptian* edition: with this agree the quotations found in the works of *Origen*, and the *Coptic* version.

3. The *Byzantine*, or EASTERN edition: that in general use at Constantinople, after this city had become the capital of the eastern empire. The greater number of the many MSS. written by the monks on Mount Athos are evidently of this edition. To this edition may be referred the quotations found in St. Chrysostom, St. Theophylact, bishop of Bulgaria, and the Slavonic or Russian version. The readings of this edition are those which are generally found in the printed text of the Greek Testament. All these *recensiones*, or *editions*, belong to ages prior to the eighth century, according to Griesbach.

To these Michaelis adds a *fourth*, called—

4. The EDESSENE edition, which comprehends those MSS. from which the *Peshito* or old *Syriac* version was made, though no MS. of this edition now remains. The Philoxenian Syriac version was corrected from MSS. found in the library at Alexandria. Any reading supported by the authority of these different editions possesses the highest degree of probability, and may be, in general, fairly taken for the word written by the inspired penman. This is a *general* rule, to which there will be found very few exceptions.

The propriety of this *classification* is questioned in a very able pamphlet just published, by Dr. *Richard Laurence*, intituled, *Remarks on the Systematical Classification of MSS. adopted by Griesbach, in his edition of the Greek Testament.* 8vo. Oxford, 1814. To this pamphlet I must refer the critical reader.

I shall now proceed to give an account of the most ancient *manuscripts* and *versions* which have been collated for the four gospels and Acts of the Apostles.

§ III. *Account of Manuscripts in uncial characters, referred to by the letters* ABCD, &c., *in this Work.*

A. The *Codex Alexandrinus*, now in the British Museum, sent, in 1628, from *Cyril Lucaris*, patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is one of the most reputable MSS. known to exist; and is stated to have been written so early as the fourth century; though others assign it a much later date, and bring it so low as the seventh. Besides the New Testament, it contains the Septuagint version of the Old, formerly edited by Dr. Grabe. A fac-simile of the New Testament part has been published by Dr. Woide: London, 1784, fol. And lately a fac-simile of the Psalms, by the Rev. H. H. Baber, of the British Museum, fol. 1812, who has since published the Pentateuch, and is now preparing the whole for the press.

It is worthy of remark that this MS. follows in the gospels the *Byzantine* edition: in the epistles of St. Paul, the *Alexandrine:* and in the Acts, and catholic epistles, the *Western* edition. With this MS. the Syriac, Coptic, and Æthiopic versions have a remarkable coincidence.

B. The *Codex Vaticanus*, No. 1209, containing the Greek version of the Septuagint, which was published at Rome by Cardinal Caraffa, fol. 1587. The second volume of this MS. contains the New Testament. It is a most ancient and valuable MS., and is supposed to be older than the Codex Alexandrinus; and to have been written some time in the fourth century, and before the time of St. Jerome: others refer it to the fifth or sixth century. There is a remarkable agreement between this MS. and the Codices D. and L. and it is supposed, as a *whole*, to be the most correct MS. we have. Michaelis prefers it greatly to the Codex Alexandrinus.

C. The *Codex Ephraim.* A MS. in the Royal Library in Paris, numbered formerly 1905, at present 9. The first part of it contains some of the smallest Greek works of St. Ephraim Syrus, under which was originally written the whole of the Greek Bible. In the New Testament part, it is mutilated in a great variety of places, which may be seen in Michaelis' Lectures, vol. ii., p. 258. The Greek version of the Bible which occupied the first part of this MS. has been, as far as was possible, wiped out with a sponge, to make way for Ephraim's works: a frequent custom where parchment was scarce and dear. It is supposed by Wetstein to have been written early in the sixth century. It is an invaluable MS., but is, through its great age and bad preservation, almost illegible. See P.

D. The *Codex Bezæ*, or Codex Cantabrigiensis. It contains the Greek text of the four gospels

and Acts of the Apostles, with the old Itala, or Antehieronymian Latin version. Wetstein thinks that it is the very copy from which Thomas Charkel, or Heraclius, under the auspices of Philoxenius, formed the *later Syriac* version, commonly called the *Philoxenian;* but this is a groundless supposition. This MS. is supposed by Wetstein to be of the fifth century: others think it two centuries earlier. A splendid and correct fac-simile of the MS. has been printed at Cambridge, by Dr. Kipling, 1793, 2 vols. royal fol.

The readings in this MS. frequently agree with the Latin versions before the time of St. Jerome and with the Vulgate. Some have argued that it has been altered from those Latin versions: bu Semler, Michaelis, Griesbach, and Dr. Herbert Marsh, have amply refuted all those arguments. It is one of the oldest MSS. extant; many of the *readings* by which it is distinguished are found in the Syriac, Coptic, Sahidic, and margin of the Philoxenian Syriac version. In the main, this is the most important MS. we have of the gospels and Acts; and though it has been written at different times, by different hands, yet the original parts may be safely supposed to exhibit the genuine readings of the evangelic and apostolic text, in a larger proportion than in any other MS. extant. I have myself examined this MS. in the public library, at Cambridge; and am convinced, not only of its very high antiquity, but of its great excellency. Everywhere in my notes, I have endeavoured to pay particular attention to the readings of this MS. Whiston, in his primitive New Testament, Stamford and London, 8vo. 1745, has translated the four gospels and Acts literally from the Codex Bezæ.

(D.) In St. Paul's epistles, signifies the famous Codex Claromontanus; it was written in the sixth or seventh century, and has the Itala version, as well as the Greek text.

E. *Codex Basiliensis*, Num. B. VI. A MS. of the ninth century. It contains the four gospels

(E.) In the Acts of the Apostles, signifies the famous Laud MS. No. 3, preserved in the Bodleian Library. It has both the Greek and Latin text; the Latin evidently altered to make it correspond to the Greek. This MS. was printed by Hearne, 8vo. Oxon, 1715. Wetstein supposed it to have been written in Sardinia, about the seventh century. The MS. is written in two columns; the Latin text first; each line is composed of *one* word, very rarely of *two;* and the Latin and Greek words are always opposite to each other, which shows that it was written for the use of a person little skilled in either language.

F. *Codex Boreeli.* This MS., which contains the four gospels, formerly belonged to Sir John Boreel, Dutch ambassador at the court of King James I. Where it now is cannot be ascertained.

(F.) Is one of the *Coislinian* MSS. No. 1. It contains the Septuagint version of the Octateuch; and verses 24 and 25, of Acts, chap. ix. It was written in the eighth century.

F. In the epistles of St. Paul, denotes the *Codex Augiensis*, written about the ninth century, and now in the library of Trinity College, Cambridge.

G. *Codex Wolfius* A. This is *now* one of the Harleian MSS. in the British Museum; and is marked 5684. It contains the four evangelists, and was probably written before the tenth century. It is a correct and valuable MS.

G. *Codex Boernerianus*, in the Electoral Library at Dresden.—It has the Itala version interlined with the Greek text.

(G.) In the Acts, &c., signifies a MS. in the library of the Augustin friars at Rome. It has been only partially collated by Blanchini and Birch.

H. *Codex Wolfius* B. This MS. is very similar to the preceding; and was probably written in the same century. It also contains the four evangelists.

H. *Codex Coislinianus*, No. CCII. consists only of fifteen leaves containing some fragments of St. Paul's epistles. It was written in the fifth or sixth century.

I. *Codex Cottonianus.* This MS. contains only four leaves, in which a few fragments of Matthew and John are found. It is written on Egyptian paper of a purple colour; and is among the Cotton MSS. in the British Museum, and is marked Titus C. 15.

K. *Codex Cyprius*, so called because brought from the island of Cyprus. It is at present in the Royal Library at Paris. It contains the four evangelists; agrees in its various readings with A. B C. D. Montfaucon supposed it to be of the eighth century; Father Simon, of the ninth.

L. *Codex Regius*, 62. This very valuable MS. was one of those used by R. Stephens, for his edition of the Greek Testament, fol. 1550, in which it is marked η. It is in the Royal Library at Paris, No. 62, and was probably written in the eighth or ninth century. The various readings of this MS. are of great importance; and it is judged by Michaelis to be one of the most valuab' MSS. we possess.

M. *Codex Regius.* This MS. contains the four gospels; belongs to the Royal Library, Paris, numbered 48; and was written in the tenth century.

N. *Codex Vindobonensis*, 2. One of the Vienna MSS. It contains only fragments of the book of Genesis, and of Luke, chap. xxiv. v. 13–21, 39–49, and was written in the seventh century.

O. A small fragment of some other MS. and contains the parable of the Pharisee and publican

P. *Codex Guelpherbytanus*, A. One of the duke of Wolfenbuttle's MSS. It is what is called

a *codex rescriptus*, i. e., a book the original writing of which has been spunged out, to make way for some other works; which in this case happen to be the works of *Isidorus Hispalensis*. It contains fragments of the four evangelists, and was written about the sixth century. See under C.

Q. *Codex Guelpherbytanus*, B. Another of the Wolfenbuttle MSS., containing fragments of Luke and John, written in the sixth century. It is a codex rescriptus, like the former; the original writing being spunged out, to make way for the works of *Isidorus Hispalensis*, as in Codex P.

R. *Tubinginse Fragmentum*. This MS., which is preserved at Tubing, contains only a fragment of the first chapter of John.

S. *Codex Vaticanus*, No. 354. One of the Vatican MSS. written in the year 949.

T. *Fragmentum Borgianum*. It consists of about twelve leaves; begins with John vi. 28, and ends with vii. 23. It is divided into two columns: the first contains the Greek text, the second the Coptic or Sahidic; and is supposed, by Georgi, who has published a large quarto volume on it, to have been written in the fourth century. This fragment is a valuable specimen of the *Alexandrian* edition.

U. *Codex Equitis Nanii Venetiis*. This is one of the MSS. collated by Birch for his edition of the Greek Testament. It was written in the tenth or eleventh century.

X. A MS. in the public library of Ingolstad; this is in uncial characters, and has a commentary in small letters. It appears to have been written in the eleventh century.

These are all the Greek MSS. in *square* or *uncial* characters which are referred to in Wetstein and Griesbach; and which are quoted in these notes on the four gospels and Acts. Where any of these letters appear with an asterisk, as C*, it signifies that the reading there quoted exists not in the *text*, but in the *margin* of that manuscript. The MSS. marked A. B. C. D. E. F. G. K. and L. are probably, upon the whole, the best, and their readings the most authentic, of all the uncial MSS.

There are many other MSS. written in small letters, and quoted by Griesbach and others, by Arabic numerals, viz., 1, 2, 3, &c., which, though not equally ancient with several of those in uncial characters, are of great value and importance, and exhibit readings of equal worth with those in the preceding MSS. These, however, I have rarely mentioned by name in my notes, and only refer to them in this way: *e. g.* Acts xvii. 26: "ABDE. and *more than forty others*." Ib. xx. 24: "ABD. *some others*," &c., &c. I thought it was unnecessary to be more particular; as those who could profit most by such information would naturally have Griesbach at hand; and by referring to him, would be able to obtain much more satisfaction on the point than the plan on which my notes were constructed could possibly afford. It is necessary just to state, that both Wetstein and Griesbach, by quoting *different* MSS. by the *same letter*, in the four parts into which they have divided the New Testament—viz., the *four gospels*, *the Acts and catholic epistles*, the *epistles of St. Paul*, and the *Apocalypse*, have produced strange and needless confusion: in each of those parts we find a distinct notation of MSS. On this subject Michaelis has justly observed, that "Wetstein has made it very difficult to remember his notation of MSS. by not retaining the same marks throughout the whole work; for his letters and figures have a different meaning in the epistles of St. Paul from that which they have in the four evangelists; a still different meaning in the catholic epistles, and Acts of the Apostles; and, lastly, they are taken in a fourth sense in the book of the Revelation."—Lectures, vol. ii, p. 185, 6. This perplexity may appear evident, even in the *uncial* MSS., and much more in the others, *e. g.*, D., which means the *Codex Bezæ* in the *gospels and Acts*, means the *Clermont* MS. in the *epistles of St. Paul;* and B. the *Codex Vaticanus*, 1209, in the *gospels*, *Acts*, and *epistles*, is the *Codex Monachorum*, *Sti. Basilii*, No. 105, in the *Apocalypse;* and so of others.

Farther information on this subject belongs more properly to the editor of a Greek Testament than to the province of a commentator. Those who wish to examine this branch of Biblical criticism at large, must consult Mill, Wetstein, Griesbach, Michaelis, and Dr. Herbert Marsh, bishop of Peterborough

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A short account of the different VERSIONS of the New Testament cited in this work—viz. The *Ethiopic*, *Arabic*, *Armenian*, *Bohemian*, *Coptic*, *Gothic*, *Itala*, *Persian*, *Sahidic*, *Saxon* or *Anglo-Saxon*, *Slavonic* or *Russian*, *Syriac*, and *Vulgate;* not in the order of the different *ages* in which these versions were made, but in the order of the *alphabet*.

THE ETHIOPIC.

It is generally supposed that the Christian religion was planted in Ethiopia or Abyssinia, so early as the times of the apostles; but *when* the Scriptures were translated into the Ethiopic language is not certainly known. We have the whole of the New Testament in that language; and it is supposed that this version was made by *Frumentius*, a Christian bishop in the *fourth* century. It

is, in very many respects, an important version; and seems to have been made immediately from the *Greek* text. Its various readings agree with the (A.) the Codex Alexandrinus, and with Origen. Several MSS. of this language in the *Amharic* and *Tigra* dialects, as well as the Ethiopic itself, existing in the royal library of Paris, the library of the British and Foreign Bible Society of London, with some account of those in the Vatican at Rome, may be seen in the catalogue published by T. Pell Platt, B. A., 4to., London, 1823.

THE ARABIC.

There are different Arabic versions of the New Testament, and they were, probably, as Dr. Marsh conjectures, derived from these four sources :—1. Some from the *Syriac;* 2. some from the *Coptic*, 3. some from the *Greek;* 4. and some from the *Vulgate*. *When* this version was made cannot be determined; but it is generally allowed that there was *no* Arabic version of the New Testament *before* the time of Mohammed, i. e. A. D. 620; and that the oldest versions we have of that language were made between the seventh and tenth centuries. But, if this were really so, how can we well account for the knowledge which Mohammed had of the *gospels*, which he terms انجيل *Anjeel*, from *Evangelium*, in different parts of the Koran; see particularly *surat* iii. v. 3, which *Anjeel* he there mentions as having come down from God, as well as the توراة *toorat* תורת the *law*, and his own *Koran;* and in this same surat, and many others, he makes several quotations from the *gospels:* and, though he models them, to cause them to suit his own purpose, yet his *quotations* afford a presumptive evidence that the gospels did exist in Arabic before his time; unless we could suppose he read them in *Greek*, *Syriac*, or *Latin;* and none, even of his own partial followers, have pretended that he understood those languages. As to the story of his having an apostate Christian monk, called *Sergius*, with him, who might have supplied him with such quotations, it remains yet to be proved. To me, it seems probable, that a version of the *gospels*, at least, did exist before the time of Mohammed; as Christianity did undoubtedly make its way into Arabia, even in the days of the apostles, as may be gathered from the Acts of the Apostles, chap. ii., and from various other testimonies. Whosoever reads the *Koran* carefully over, in reference to this point, will probably find reason to draw the same conclusion.

There are *three* principal *editions* of the *Arabic*, to which reference is made by Griesbach, and in these notes: 1. That printed at Rome, fol. 1591, which was probably made from the *Greek*. 2. The version printed in the *Paris* and *London Polyglotts;* but in the latter with additions and corrections. This also was made from the *Greek*, and not from the *Syriac* or *Coptic*, as some have supposed. 3. The edition printed by *Erpen*, Lugd. Bat. 1616, 4to., taken from two MSS., one of the gospels, written about A. D. 1271, and another of the Acts, Epistles, and Revelation, dated A. D. 1342. See Dr. Marsh's notes to Michaelis, vol. iii. p. 603. This version is supposed to have been formed immediately from the *Greek;* but interpolated in many places from the *Syriac*. This of *Erpen* is the most valuable and genuine edition of the Arabic Testament. These three editions are quoted in Griesbach, and in the following *notes*. The first *Ar. Rom.* the Arabic gospels, printed at *Rome* in 1591. 2. *Ar. Pol.* the Arabic, printed in the London *Polyglott*, 1657. 3. *Erp.* the Arabic New Testament, printed by *Erpen* in 1616. When *all* these editions agree in the same reading, Griesbach signifies it by *Arr.* and I mean the same, in these notes, when I say *all the Arabic.*

THE ARMENIAN.

This version was probably made in the fifth century, or about the year 410, according to the Armenians themselves. The author is universally allowed to have been *Miesrob*, the same who *invented* the *Armenian alphabet*. It appears to have been first made from the *Syriac;* but, having been twice translated from that language, it was last of all translated from the *Greek*. This is allowed by learned men to be a very valuable version; and contains various readings of great importance: but it has not, as yet, been accurately collated.

THE BOHEMIAN.

The sacred writings were translated into the Bohemian language by eight Bohemian doctors, who had been sent to Wittemberg and Basil to study the original languages for this purpose. This translation was printed in Moravia, in the year 1539. I know nothing of the merit of this version: Griesbach has given a few readings from it, which he received from Professor *Dobrowsky*, of Moscow.

THE COPTIC.

The *Coptic* was the common language of Egypt before the invasion of the Saracens; it is a mixture of the Old Egyptian and the Greek. Into this language the Scriptures appear to have

been translated at a very early period; probably between the third and fifth centuries. The readings of this version are allowed to have a striking affinity to those of the *Latin* version; and sometimes to those of the *Codex Bezæ;* and, according to Wetstein, with Origen, Eusebius, Cyril, and the Alexandrian MS. See SAHIDIC. And let it be noted that the *Coptic* and *Sahidic* are two different versions.

THE GOTHIC.

The people to whom the version called *Gothic* belonged had their ancient habitation to the east of the *Borysthenes;* but, wandering *westward*, they settled in Wallachia. Ulphilas, a Cappadocian by birth, who lived under the Emperors *Valens* and *Valentinian*, made this translation immediately from the Greek (though occasionally in reference to the Latin versions) about the middle of the fourth century. Of this version only a mutilated copy of the *four gospels*, and a few chapters of St. *Paul's* Epistle to the *Romans*, remain. This MS., which was all written in *silver* letters, and hence called *Codex Argenteus*, was first discovered in the abbey of *Werden* in Westphalia; it got afterwards *to Sweden*, then to the *Netherlands*, and is now in the university of *Upsal*. A fine edition of the Gothic gospels was published by *Marshall*, together with the *Anglo-Saxon*, at *Dort*, 1665, 4to., with a *glossary*, by *Junius;* but a better edition was published by Dr. E. Lye, Oxon. 1750, 4to. The fragments of the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters to the Romans, edited by *Knittel*, from the *Wolfenbuttle* MS., may be found at the end of vol. ii. of Dr. *Lye's* Saxon, Gothic, and Latin dictionary.

THE ITALA, OR ANTEHIERONYMIAN.

Previously to the time of St. Jerome, a great variety of Latin versions, of *parts* or the *whole* of both the Old and New Testaments, had been made by different persons for their own use; and these appear to have been as various as the skill and talents of the translators. As none of these had been received into public use in the Church, so it is not likely that they had any particular *name:* but modern times have given the title of *Italac*, *Itala*, or *Antehieronymian*, to all such Latin versions. Though the word *Itala* be of the most dubious authority, yet all allow that, by *it*, a very ancient *Latin* translation is intended; but how such a translation became thus denominated no person can tell; if, indeed, it have had any such title in ancient times. This title is supposed to be mentioned by St. *Augustin*, where, speaking of the great variety of Latin versions in early use, he says: *In ipsis autem interpretationibus* Itala, *cæteris præferatur; nam est verborum tenacior cum perspicuitate sententiæ.* "Among the versions, the *Itala* is to be preferred, as being more literal, and more perspicuous." *De Doctr. Christ*, lib. ii. cap. 11. Dr. *Lardner* supposes that *Itala*, here, is a mistake for *et illa*, and reads the passage thus: "And, among the translations, *let that* be preferred which is most literal and most perspicuous." Dr. Bentley, and some others, were nearly of the same mind. *Potter* thinks that *Itala* is an early mistake for *usitata*, which mistake may be accounted for thus: in ancient times, when MSS. were written in *uncial* characters, without distinction of words or sentences, a copyist having written—

INIPSISAUTEMINTERPRETATIONIBUSUSITATACAETERISPRAEFERATURNAMESTVERBORUMTENACIORCUMPERSPICUITATESENTENTIAE; took the *first syllable* of *usitata*, on returning to his MS., for the *last syllable* of the word *interpretationibus*, which he had just written, and of course read the word *itata*, which he concluded to be an error for *itala;* and hence came the present spurious reading. See Dr. Marsh's notes to Michaelis. This is the most likely of all the conjectural emendations of St. Augustin's text yet made. This ancient *Latin* version, by whatever name it is called, is supposed to be the *same* which is annexed to the Greek text in the *Codex Boernerianus*, *Claromontanus*, and *Cantabrigiensis*. But, besides these, there are more than twenty others which Griesbach has noted in his Greek Testament, which contain the *same version*, or rather a version or versions made *before* the time of St. Jerome. See the catalogue of them in Griesbach's Testament, vol. i. Prolegom. p. xcvii. All these I have quoted under the general name *Itala*, or *Antehieronymian*, without specifying the *different MSS.* in which the reading is contained: *e. g. Six copies of the Itala—several copies of the Itala—all the Itala*, &c. The principal fragments of this version which still remain have been carefully collected by *Sabatier*, in his *Bibliorum Sacrorum Latinæ Versiones Antiquæ*, fol. Rom. 1743, three vols.; and by *Blanchini*, in his *Evangeliorum Quadruplex Latinæ Versionis Antiqua, seu Italicæ*, fol. Rom. 1749, four vols. The various readings of these versions, both in the MSS. edited by these learned men, and in the writings of the *Latin* fathers, are of great utility in ascertaining the readings of the ancient Greek text, from which they were made; for many excellent readings abound in these versions, which agree not only with the most *ancient Greek* MSS. but also with the best *versions*, particularly the *Syriac* and the *Coptic*. It was out of these versions that St. Jerome formed the *Vulgate*. See VULGATE.

THE PERSIAN.

We have no very ancient version of the New Testament in Persian. Hitherto we have had only the *four gospels* in this language, which are printed with the Latin translation of Dr. Samuel Clarke, in the fifth vol. of the London Polyglot. This translation was finished about the year 1341, by *Simon ibn Yuseph ibn Abraheem al Tabreezy;* who is said to have taken it immediately from the *Syriac.* This version was made, most evidently, by a Christian of the *Roman Catholic* persuasion, who acted under the most predominating influence of his own peculiar *creed;* for it is not only interpolated with readings from the *Vulgate*, but with readings from *rituals* and *legends* The Persian gospels do not appear to have been carefully collated by Mill, Wetstein, or Griesbach; scarcely any of the many peculiarities of this version having been noticed. To satisfy myself of its nature and origin, I have read the whole of it over *twice;* and shall extract from the remarks I then made, such *proofs* as appeared to me to warrant its *Catholic* origin; and how little the translator regarded the text on which he formed his version; *e. g.*

Mitigation of the punishment promised to Tyre and Sidon in the day of judgment.

Now I say unto you, O cities, that in the day of judgment, to Tyre and Sidon اسایش باشد *there shall be* REPOSE, *which shall not be to you.* Matt. xi. 22.

The *supremacy* of Peter most formally asserted, and the text corrupted to support it: *And I say unto thee,* سنگره دین من یعني سنك و بنیاد کلیسیا من بر تو عمارت کرده شود *Thou art the* ROCK OF MY RELIGION, (that is, a stone,) *and the* FOUNDATION OF MY CHURCH *shall be a building upon thee.* Matt. xvi. 18.

To weaken the *reproof* given by our Lord to Peter, which the translator probably thought too *degrading*, the offensive epithet *Satan* is omitted. Matt. xvi. 23.

Jesus turned back, and said unto Peter, Get behind me, بي ایمان *O thou unbeliever!*

Popish saying about hell, Mark ix. 46, for, *where their worm dieth not, and the fire is not quenched,* Al Tabreezy translates که رستکاري از انجا ممکن نیست *Because, from thence liberation is impossible.*

And in verse 48, he translates the same passage, که هر گز خلاص نیابي *From whence thou shalt never find redemption.*

In Luke ii. 7, the blessed virgin is called مریم پاك Mareem pak, SAINT *Mary.*

The title to the paragraph, Luke v. 18, &c., is "The raising of that paralytic person, who had lain thirty-two years, که نامش الیقودیموس *whose name was* Alekudemus."

Luke vii. 12. *Prayer* for the *dead.* And when he approached the gate, he saw a dead man, whom they were carrying out, بنماز وزاري with PRAYER *and lamentation.*

Doctrine of the *merit* of good works and repentance, for the *purchase* of the remission of sins. *And I say unto thee, that as a* RECOMPENSE (عوض awaz) *for what she has done, her sins, which are many, are forgiven;* for that very cause, that *she was worthy of much*, or *has much merit.* پسیار سزاوار شد *But little shall be forgiven to him who has little merit.* Luke vii. 47. The same doctrine is taught chap. xvi. 9.

The doctrine of *supererogation* is glanced at, Luke xix. 9. *Jesus said to the multitude, and to his disciples, To-day indeed there is a great salvation to this house, because this man is of the sons of Abraham.* That is, he is saved through Abraham's merit, and his own almsgiving: so I understand the intention of the original.

There is a remarkable *addition*, Matt. xxvi. 75, which is found in no other version, nor in any MS., and is not noticed by Griesbach. *And he* (Peter) *went out from thence, and wept bitterly,* و گناه او عفو *and his sin was forgiven him.*

Matthew xxvii. 52, is thus rendered: *And the graves were opened, and the rocks rent,* که شهید کشته بودند *and the bodies of many saints,* WHO HAD SUFFERED MARTYRDOM, *rose from their graves.* All these examples (and their number might be easily increased) show the family whence this version sprang; and how little regard, in all these cases, was paid to the *Syriac*, from which it is said to have been taken; or indeed to any other version: for these, and such like renderings, are evidently made to serve a *party*, and support a *creed.* From all this it appears that much dependence cannot be safely placed on this version; and that its various readings, except when they agree with more authentic versions, are worthy of little credit.

There is a *second* Persian version of the four gospels, which Mr. Abraham Wheeloc, professor of Arabic in the university of Cambridge, translated into Latin, and prepared for the press, and actually began to print in 1652; but dying shortly after, it was patronized by Thomas Adams, lord mayor of London, and finished under the care of Mr. Pierson, at the press of J. Flesher, 1657, fol. It seems that Mr. Wheeloc had designed to affix critical notes to each chapter; and this we find done to the end of the seventeenth chapter of Matthew, about which time it is likely he died;

for Mr. Pierson, the continuator of his work, says, INITIO *operis, præmaturâ morte ereptus:* death snatched him away at the *commencement* of his work. And as the regular comment of Mr. Wheeloc appears to have been prepared no farther than to the seventeenth chapter of Matthew, the notes which the continuator found after the close of that chapter, and which most probably Wheeloc designed to be the foundation of more diffuse observations, are all printed at the conclusion of the work.

It appears that neither Wheeloc nor Walton knew of more than *three* MSS. of the Persian gospels; one of *Oxford*, one of *Cambridge*, and one belonging to Dr. *Pocock*. It has been supposed, I think without sufficient evidence, that Wheeloc compiled his Persian text from these three MSS. After carefully collating both *this* and *Walton's* edition, in many places, I think I may safely state, that Wheeloc printed his edition from the *Oxford* MS., as Walton printed his from that of *Pocock*. In a few cases, he introduces in *brackets*, or with an *asterisk*, a various reading from the *Cambridge* MS., rarely from that of *Pocock:* but in his comment or critical notes, he refers often to both these MSS., giving the most remarkable readings where they differ from the Oxford MS., which he has most evidently followed as his text. That the MS. of Pocock, from which Mr. Wheeloc gives the principal various readings, was the *same* which Walton printed in the *fifth* volume of the Polyglott, is demonstrable from a collation of those various readings extracted by Wheeloc from the Pocock MS., which are found to be precisely the same with those in the text and rubrics of that printed in the Polyglott. And that Wheeloc took the Oxford MS. for his text is evident from this, that his various readings are extracted only from the *Cambridge* and *Pocock* MSS., collated with that of *Oxford*. The text therefore of Wheeloc is not a *corrupted* text, or one *made up* from different MSS. It is much more simple and much purer than that in the Polyglott, and appears to have been made by one not warped by any religious system, as Al Tabreezy certainly was; and by one who better understood the genius and composition of the Persian language. As far as I have had the opportunity of examining this version, it appears to me to be taken verbatim from the Latin *Vulgate*; and not from the *Greek*, as some, or the *Syriac*, as others, have supposed.

Jeronymo Xavier, missionary to the Indians, was commanded, by the Emperor Akbar, to translate the four gospels into Persian, that he might examine their importance as a system of religion. Xavier drew up what he called a Life or History of our Lord in *Portuguese*, which was translated into Persian by a Mohammedan, a native of Lahoor, called *Moulanee Abdoos Sitar*, or *Senurin Kaslon*. This work was under the title of *The History of Christ*, compiled out of the gospels, and from Popish legends, and was presented to the emperor in 1602, who is said to have smiled at it; and well he might, as the genuine history was disgraced with fables. The MS. formed for the emperor's use is now before me; but such a version can be of no importance in Biblical criticism. The work of Xavier was published with a translation and notes by *L. De Dieu*.

THE SAHIDIC.

UPPER Egypt, or the part that lies between Cahira and Assuan, had a particular dialect, which in many respects differed from that spoken in *Lower* Egypt. As this Upper Egypt was called in Arabic صعيد *saeed*, the dialect has been called *Sahidic*. See Michaelis. At a very early period, a translation of the New Testament was made into this dialect; but the remains of this venerable version have long been confined to perishing MSS., till *Münter* published some fragments of the Epistles of Paul to Timothy, 4to., Hafniæ, 1789. And *Georgius*, in the same year, printed at Rome a fragment of the gospel of John in the same dialect; which the reader will find described under Codex T. in the account of the MSS. in uncial characters.

Dr. *Woide*, late of the British Museum, had prepared an edition of several fragments, containing about one-third of the New Testament, which he did not live to finish: but the task has been ably executed by Dr. *Ford*, of Oxford, who has printed it at the Clarendon press, 1799, fol. as an *Appendix* to the *Codex Alexandrinus*, by Dr. Woide. This work, which is done with elegance and correctness, has three copperplates, on which there are *nineteen fac-similes* of the MSS. from which Dr. Ford has printed these fragments. In carefully considering this venerable version, there appear to be arguments to prove its very high antiquity, which Dr. Woide refers even to the beginning of the *second* century! The parts already published exhibit some invaluable readings; and these prove that it has a striking affinity to the *Codex Bezæ*. It is doubtless one of the *oldest* versions in existence; and it is to be hoped that every fragment of it will be collected and published, till, if possible, we get the whole of the New Testament in this most ancient and valuable version. The *Coptic* and *Sahidic* are independent versions, both made from the Greek, and probably at different times; and both contain different readings. The Rev. T. Tattum, M. A., rector of St. Cuthbert's, Bedford, and author of a Grammar of the Egyptian language lately published, has been for a considerable time deeply engaged in collating various MSS. of the Coptic and Sahidic dialects, in reference to a complete edition of the Holy Scriptures, in the ancient Coptic language; and his Egyptian Grammar proves him to be well qualified for the undertaking. For his success every Biblical critic should devoutly pray. See COPTIC.

THE SAXON, OR ANGLO-SAXON.

It is said that *Alfred* the Great translated the greater part of the New Testament into the Anglo Saxon. The *four gospels* in this language were published under the direction of Abp. *Parker*, with a dedication to Queen Elizabeth, by Mr. *John Fox*, the Martyrologist, 4to., Lond., 1571. *William Lisle* published fragments of the Old and New Testament, London, 4to., 1638. Mr. *T. Marshall* published the gospels with the Mæso-Gothic version, Dodrecht, 4to., 1665, which was reprinted at Amsterdam in 1684. See GOTHIC. The Saxon version appears to have been made from MSS. of the old *Itala* version, (see ITALA,) some time in the *seventh* or *eighth* century. See the account in the General Preface to the Book of Genesis. From this version I have made many extracts in these *notes ;* as may be seen in different parts of the *four gospels*. The use I have made of *Thwaites'* Octateuch may be seen in the notes on the five books of Moses. No part of the New Testament, besides the four gospels, has been published in this language.

THE SLAVONIAN, OR RUSSIAN.

This version, the importance of which, in the criticism of the New Testament, has been but lately known, was made in the ninth century, by two brothers, *Methodius* and *Cyril*, natives of *Thessalonica*, and apostles of the *Slavonians*. It was taken immediately from the Greek, of which it is a *literal* version, and first printed in 1581. In the *catholic epistles*, and in the *Apocalypse*, it agrees generally with the *Codex Alexandrinus*. It is remarkable that, of the readings which Griesbach has adopted in his edition of the Greek Testament, the *Slavonian* version has at least *three-fourths*. Where the united evidence of *ancient MSS.* is against a *common* reading, the *Slavonian* agrees with these MSS. There is ample proof that it has not been altered from either the *Vulgate*, or any other *version*. The learned *Dobrowsky* has given an excellent description of this version, an extract from which may be seen in Dr. Marsh's notes to Michaelis, vol. iii. p. 634. As it appears that this version has been taken from ancient and valuable Greek MSS., it deserves to be better known, and more carefully collated.

THE SYRIAC.

There are two principal versions which go under this name. 1. The *Peshito*, which signifies *literal* or *correct*, and is the most *ancient*, and the most important. 2. That which is called *Philoxenian*, from *Philoxenus*, bishop of *Hierapolis*, or *Mabug ;* who employed *Polycarp*, his rural bishop, to make this version, which he finished A. D. 508.

The Peshito was first known in Europe by *Moses* of *Mardin ;* who was sent by *Ignatius*, Patriarch of the *Maronite* Christians, in the year 1552, to Pope *Julius* III. to acknowledge, in the name of the Syrian Church, the *supremacy* of the Roman pontiff; and to have the New Testament printed in Europe. The emperor *Ferdinand* I. bore the expense of the impression ; and *Albert Widmanstad*, in conjunction with *Moses* and *Postell*, edited the work ; which was printed at Vienna, 1555, 4to. This edition, from which all succeeding editions have been taken, contains the *four gospels*, the *Acts*, all St. *Paul's epistles*, the first *Epistle* of *John*, the first of *Peter*, and the Epistle of *James*. The second and third of John are wanting ; the second of Peter, the Epistle of Jude, and the Revelation. None of these is acknowledged by any copy of the ancient Syriac version. This version was made probably between the second and third centuries.

The *Philoxenian* we have seen was made in the beginning of the sixth century by Polycarp, the rural bishop of Philoxenus, or Xenyas, bishop of Mabug ; and we find that *Thomas* of *Charkel*, or *Heraclea*, about the year 616, corrected this version, and compared it with some principal MSS. in the Alexandrian Library , hence it has been called the *Heraclean*, as well as the *Philoxenian* version. This version has been printed from Dr. Ridley's MSS., by Dr. White, of Oxford, 4to., 1778, &c. The Philoxenian version contains all the canonical books of the New Testament, even those omitted by the Peshito version ; from which it differs, not only in the language, but in many other respects. Those who wish for farther information on this point, must consult *Michaelis'* Lectures, vol. ii. p. 1, &c., and the notes of his learned annotator, Dr. *Herbert Marsh*, bp. of Peterborough.

THE VULGATE.

We have already seen, under the article ITALA, that in the earliest ages of Christianity the New Testament had been often translated into *Latin*. These translations were very numerous ; and having been made by a variety of hands, some *learned*, and others *not so*, they not only disagreed among themselves, but appeared, in certain cases, to *contradict* each other. This induced Pope *Damasus* to employ St. *Jerome*, one of the most learned of the primitive *Latin fathers*, to correct

the ancient Itala. Though, in the old Testament, he is supposed simply to have collated the *Itala* with the Hebrew, yet, in the New, he asserts, *Novum Testamentum Græcæ fidei reddidi.* "I have translated the *New Testament* according to the original *Greek.*" However, it appears that, in many cases, he altered the *Itala* for the *worse*, as the remaining fragments of that version sufficiently testify. This important work, which, in process of time, supplanted the *Itala*, was finished A. D. 384, and was called *Versio Vulgata*, the VULGATE, or COMMON version, because received into *general* use. No version of the sacred writings was more generally received than this; and copies of it were multiplied beyond calculation. And perhaps scarcely *any book* has been *more* corrupted, by frequent and careless transcription, than the Vulgate, from the year 384 till the invention of printing, about the middle of the fifteenth century. The first edition of this version was printed by *Guttenburg* and *Fust*, at Mayence, in large fol. *sine titulo, et sine ullâ notâ*, somewhere between 1450 and 1457. By the order of Pope Sixtus Quintus, a complete edition of the Vulgate was printed at Rome in 1588, but not published till 1593. This, though stamped with the infallible authority of the pope, *apostolicâ nobis à Domino, tradita auctoritate;* to be the *authentic Vulgate*, which he styles *perpetuò valituram constitutionem*, a decree that shall for ever remain in force; yet, on examination, it was found to be so *excessively erroneous* and *self-contradictory*, that another edition was undertaken by the authority of Pope Clement VIII., widely differing from that of Sixtus. This is the edition from which all those were formed which are now in common use.

I have already stated that copies of this version have been often *corruptly* transcribed; and hence the amazing disagreement between different MSS. The version being so much in request, and so many persons being *copiers* by *trade*, in order to save time and vellum, they wrote the words in contractions, wherever it was possible; and, by this means, the original reading, in various instances, was lost. All these causes conspired, with the *ignorance* of the original tongues, which almost universally prevailed in the middle ages, in the Latin Church, to bring this venerable version into a state of great imperfection; from which it has not, as yet, wholly emerged.

I have several MSS. of this work, written from the twelfth to the fifteenth century, which are exceedingly *discordant* among themselves. Pope Clement VIII. has certainly done much to restore it to primitive purity; but *much* still remains to be done. The text should be settled by a farther *collation* of the most *ancient* MSS. When this is done, the Latin Church may be vindicated in that *boasting* in the Vulgate, which, at present, is but incautiously applied to this version.

I have often quoted this Version, which I consider to be equal to a MS. of the fourth century. I must, however, add, that with all its imperfections, there is nothing essential to the *faith* or *practice* of a genuine Christian that may not be proved by it; but it certainly can never come into competition with the *original* Greek text; nor indeed with several of the ancient versions.

An account of the versions, as far as they concern the Old Testament, may be seen in the *general preface* to the Book of *Genesis*. I have sometimes quoted these *versions* collectively, with VV., by which I mean the *versions* in *general*.

AN ALPHABETICAL LIST

OF THE

PRIMITIVE FATHERS, AND ECCLESIASTICAL WORKS

REFERRED TO

IN THE VARIOUS READINGS QUOTED OCCASIONALLY IN THESE NOTES

AMBROSIUS, archbishop of Milan, born A. D. 340; died A. D. 397.
AMBROSIUS, deacon of Alexandria, and intimate friend of Origen, died A. D. 250.
AMBROSIASTER: this writer is *supposed* to be author of a Commentary on St. Paul's Epistles; and to have flourished about A. D. 354.
ATHANASIUS, was bishop of Alexandria, A. D. 326; died in 375.
ATHENAGORAS, a Christian philosopher of Athens, flourished in A. D. 178.

BASIL the Great, bishop of Cæsarea, born in Cappadocia, A. D. 329; died 379.
BASIL, bishop of Seleucia, flourished in 450.
BEDE, the Venerable, born at Wearmouth, in the diocess of Durham, A. D. 673.

CLEMENS ALEXANDRINUS, Clement of Alexandria, the preceptor of Origen, died A. D. 220.
CLEMENS ROMANUS, Clement of Rome, *supposed* to have been fellow labourer with Peter and Paul, and bishop of Rome, A. D. 91.
CHROMATIUS, bishop of Aquileia, and friend of St. Jerome, flourished about A. D. 370.
CHRONICON PASCALE, the Paschal Chronicle: this Chronicle extends from the creation to the twentieth year of Heraclius, A. D. 630.
CHRYSOSTOM, bishop of Constantinople, born A. D. 344; died 407.
CONSTITUTIONS OF THE APOSTLES, certain canons for the government of the Christian Church, formed at different times, and certainly long posterior to the times of the apostles.
CYPRIAN, Bishop of Carthage, in 248; was martyred, A. D. 258.
CYRILLUS ALEXANDRINUS. This Cyril was patriarch of Alexandria A. D. 412; died 444.
CYRILLUS HIEROSOLYMITANUS, Cyril, bishop of Jerusalem, was born A. D. 315; died 386.

DAMASCENUS JOANNES, John of Damascus, born about A. D. 676.
DIONYSIUS ALEXANDRINUS, Dionysius, patriarch of Alexandria, flourished in 247.
DIONYSIUS AREOPAGITA, Dionysius the Areopagite, falsely so called, flourished about A. D. 490.

EPHRAIM SYRUS, Ephraim the Syrian, was deacon of Edessa; and died about A. D. 379.
EPIPHANIUS, bishop of Salamis, born about A. D. 320.
EUSEBIUS, bishop of Antioch, flourished in 331.
EUTHALIUS: this writer flourished about A. D. 458, and wrote a critical work on the Acts of the Apostles. He is supposed to have been bishop of Sulca, in Egypt.
EUTHYMIUS ZIGABENUS, a monk who flourished in the *twelfth* century.

GAUDENTIUS, bishop of Brescia, flourished in 410.
GREGORY the Great, bishop of Rome, flourished in 590.
GREGORY THAUMATURGUS, was a disciple of Origen, and bishop of Neocæsarea in 240.
GREGORY NAZIANZEN, born A. D. 328; died 389.
GREGORY NYSSEN, born in Cappadocia A. D. 331; died 396.

HIERONYMUS. See *Jerome.*
HILARY PICTAVENSIS, Hilary, bishop of Poictiers, flourished A. D. 350.
HIPPOLYTUS, a Christian bishop, flourished A. D. 230.

JEROME, one of the most eminent of the Latin fathers; author of the translation of the Scriptures called the Vulgate; born about A. D. 342, and died in 420.
IGNATIUS, bishop of Antioch, was martyred about A. D. 107.
IRENÆUS, disciple of Polycarp; born in Greece about A. D. 130; martyred 202.

Isidore, of Pelusium, flourished in 431.

Justin Martyr, a Christian philosopher, martyred A. D. 167.
Juvencus, one of the first Christian poets, flourished about A. D. 329.

Lucifer Calaritanus, Lucifer, bishop of Cagliari, in Sardinia; died A. D. 370.

Macarius, an Egyptian monk, born at Alexandria, A. D. 300.
Maximus, a native of Constantinople: he died about A. D. 652.
Maximus Taurinensis, Maximus of Touars, died A. D. 662.

Nonnus, flourished in A. D. 410, and wrote a paraphrase of St. John's gospel in Greek hexameters

Opus Imperfectum, an ancient unfinished commentary on St. Matthew's gospel, written about A. D. 560.
Origen, one of the most eminent of the Greek fathers, born at Alexandria, A. D. 185.

Pacianus, bishop of Barcelona, died A. D. 390.
Phæbadius, or Phægadius, was of the province of Aquitain, of which he was bishop: he flourished about A. D. 359.
Photius, patriarch of Constantinople, A. D. 857.
Prudentius (Clemens Aurelius) of Saragossa, in Spain, flourished about A. D. 405.

Rufinus, presbyter of Aquileia, an eminent translator of Greek authors into Latin: he died A. D. 410.

Scholia, or Scholiastæ, marginal notes in some ancient MSS., &c.

Tertullian, a most eminent Latin father, died about A. D. 216.
Theophilus, bishop of Antioch, flourished about A. D. 180.
Theophylact, archbishop of Acris, in Bulgaria, died A. D. 1100.
Theophanes Cerameus, bishop of Tauromine, in Sicily, flourished in the *eleventh* century.
Titus Bostrensis: he was bishop of Bostria some time in the *fourth* century.

Victor Antiochenus, flourished about A. D. 400: he wrote on St. Mark's gospel, and on the catholic epistles.
Victor Tununensis, bishop of Tunis, in Africa, flourished about 555.
Victorinus Afer (C. M.) was an African, and flourished in A. D. 360.
Vigilius Tapsensis, bishop of Tapsum, in Africa, flourished about A. D. 484.

For farther information concerning these, and other writers mentioned in the work, see *Cave's Historia Literaria*, and Dr. *Lardner's* Works; and see a work entitled "The Succession of Sacred Literature, from the Invention of Alphabetical Characters down to the 15th Century;" brought down to A. D. 345 by myself, and continued to A. D. 1414 by my son, the Rev. J. B. B. Clarke, A. M., of Trinity College, Cambridge: 2 vols. 8vo. London: 1831.

GENERAL OBSERVATIONS.

The above writers are only referred to for the quotations from the sacred writings found in their works. The *Latin* fathers, before the time of Jerome, i. e., before the fourth century, quote from the *Itala* version. Those after his time generally make their quotations from the *Vulgate*. The *Greek* fathers quote from the different editions of the Greek text in their respective countries. *Ephraim Syrus*, and probably some others, from the ancient *Syriac* version.

Of the fathers in general it may be said, they often quote from *memory;* not giving the exact *words* of the sacred writers, but the *sense :* and often rendering a word by another *equivalent* to it, in the same language. This sort of quotation has given rise to a vast number of various readings, which should never encumber the margins of our critical editions of the Greek text ; though many of them may be of use, as fixing the *sense* in which the writers understood the original text. Those fathers who *comment* on the sacred writings are most valuable, such as Origen, Ambrosiaster, Euthalius, Chrysostom, Jerome, Theophylact, &c., because it may be always supposed they had the copies *before them* from which they quoted ; and that these copies were such as were held to be *authentic* in the Churches to which they respectively belonged. But even here we find the same father *inconsistent* with himself, in *repeated* quotations of the same words ; which is perhaps not so much to be attributed to quoting from *memory*, as to mistakes made by succeeding copyists of the works of these authors. The different MSS. of the Greek and Latin fathers stand as much in need of collation as any other works ; and some of them need this as much as the Greek text itself.

In quoting the Greek text, I have generally followed the second edition of Griesbach, occasionally consulting Mill, Wetstein, and Bengel : for the different versions, as far as they are extant in it, I have followed the London Polyglott, occasionally consulting both the Complutensian, Antwerp, and Paris editions. The Coptic, Gothic, Sahidic, Philoxenian, Syriac, and Anglo-Saxon, which are not in the Polyglotts, I have consulted in the editions to which they are confined. The Vulgate I have frequently consulted in my own MSS. of that version. The *Codex Alexandrinus* and the *Codex Bezæ*, I have often quoted from the editions of *Woide* and *Kipling*. I have taken a few readings from some fragments of St. Matthew's gospel, engraved and published from a *codex rescriptus* in Trinity College, Dublin, by the very learned Dr. Barrett, vice provost and librarian of that university. This MS., written in uncial letters, and perhaps one of the oldest extant, I have not mentioned among the MSS. described p. xii. &c., because it has not been quoted by Griesbach, not being published when the first volume of his Testament went to the press. The work in which Dr. Barrett has described this, I have quoted largely in the notes on the genealogy of our Lord, at the end of Luke, chap. iii.

Every Biblical student, in consulting the sacred writings of the New Testament, should have at hand, if possible, the second edition of Griesbach ; I mean that printed at *Halle*, two volumes 8vo. 1796, &c. On the late London edition of that work, equal dependence cannot be placed. A learned American clergyman, the Rev. Samuel F. Jarvis, rector of St. Michael's, &c., New York has published proposals for a new, and, as far as I can learn from the prospectus, &c., an improved edition of Griesbach's work : and in so important and useful an undertaking, it is to be hoped he will meet with due encouragement.*

Those who have not a Polyglott, to refer to the Syriac version, will find *Schaaf's* edition to answer every purpose : it is generally very correct, and very valuable. A new edition of the Syriac Testament has been lately published at the expense of the *British and Foreign Bible Society*, first under the direction of the Rev. Dr. *Claudius Buchanan*, who had made this text his particular study, and had brought from the east some valuable MSS. of this important and ancient version ; and has been finished under the superintendence of the Rev. *S. Lee*, Arabic professor in the university of Cambridge.

While the critical inquirer is availing himself of every *help* within his reach, let him not forget humbly and fervently to implore the help and teaching of Almighty God ; without whom nothing is wise, nothing strong. It is only when He opens our eyes, that we behold wonders in his law. He who does not *pray*, is not *humble ;* and an *unhumbled* searcher after truth never yet found it to the salvation of his soul. In such a work, the following inimitable prayer cannot be used in vain. "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Amen.

Collect for the second Sunday of Advent.

London, Nov. 30, 1831.

* It has not yet been published, (1831,) as far as I can learn.—A. C.

Chronological Arrangement of the Books of the New Testament, the Places where written, according to Dr. Lardner; and the enumeration of all the Books, Chapters, and Verses.

Number of Books, Chapters, and Verses in the New Testament.		
Name and Number of Books.	Chapters.	Verses.
Matthew	28	1071
Mark	16	678
Luke	24	1151
John	21	880
Acts	28	1006
Romans	16	434
1 Corinthians	16	437
2 Corinthians	13	256
Galatians	6	149
Ephesians	6	155
Philippians	4	104
Colossians	4	95
1 Thessalonians	5	89
2 Thessalonians	3	47
1 Timothy	6	113
2 Timothy	4	83
Titus	3	46
Philemon	1	25
Hebrews	13	303
James	5	108
1 Peter	5	105
2 Peter	3	61
1 John	5	105
2 John	1	13
3 John	1	15
Jude	1	25
Apocalypse	22	405
Total. . . . 27	260	7959

THE GOSPELS.		
Books.	Places where written.	Time when written.
Matthew	Judea	A. D. 64
Mark	Rome	64
Luke	Greece	63 or 64
John	Ephesus	68
Acts	Greece	63 or 64
ST. PAUL'S EPISTLES.		
1 Thessalonians	Corinth	52
2 Thessalonians	Corinth	52
Galatians	Corinth, or Ephesus	52 or 53
1 Corinthians	Ephesus	beginning of 56
1 Timothy	Macedonia	56
Titus	Macedonia, or near it	before end of 56
2 Corinthians	Macedonia	October 57
Romans	Corinth	February 58
Ephesians	Rome	April 61
2 Timothy	Rome	May 61
Philippians	Rome	end of 62
Colossians	Rome	end of 62
Philemon	Rome	end of 62
Hebrews	Rome, or Italy	spring of 63
THE CATHOLIC EPISTLES.		
James	Judea	61 or 62
1 and 2 Peter	Rome	64
1 John	Ephesus	80
2 and 3 John	Ephesus	between 80 and 90
Jude	Unknown	64 or 65
Apocalypse	Patmos, or Ephesus	95 or 96

[☞ The reader, who is acquainted with the subject, and attends to the *dates* of the several Introductions and Parts, as they were penned and published, will readily apply the remarks of the venerable author, where he speaks of a "*delay*" in the publication of the work, exclusively to the *first* edition, which was *sixteen* years in passing through the press; as he will with equal readiness, refer the "*mistakes*," supposed to exist, notwithstanding the care taken to avoid them, to the same edition—such mistakes supplying, by the way, a standing reason for each succeeding edition, as published from the corrected copy. But the publisher, being aware that the remarks refer only to a matter of fact—that they contain some account of the progressive history of the work, and involve no errors of criticism on the sacred text, and being anxious withal to preserve the work entire, has preferred a seeming incongruity to the altering or expunging any information which the doctor has furnished on the subject of his hopes, his fears, and his labours.—*Publisher of* Second Edition.]

PREFACE TO THE GOSPEL

OF

ST. MATTHEW.

THE general title of this latter collection of sacred books, which, as well as the former, all Christians acknowledge to have been given by immediate inspiration from God, is in the Greek Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, which we translate THE NEW TESTAMENT: but which should rather be translated THE NEW COVENANT; or, if it were lawful to use a periphrasis, the *New Covenant*, including a *Testamentary Declaration and Bequest:* for this is precisely the meaning of this system of justice, holiness, goodness, and truth. St. Paul, 2 Cor. iii. 14, calls the sacred books before the time of Christ, Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ, THE OLD COVENANT; which is a very proper and descriptive title of the grand subject of those books. This apostle evidently considers the Old Testaments and the New, as *two* covenants, Gal. iv. 24; and, in comparing these two together, he calls one παλαιαν διαθηκην, the *old* covenant, the other καινην, the *new;* one πρωτην, the *first*, the other νεαν, that which is *recent;* in opposition to the old covenant, which was to terminate in the new, he calls this κρειττονα, *better*, more *excellent*, Heb. vii. 22; viii. 6; and αιωνιον, *everlasting*, Heb. xiii. 20, because it is never to be changed, nor terminate in any other; and to endure endlessly itself. The word covenant, from *con* together, and *venio*, I come, signifies a *contract* or *agreement* made between two parties; to fulfil the conditions of which, they are mutually bound. The old covenant, in its essential parts, was very simple. I WILL BE YOUR GOD. YE SHALL BE MY PEOPLE—the spirit of which was never changed. The people were to take Jehovah as the sole object of their religious worship; put their whole trust and confidence in him; serve him in his own way, according to the prescribed forms which he should lay before them. This was *their part*. On his side, God was to accept them as his people, give them his *Spirit* to guide them, his *mercy* to pardon them, his *providence* to support them, and his *grace* to preserve them unto eternal life. But all this was connected with the strict observance of a great variety of rites and ceremonies, at once expressive of the holiness of God, the purity of the Divine justice, and the exceeding sinfulness and utter helpless state of man. A great part of the four latter books of Moses is employed in prescribing and illustrating these rites and ceremonies; and what is called the *new covenant* is the complement and perfection of the whole.

The word Διαθηκη, from δια and τιθημι, *I lay down*, signifies not only a covenant agreement, but also that disposal which a man makes of his secular matters during his life, which is to take place after his death. It answers to the Hebrew ברית *berith*, from בר *bar*, to *purify*, because, in making covenants, a sacrifice was usually offered to God, for the purification of the contracting parties; and hence the word ברית *berith* is frequently used to express not only the covenant itself, but also the sacrifice offered on the occasion. See below under GOSPEL; and see the notes on Gen. vi. 18; xv. 18; Exod. xxix. 45; Lev. xxvi. 15; and Deut. xxix. 12, where every thing relative to this subject is minutely considered.

The term new covenant, as used here, seems to mean that grand plan of agreement or reconciliation which God made between himself and mankind, by the death of Jesus Christ; in consequence of which, all those who truly repent, and unfeignedly believe in the great atoning sacrifice, are purified from their sins, and *united* to God. Christ is called της Διαθηκης καινης μεσιτης, the Mediator of the new covenant, Heb. ix. 15. And referring to the ratification of this new covenant or agreement, by means of his own death, in the celebration of his last supper, Christ calls the cup, το ποτηριον η καινη Διαθηκη εν τῳ αιματι μου, *this cup* is *the new covenant in my blood:* i. e. an emblem or representation of the new covenant ratified by his blood. See Luke xxii. 20. And from these expressions, and their obvious meaning, the whole Christian Scriptures have obtained this title, THE NEW TESTAMENT, OR COVENANT, OF OUR LORD AND SAVIOUR JESUS CHRIST

Those writings, and the grand subject of them, which, previously to the New Testament times, were termed simply THE *covenant;* were, after the incarnation, called *the* OLD *covenant*, as we have already seen, to distinguish them from the Christian Scriptures, and their grand subject, which were called *the* NEW *covenant;* not so much because it was a new agreement, but rather a *renewal* of the *old*, in which the *spirit*, *object*, and *design* of that *primitive* covenant were more clearly and fully manifested.

The particular title to each of the four following books, in most Greek MSS. and printed editions, is ΕΥΑΓΓΕΛΙΟΝ *κατα* ΜΑΤΘΑΙΟΝ—ΜΑΡΚΟΝ—ΛΟΥΚΑΝ—ΙΟΑΝΝΗΝ, which we translate, *the Gospel according to* Matthew—Mark—Luke—John; i. e. the gospel or history of our blessed Lord, as written and transmitted to posterity by each of these writers. Our word GOSPEL, which should be always written *godspel*, or *godespel*, comes from the Anglo-Saxon ȝoðȝpel, and is compounded of ȝoð, *good*, and ȝpel, *history*, *narrative*, *doctrine*, *mystery*, or *secret;* and was applied by our ancestors to signify the *revelation* of that glorious system of truth, which had been, in a great measure, *hidden* or kept *secret* from the foundation of the world.

Among Saxon scholars, the word GOSPEL has been variously explained. Mr. *Somner*, who writes it ȝoð-ȝpell, explains it thus, *Sermo Dei mysticus; Dei historia.* "The mystic word of God; the history of God, or God's history." But he supposes that it may be compounded of ȝoð, *good*, and ȝpell, a *message;* and very properly observes, that ȝoðȝpellian signifies, not only to *preach*, or *proclaim the Gospel;* but also to *foretell*, or *predict;* to *prophesy*, to *divine:* and in this latter sense the word ȝpell *spell* was anciently used among us, and still signifies an *incantation*, or a *charm;* which implies a peculiar collocation and repetition of certain words, which were supposed to produce *supernatural effects* by means of *spiritual influence* or *agency;* which agency was always *attracted* and *excited* by such words, through some supposed *correspondency* between the words, and the spiritual agency to be employed. The word, in this sense, occurs in King Alfred's Saxon translation of Boethius, *De Consolatione Philosophiæ*, chap. 38. Da ongunnon leaȝe men ƿȳȝcan ȝpell, *Then deceitful men began to practise incantations.* It is possible that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denominate the pure powerful preaching of the death and resurrection of Christ, *God's charm:* that wonderful word, which, accompanied with the demonstration and power of the *Holy Ghost*, produced such miraculous effects among men.

As the word ȝpellian *spellian* signifies to *teach* or *instruct*, hence our word to *spell*, i. e. to teach a person, by uniting vowels and consonants, to enunciate words; and thus learn to *read.* And hence the book out of which the first rudiments of language are learned is termed a *spelling book*, exactly answering to the ȝpell-boc *spell-book* of our ancestors, which signified a *book of homilies*, or *plain discourses*, for the *instruction* of the *common people.* We may see (note on Gen. i. 1) that ȝoð among our ancestors, not only signified GOD, the supreme Being; but also *good* or *goodness*, which is his nature: ȝoðȝpell *godspell*, therefore, is not only *God's history*, *doctrine*, or *plan* of *teaching;* but also the *good history*, the *good doctrine;* and hence ȝpellian, to *preach* or *proclaim* this doctrine; ȝpell-boc, the *sermons* that contained the rudiments of it, for the instruction of men; and ȝpel-boda *spel-boda*, the *orator*, *messenger*, or *ambassador*, that announced it.

The Greek word Ευαγγελιον, from *ευ good*, and *αγγελια a message*, signifies *good news*, or *glad tidings* in general; and is evidently intended to point out, in this place, the good message or the glad tidings of great joy which God has sent to all mankind, preaching peace and reconciliation by Christ Jesus, who is Lord of all: proclaiming that he, as the promised Messiah, has, by the grace of God, tasted death for every man—for he has died for their offences, and risen again for their justification; and that, through his grace, every sinner under the whole heaven, may turn to God, and find mercy. This is *good news*, *glad tidings*, a *joyful message;* and it is such to all mankind, as in it every human spirit is interested.

It is used in this sense by *Achilles Tatius*, lib. v. c. 12, *Ταυτα ακουσας ὁ Σατυρος, προστρεχει προος την Μελιττην ευαγγελια φερων*: Having heard these things, Satyrus ran to Melitta, bringing the *good news.*

But, besides this general meaning, the word Ευαγγελιον, has other acceptations in the New Testament, and in the Greek writers, which may be consulted here with great propriety and effect.

1. It signifies the *reward* given to those who brought good news. Thus Homer represents the disguised Ulysses claiming a reward *ευαγγελιον*, a *vest* and *mantle*, should he verify to Eumeus the glad tidings of his master's safety. *Ευαγγελιον δε μοι εςω. Let me have a reward for my good news.* Odyss. xiv. v. 152.

To which Eumeus, who despaired of his master's return, replied,—

Ω γερον, ουτ' αρ' εγων Ε υ α γ γ ε λ ι ο ν τοδε τισω,
Ουτ' Οδυσσευς ετι οικον ελευσεται. Ib. v. 266.

Old friend! nor *cloak* nor vest thy *gladsome news*
Will ever *earn:* Ulysses comes no more! COWPER.

And on the word, as thus used, *Eustathius* gives the following comment: Ευαγγελιον; δωρον υπερ αγαθης εναγγελιας. "Euangelion signifies the *reward* given for bringing *good news*."

St. Chrysostom, in his xixth Homily on the Acts, gives this as a common meaning of the word. "The Gospel is this: Thou shalt receive good things: as men are accustomed in their common conversation to say to each other, τι μοι των εναγγελι ων; What *reward* wilt thou give me for my *good news?* &c." It is used in the same sense by the Septuagint. 2 Sam. iv. 10. *When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took him and slew him in Ziglag, who* thought ω εδει με δουναι Ευαγγελια, *that I would have given him* A REWARD *for his tidings.* CICERO uses it in the same sense; see his epistles to Atticus, lib. 2. ep. 3. *O suaves epistolas tuas uno tempore mihi datas duas: quibus* Ευαγγελια *quæ reddam nescio, deberi quidem, planè fateor.* "O, how delightful are your epistles! two of which I have received at one time, for which I know not what *recompense* to make: but, that I am your debtor, I candidly confess."

2. It is used also to signify the *prayers, thanksgivings*, and *sacrifices* offered on the arrival of good news. So Aristophanes, Μοι δοκει—Ευαγγελια θυειν, εκατον βους, τη θεω, *I think I should* SACRIFICE A HECATOMB *to the goddess for this intelligence*, ARISTOPH. in *Equit.* v. 653.

ISOCRATES (Areopag. initio) is supposed to use the word in the sense of *supplication*, Επι τοσαυταις πραξεσιν Ευαγγελια μεν δις ηδη τεθυκαμεν—"relative to these transactions, we have purposed to make *supplication* twice." Xenophon uses it to denote a *eucharistic offering* made on account of receiving good news. Εθυε τα Ευαγγελια. See Hist. Gr. i. 6, 27. It seems to be used in a similar sense by the Septuagint in 2 Sam. xviii. 20, 27.

Other examples might be produced in which the word is used in all the above senses; but these may be deemed sufficient. I would not have been so copious, had not a certain great man denied that the word had the above meanings.

3. However illustrative the above acceptations of Ευαγγελιον, among the Greek writers, may be of the word in relation to the great doctrine of the new covenant; yet, among the sacred writers, it is restricted to express the glad tidings of the coming of the Messiah, for the reasons mentioned above. See Luke ii. 10.

4. The whole doctrine of Jesus Christ, comprised in the history of his incarnation, preaching, miracles, sufferings, death, resurrection, ascension, and the mission of the Holy Spirit, by which salvation was procured for a lost world, is expressed by the word Ευαγγελιον, as well as by the general title; Καινη Διαθηκη. Rom. i. 1, 3, 9; Matt. iv. 23; ix. 35; xxiv. 14; Mark i. 14. But the sacred writers use it with a variety of epithets which it may be necessary to mention.

1st, It is sometimes termed, *The Gospel of God concerning his Son.* Rom. i. 1, 3. 2dly, *The Gospel of the Son of God.* Rom. i. 9. 3dly, *The Gospel of the kingdom of God.* Matt. iv. 23; ix. 35; xxiv. 14; Mark i. 14. 4thly, Sometimes it is simply called THE GOSPEL. Mark xiii. 10; xvi. 15. 5thly, *The word* or *doctrine* (λογος) *of the Gospel.* Acts xv. 7. 6thly, *The Gospel of peace.* Eph. vi. 15. 7thly, *The Gospel of glory,* το Ευαγγελιον της δοξης. 1 Tim. i. 11. 8thly, *The Gospel of salvation,* το Ευαγγελιον της σωτηριας. Eph. i. 13.

5. In 1 Cor. ix. 23, it means the *blessings* and *privileges* promised in the New Testament.

6. It means the *public profession* of the doctrine taught by Christ, Mark viii. 35; x. 29; 2 Tim. i. 8; Philem. ver. 13.

7. But in Gal. i. 6, 8, 9, the word Ευαγγελιον seems to mean any *new* doctrine, whether *true* or *false.*

Many MSS. have Το κατα Ματθαιον αγιον Ευαγγελιον, which is generally rendered, *The Gospel according to* SAINT *Matthew.* But the word αγιον, *saint*, or *holy*, should be here applied to the *Gospel*, with which it properly agrees; and then the title would run, *The holy Gospel according to Matthew;* that is, the account of this holy dispensation according to the narrative composed by Matthew, an eye witness of all the transactions he relates. But anciently the word *holy* was neither applied to the *narrative* nor to the *narrator*, the title being simply, *The Gospel according to Matthew*, and so of the others.

SOME ACCOUNT OF MATTHEW THE EVANGELIST.

MATTHEW, supposed to be the same who is also called Levi, son of Alpheus, was by birth a Jew. As to his office, he appears to have been a tax-gatherer, under the Romans. He was a native of Galilee, as the rest of Christ's apostles were; but of what city in that country, or of which tribe of the people of Israel, is not known.

As he sat at the custom house, by the seaside, in or near the city of Capernaum, Jesus called him; and as soon as he could make up his *accompts* with those by whom he had been employed and intrusted, he became a willing, faithful disciple of Christ. After this, St. Mark tells us, he made an entertainment in his own house, where Christ and several of his disciples were present, together with many tax-gatherers, and others, of no very respectable character, in the sight of the Pharisees.

It is probable that Matthew took this occasion of calling together his relatives and acquaintances, that he might take a friendly farewell of them; and give them the opportunity of seeing and hearing that Divine Person, whose words he had already found to be spirit and life to his own soul, and to whose service he had now solemnly dedicated himself.

He was placed by our Lord in the number of his *apostles*, and continued with him during his life. After the ascension of Christ, he was at Jerusalem, and received the Holy Ghost with the rest of the disciples on the day of pentecost.

Matthew, with Andrew, Peter, and the two sons of Zebedee, are the only disciples whose call is *particularly* mentioned. It is uncertain when, where, or how he died. There does not appear to be any clear evidence, in the writings of the primitive fathers, that he suffered martyrdom.

St. Matthew's gospel is generally allowed to be the most ancient part of the writings of the New Covenant. Many modern critics contend that it was written about the year of our Lord 61, or between this and 65. Others, that it was written so early as 41, or about the eighth year after the ascension; and this is supported by the subscriptions at the end of this gospel in many MSS.; but it must be observed, that all these MSS. are posterior to the 10th century. Michaelis has adopted a middle way, which carries much of the appearance of probability with it, viz.: that Matthew wrote his gospel in *Hebrew* about the 8th year after the ascension of our Lord, or A. D. 41; and that the translation of it into *Greek* was made about A. D. 61, or later.

Whether this gospel were written originally in *Hebrew* or *Greek*, is a question by which the most eminent critics have been greatly puzzled and divided. The balance, however, is clearly in favour of a *Hebrew original*. The present Greek text was doubtless published at a very early period; who the translator was, cannot, at this distance of time, be determined; probably it was the evangelist himself.

As Matthew was one of the twelve disciples, his history is an account of what he *heard* and *saw*, being a constant attendant on our blessed Lord. This consideration, of itself, would prove that, allowing him only to be a man of *integrity*, he would make no mistakes in his narrative. Add to this, the *influence* and *superintendence* of the Holy Spirit, under which he constantly acted, and which our Lord had promised to his disciples, to guide them into all truth, and bring whatsoever he had spoken to them, into remembrance, John xiv. 26. These two considerations stamp the narrative with the utmost degree of *credibility*.

ADVERTISEMENT.

It may be necessary to say a few words in explanation of the different ERAS introduced at the commencement of the gospels. 1. By the *Usherian* year of the World, the reader is to understand the chronological computation of Archbishop *Usher*; who supposed that 4000 years exactly had elapsed from the creation of the world till the birth of Christ. 2. The *Alexandrian* era is that chronological computation which was used by the people of Alexandria; who began their reckoning 5502 before the vulgar year of Christ 1. 3. The *Antiochian* era is a correction of the preceding, in the 4th century, by *Pandorus*, an Egyptian monk, and used by the people of Antioch; it differs only from the Alexandrian by subtracting *ten* years. 4. The *Constantinopolitan* era is that still in use in the Greek Church, which reckons 5508 before the year 1 of the Incarnation, according to the vulgar era. 5. The *Julian Period* is a factitious era, conceived by *Joseph Scaliger*, to facilitate the reduction of the years of any given epoch to that of another. This Period is the result of the *Lunar* and *Solar Cycles*, and the *Indictions*, multiplied by each other. Thus: multiply 19 the *Lunar* Cycle, by 28 the *Solar* Cycle, and the product will be 532; multiply this sum by 15, the Cycle of the *Indictions*, and you will have 7980 years, which constitute the *Julian Period*. The first year of the *vulgar era* is placed in the 4714th year of the Julian Period: whence it follows, that to find any year of our Lord in this period, 4713 years must be added to that year: *e. g.*, to find the year of this period, answering to the present year of our Lord 1812, add 4713, and you will have 6525, which is the year of the Julian Period sought. 6. The era of the *Seleucidæ*, sometimes improperly called the era of *Alexander*, commenced 12 years after the death of Alexander the Great, 312 before the Incarnation, according to the vulgar reckoning, and was properly the *first* year of the *Syro-Macedonian* empire. 7. By the year before the *vulgar era* of Christ, is meant that *correct chronological reckoning* which showed that the *vulgar* or *common* reckoning of the A. D. or *year of our Lord*, is deficient not less than *four* years: so that the present year, 1812, should be, according to strict chronological precision, 1816. 8. The mode of computing by *Olympiads* derived its origin from the institution of the Olympic Games, which were celebrated every *four* years, for *five* successive days, at the time of the first full moon, after the summer's solstice. They were held on the banks of the river *Alpheus*, near *Olympia*, a city of *Elis*, from which they derived their name. The first Olympiad commenced 776 before the Incarnation of our Lord. It need scarcely be added, that each Olympiad consists of *four* years; hence the *first*, *second*, *third*, or *fourth* year of any particular *Olympiad*. 9. The year of the *building of Rome* is an important era among the Roman historians: it commenced 753 years before the birth of Christ. 10. The year of *Augustus*, or years after the *battle of Actium*, is the computation of time from the *commencement* of the *Roman* EMPIRE, which took place after the battle of Actium, 27 years before our Lord: from this time Augustus became sole governor. 11. The *Cycles* introduced require little explanation. The *Solar* Cycle is a revolution consisting of 28 years; the *Lunar* Cycle of 19; and the *Paschal* Cycle or *Dionysian* Period, is compounded of both, thus: The Solar Cycle of 28, and the Lunar of 19, multiplied by each other, produce 532, which constitutes a third Cycle, called the *Paschal* Cycle, because in that period the Christian Passover, or *Easter*, a moveable feast, has gone through all possible variations, and the *Solar* and *Lunar* Cycles, *Dominical* Letters, *Paschal term*, *Epacts*, *New Moons*, &c., &c., all recommence exactly 532 years before. 12. The Cæsarean era of Antioch was a monument which the city of Antioch erected to the honour of Julius Cæsar, in commemoration of his victory at Pharsalia. This was obtained 48 years before the commencement of the Christian era. 13. The Spanish era: this was kept in commemoration of the entire subduction of Spain, by Augustus Cæsar, which took place in the year of Rome 715, or 39 years before the vulgar era of Christ. 14. The Julian era, or as it is sometimes called, the era of Julius Cæsar: this had for its foundation the reformation of the Roman Calendar by Julius Cæsar: and the change was made 45 years before the birth of Christ. Other eras might have been noticed, but those mentioned above were judged to be the most important.

For farther particulars relative to the history of the gospels, see the GENERAL PREFACE to the NEW TESTAMENT.

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Map of PALESTINE, to accompany the NEW TESTAMENT.

British Statute Miles.
5 10 20 30

35 36

33 33

32 32

31 31

Longitude East of Greenwich.

MEDITERRANEAN SEA

Berytus
Porphyrion
SIDON
Sarepta
Ramah
Enhydra
Sinde
TYRE
Palæ Tyrus
Ecdippa or Achzib
Prom.ry Album
Ptolemais
C. Carmel
Mount Carmel
Megiddo
Apollonias
Cæsarea
Joppa Japho
Jamnia
Azotus Ashdod
Ascalon
Gaza
Anthedon or Agrippias
Raphia
Rhinocolura
Gerara
Thabatha
Beersheba
Arad
Jattir
Eremmon
Hebron Kiriath Arba
Terebinthus or Mamre
Eleutheropolis
Libna
Lachish
Gath
Ekron
Ashdod
Jabneh
Azotus
Gadara or Gazara
Diospolis or Lydda
Gofna
Nicopolis or Emmaus
Bethel or Luz
Bethaven
Capharsalama
Antipatris or Capharsabe
Neapolis
Bethsalisa
Samaria
Sychar
Thebez
Thirza
Gilgal or Galgulis
Bethar
Scythopolis or Bethshan
Megiddo
Cana R
Cabe
Atharus
Salim
Bezer
Enon
Salumias
Thirza
Coreæ
Dothan
Jezreel
Endor
Naim
Sunam
Aphec
Mt Tabor
Nazareth
Legio
Dio Cæsarea
Arbela
Tiberias
Hammath
Sea of Galilee or Lake of Tiberias
Magdala
Bethsaida Julias
Capernaum
Gennesar
Chorazin
Tarichæa
Ulama
Bethsaida
Dalmanutha
Bebeten
Zebulun
Abel Bethmaacha
Kedesh of Naphtali
Iotapata
Jotapata
Japha
Gabara
Kedes
Alexandroschene
Ummah
Azochis
Waters of Merom
Jordan R
Argob
Hippos
Gamala
Seleucia
Daphne
Azor
Cæsarea Philippi
Dan
Valley of Lebanon
Mt Lebanon
Anti Lebanon
Mts of Hermon
Canatha
Salcah
Zarava
Bathyra
Adraa
Capitolias
Abila
Gadara
Mahanaim
Astaroth Carnaim
Pella
Succoth
Dium
Arnon R
Aroer
Arcopolis or Rabbath Moab
Medaba
Esbus or Heshbon
Livias
Machærus
Jericho
Gilgal or Galgala
Bethabara
Jabesh Galaad
Gerasa
Amathus
Jabok R
Ramoth Galaad
Gadda
Abel Keramim
Philadelphia or Rabboth Ammon
Dibon
Juhaza
Mannith
Aroer
Abarim Mts
Salcha
Ituræa
Trachonitis
Auranitis
Batanea
Gaulonitis
Abila
Abana R
Damascus
Cochaba
Bostra
Adroma
Castro Arnonensia
Beth Jesimoth
Baal Meon
Bamoth Baal
Nahaliel R
Jericho
Bethphage
Bethany
Engaddi
Masada
Herodium
Bethlehem
Rama
JERUSALEM
Kiriath Jearim
Beth Anath
Bethanoth
Socho
Jarimoth
Gath
Azor
Eschol R
Aqua
Ledna
Bedzur
Thecua
Eglon
Bethanum
Capharbaricha
Bethagabris
Eshtaol
Majumas
Zorah
Timnath Serah
Gilgal
Jericho
Dead Sea
Wilderness of Judea
Lake Asphaltites
Zoar or Segor
Idumæa
Arabia Petræa
Judæa
Samaria
Galilee
Decapolis
Peræa
Phœnicia
Celesyria

Plan of Jerusalem

The Temple
Sacred Gate
Golden Gate
Stone Gate
Double Gate
Triple Gate
Tower of Ophel
Pool of Siloam
Tower of Hananeel
Tower of Hammeah
Tower of Meah
Tower of Furnaces
Hill of Gareb
Corner G.
Ephraim G.
Old Gate
Benjamin or High G.
Fish G.
Sheep Gate
Garden of Gethsemane
Mt of Olives
to Bethany
to Jericho
Highland G.
Valley G.
Dung G.
Fountain Gate
Mt Gihon
Vale of Gihon
Gihon or Virgin's Fount
Pool of Hezekiah
Upper Pool
Lower Pool
Aqueduct
Aqueduct to Upper Pool
Aqueduct to Lower Pool
Aqueduct to Temple
Aqueduct to Siloam
Aqueduct to Bethany
Aqueduct to Jericho
Aqueduct to Hebron
Aqueduct to Bethlehem
Aqueduct to Solomon's Pools
Aqueduct to Gihon
Aqueduct to Hezekiah's Pool

THE GOSPEL

ACCORDING TO

S T. M A T T H E W

Ussherian year of the World, 4000.—Alexandrian year of the World, 5498.—Antiochian year of the World, 5488.—Constantinopolitan Æra of the World, 5504.—Year of the Julian Period, 4709.—Æra of the Seleucidæ, 308.—Year before the vulgar Æra of Christ, 5.—Year of the CXCIII. Olympiad, 4.—Year of the building of Rome, 749.—Year of the Emperor Augustus, *i. e.* from the battle of Actium, 26.—Consuls, Augustus XII. and Lucius Cornelius Sulla.—Year of the Paschal Cycle or *Dionysian* Period, 530.—Year of the Solar Cycle, 5.—Year of the Lunar Cycle, 13.—Dominical Letters, B A.

CHAPTER I.

The genealogy of Christ divided into three classes of fourteen generations each: The first fourteen, from Abraham to David, 2–6. *The second fourteen, from Solomon to Jechonias*, 7–10. *The third fourteen, from Jechonias to Christ*, 11–16. *The sum of these generations*, 17. *Christ is conceived by the Holy Ghost, and born of the Virgin Mary, when she was espoused to Joseph*, 18. *Joseph's anxiety and doubts are removed by the ministry of an Angel*, 19, 20; *by whom the child is named* Jesus, 21. *The fulfilment of the prophecy of Isaiah relative to this*, 22, 23. *Joseph takes home his wife, Mary, and Christ is born*, 24, 25.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

THE book of the [a] generation of Jesus Christ, [b] the son of David, [c] the son of Abraham.

2 [d] Abraham begat Isaac; and [e] Isaac begat Jacob; and [f] Jacob begat Judas and his brethren;

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

[a] Luke iii. 23.——[b] Psa. cxxxii. 11; Isa. xi. 1; Jer. xxiii. 5; xxii. 2; John vii. 42; Acts ii. 30; xiii. 23; Rom. i. 3.

[c] Gen. xii. 3; xxii. 18; Gal. iii. 16.——[d] Gen. xxi. 2, 3.——[e] Gen. xxv. 26.——[f] Gen. xxix. 35.

NOTES ON CHAP. I.

Verse 1. *The book of the generation of Jesus Christ*] I suppose these words to have been the original *title* to this Gospel; and that they signify, according to the Hebrew phraseology, not only the *account* of the *genealogy* of Christ, as detailed below, but the history of his birth, acts, sufferings, death, resurrection, and ascension.

The phrase, *book of the generation*, ספר תולדות *sepher toledoth*, is frequent in the Jewish writings, and is translated by the Septuagint, *βιβλος γενεσεως*, as here, by the evangelist; and regularly conveys the meaning given to it above; *e. g. This is the book of the generations of Adam*, Gen. v. 1. That is, the account of the life of Adam and certain of his immediate descendants. Again. *These are the generations of Jacob*, Gen. xxxvii. 2. That is, the account or history of Jacob, his son Joseph, and the other remarkable branches of the family. And again. *These are the generations of Aaron and Moses*, Num. iii. 1. That is, the history of the life and acts of these persons, and some of their immediate descendants. The same form of expression is also used, Gen. ii. 4, when giving the history of the creation of heaven and earth.

Some have translated *βιβλος γενεσεως*, *The book of the genealogy;* and consider it the *title* of *this chapter* only; but the former opinion seems better founded.

Jesus Christ] See on verses 16 and 21.

The son of David, the son of Abraham] No person ever born could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors, the *regal*, *sacerdotal*, and *prophetic* offices, existed in all their *glory* and *splendour*. David, the most renowned of sovereigns, was *king* and *prophet:* Abraham, the most perfect character in all antiquity whether sacred or profane, was *priest* and *prophet:* but the *three* offices were never united except in the person of Christ; he alone was *prophet*, *priest*, and *king;* and possessed and executed these offices in such a supereminent degree as no human being ever did, or ever could do. As the principal business of the *prophet* was to make known the will of God to men, according to certain partial communications received from Heaven; so Jesus, who lay in the bosom of the Father, and who was intimately and thoroughly

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

3 And [g] Judas begat Phares and Zara of Thamar; and [h] Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And [i] Jesse begat David the king; and [k] David the king begat Solomon of her *that had been the wife* of Urias;

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

7 And [l] Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat, and Jo saphat begat Joram; and Joram begat Ozias,

[g] Gen. xxxviii. 27.——[h] Ruth iv. 18, &c.; 1 Chron. ii. 5, 9, &c.

[i] 1 Sam. xvi. 1; xvii. 12.——[k] 2 Sam. xii. 24.——[l] 1 Chron. iii. 10, &c.

acquainted with all the mysteries of the eternal world, come to declare the Divine nature and its counsels to mankind; see John i. 18. As the business of the *priest* was to offer sacrifices to God, to make atonement for the sins of the people; so Christ was constituted a high priest, to make, by the sacrifice of himself, an atonement for the sins of the whole world; see 1 John ii. 2, and the whole Epistle to the Hebrews. As the office of *king* was to *reign* over, *protect*, and *defend* the people committed to his care by the Divine Providence; so Christ is set as a king upon Sion, having the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psa. ii. 6, 8, &c. Of the righteousness, peace, and increase of whose government, there shall be no end, Isa. ix. 7. This *three-fold* office, Christ executes not only in a general sense, in the world at large; but, in a particular sense, in every Christian soul. He is first a *prophet*, to teach the heart of man the will of God; to convict the conscience of sin, righteousness, and judgment; and fully to illustrate the way of salvation. He is next a *priest*, to apply that atonement to the guilty conscience, the necessity of which, as a *prophet*, he had previously made known. And lastly, as a *king*, he leads captivity captive, binds and casts out the strong man armed, spoils his goods, extends the sway of the sceptre of righteousness, subdues and destroys sin, and reigns Lord over all the powers and faculties of the human soul; so *that* AS *sin reigned unto death*, EVEN *so does grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.* Rom. v. 21.

It is remarkable, that the evangelist names *David* before *Abraham*, though the latter was many generations older: the reason seems to be this, that David was not only the most illustrious of our Lord's predecessors, as being both *king* and *prophet;* but because that promise, which at first was given to Abraham, and afterwards, through successive generations, confirmed to the Jewish people, was at last determined and restricted to the family of *David. Son of David*, was an epithet by which the Messiah was afterwards known among the Jews; and, under this title, they were led to expect him by prophetic authority. See Psa. lxxxix. 3, 4; cxxxii. 10, 11, compared with Acts xiii. 23, and Isa. xi. 1; Jer. xxiii. 5. Christ was prophesied of under the very name of *David.* See Ezek. xxxiv. 23, 24; xxxvii. 24, 25.

Verse 2. *Abraham begat Isaac*] In this genealogy, those persons only, among the ancestors of Christ, which formed the *direct* line, as specified: hence no mention is made of *Ishmael*, the son of Abraham, nor of *Esau*, the son of Isaac; and of all the twelve patriarchs, or sons of Jacob, *Judah* alone is mentioned.

Verse 3. *Phares and Zara*] The remarkable history of these twins may be seen, Gen. xxxviii. Some of the ancients were of opinion, that the evangelist refers to the mystery of the *youngest being preferred to the eldest*, as prefiguring the exaltation of the Christian Church over the synagogue. Concerning the *women* whose names are recorded in this genealogy, see the note at the end of the chapter.

Verse 8. *Joram begat Ozias*] This is the Uzziah, king of Judah, who was struck with the leprosy for his presumption in entering the temple to offer incense before the Lord. See 2 Chron. xxvi. 16, &c. *Ozias* was not the immediate son of *Joram:* there were three kings between them, *Ahaziah*, *Joash*, and *Amaziah*, which swell the *fourteen* generations to *seventeen:* but it is observed that omissions of this kind are not uncommon in the Jewish genealogies. In Ezra vii. 3, Azariah is called the son of *Merajoth*, although it is evident, from 1 Chron. vi. 7–9, that there were *six* descendants between them. This circumstance the evangelist was probably aware of; but did not see it proper to attempt to correct what he found in the public accredited genealogical tables; as he knew it to be of no consequence to his argument, which was merely to show that Jesus Christ as surely descended, in an uninterrupted line from *David*, as *David* did from *Abraham.* And this he has done in the most satisfactory manner; nor did any person in those days pretend to detect any inaccuracy in his statement; though the account was published among those very people whose interest it was to expose the fallacy, in vindication of their own obstinate rejection of the Messiah, if any such fallacy could have been proved. But as *they* were silent, modern and comparatively modern unbelievers may for ever hold their peace. The objections raised on this head are worthy of no regard; yet the following statement deserves notice

St. Matthew took up the genealogies just as he found them in the public Jewish records, which, though they were in the main correct, yet were deficient in many particulars. The Jews themselves give us sufficient proof of this. The *Talmud*, title *Kiddushim*, mentions *ten* classes of persons who returned from the Babylonish captivity: I. כהני COHANEY, *priests.* II. לוי LEVEY, *Levites.* III. ישראל YISHRAEL, *Israelites*

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [m] Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [n] Josias [o] begat Jechonias and his brethren, about the time they were [p] carried away to Babylon:

A. M. 4000. B. C. 5. An Olymp. CXCIII. 4.

12 And after they were brought to Babylon, [q] Jechonias begat Salathiel; and Salathiel begat [r] Zorobabel;

[m] 2 Kings xx. 21; 1 Chron. iii. 13.——[n] Some read *Josias begat Jakim, and Jakim begat Jechonias.*——[o] See 1 Chron. iii. 15, 16.——[p] 2 Kings xxiv. 14, 15, 16; xxv. 11; 2 Chron. xxxvi. 10, 20; Jer. xxvii. 20; xxxix. 9; lii. 11, 15, 28, 29, 30; Dan. i. 2.——[q] 1 Chron. iii. 17, 19.——[r] Ezra iii. 2; v. 2; Neh. xii. 1; Hag. i. 1.

IV. חלולי CHULULEY, *common persons*, as to the priesthood; such whose *fathers* were priests, but their mothers were such as the priests should not marry. V. גירי GIREY, *proselytes*. VI. חרורי CHARUREY, *freed-men*, or *servants* who had been *liberated* by their masters. VII. ממזרי MAMZIREY, *spurious*, such as were born in *unlawful wedlock*. VIII. נתיני NETHINEY, *Nethinim*. IX. שתוקי SHETUKEY, *bastards*, persons whose *mothers*, though well known, could not ascertain the *fathers* of their children, because of their connections with different men. X. אסופי ASUPHEY, such as were *gathered up* out of the streets, whose fathers and mothers were utterly unknown. Such was the *heterogeneous mass* brought up from Babylon to Jerusalem; and although we learn from the Jews, that great care was taken to separate the spurious from the true-born Israelites, and canons were made for that purpose, yet it so happened, that sometimes a spurious family had got into high authority, and therefore must not be meddled with. See several cases in *Lightfoot*. On this account, a faithful genealogist would insert in his roll such only as were indisputable. "It is therefore easy to guess," says Dr. *Lightfoot*, "whence Matthew took the last *fourteen* generations of this genealogy, and Luke the first *forty* names of his: namely, from the genealogical rolls, at that time well known, and laid up in the public κειμηλια, repositories, and in the private also. And it was necessary indeed, in so noble and sublime a subject, and a thing that would be so much inquired into by the Jewish people, as the lineage of the Messiah would be, that the evangelists should deliver a truth, not only that could not be gainsayed, but also might be proved and established from certain and undoubted rolls of ancestors." See *Horæ Talmudicæ*.

Verse 11. *Josias begat Jechonias*, &c.] There are *three* considerable difficulties in this verse. 1. Josias was not the *father* of Jechonias; he was only the grandfather of that prince: 1 Chron. iii. 14–16. 2. Jechonias had no *brethren;* at least, none are on record. 3. Josias died 20 years before the Babylonish captivity took place, and therefore *Jechonias and his brethren* could not have been begotten *about the time they were carried away to Babylon*. To this may be added a *fourth* difficulty, viz. there are only *thirteen* in this 2d class of generations; or *forty-one*, instead of *forty-two*, in the whole. But all these difficulties disappear, by adopting a reading found in many MSS. Ιωσιας δε εγεννησε τον Ιωακειμ· Ιωακειμ δε εγεννησε τον Ιεχονιαν. *And Josias begat* JEHOIAKIM, or *Joakim, and* JOAKIM *begat Jechonias*. For this reading, see the authorities in *Griesbach*. *Josiah* was the immediate father of *Jehoiakim* (called also *Eliakeim* and *Joakim*) and his brethren, who were *Johanan*, *Zedekiah*, and *Shallum:* see 1 Chron. iii. 15. Joakim was the father of *Joachin* or *Jechonias*, about the time of the *first* Babylonish captivity: for we may reckon *three* Babylonish captivities. The *first* happened in the fourth year of Joakim, son of Josiah, about A. M. 3398. In this year, Nebuchadnezzar, having taken Jerusalem, led a great number of captives to Babylon. The *second* captivity happened under Jechoniah, son of Joakim; who, having reigned three months, was taken prisoner in 3405, and was carried to Babylon, with a great number of the Jewish nobility. The *third* captivity took place under *Zedekiah*, A. M. 3416. And thus, says Calmet, the 11th verse should be read: *Josias begat Joakim and his brethren: and Joakim begat Jechonias about the time of the* first *Babylonish captivity; and Jechonias begat Salathiel, after they were brought to Babylon.* Thus, with the necessary addition of *Joakim*, the three classes, each containing *fourteen* generations, are complete. And to make this the more evident, I shall set down each of these three generations in a separate column, with the additional *Joakim*, that the reader may have them all at one view.

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Josaphat	5 Eliakim
6 Esrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoc
8 Aminadab	8 Joatham	8 Achim
9 Naason	9 Achaz	9 Eliud
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthan
12 Obed	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 David	14 *Joachim*	14 JESUS

In all *forty-two* generations.

Verse 12. *Jechonias begat Salathiel*] After Jechonias was brought to Babylon, he was put in prison by Nebuchadnezzar, where he continued till the death of this prince, and the accession of *Evilmerodach*, who brought him out of prison, in which he had been detained thirty-seven years, and restored him to such favour that his throne (seat) was exalted above all the kings which were with him in Babylon: Jer. lii. 31, 32. But though he thus became a royal favourite, he was never restored to his kingdom. And, according to the prophecy of Jeremiah xxii. 30, no man of his seed *sat* upon the throne of David; yet the regal *line* was continued through his son *Salathiel*, who died in Babylon: but *Zorobabel*, his son, returned from cap-

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; [s] and Eleazar begat Matthan; and Matthan begat Jacob;

16 And [t] Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham, to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

A. M. 4000. B. C. 5. An. Olymp CXCIII. 4.

18 ¶ Now the [u] birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [v] of the Holy Ghost.

[s] Luke iii. 24.——[t] Ver. 21; chap. xiii. 55; xxvii. 56.

[u] Luke i. 27.——[v] Luke i. 35.

tivity, and by him the race of David was continued, according to Matthew, by *Abiud;* and, according to Luke, by *Rhesa*. See on Luke iii. 23, &c.

The term *carrying away to Babylon*, μετοικεσια, from μετοικεω, to *change a habitation*, or *place of residence*, would be more properly translated by the word *transportation*, which is here peculiarly appropriate: the *change* was not *voluntary;* they were *forced* away.

Verse 16. *Jesus, who is called Christ.*] As the word Χριστος Christ, signifies the anointed or anointer, from χριω, to *anoint*, it answers exactly to the Hebrew משיח *mashiach*, which we pronounce *Messiah* or *Messias;* this word comes from the root משח *mashac*, signifying the same thing. As the same person is intended by both the Hebrew and Greek appellation, it should be regularly translated The Messiah, or The Christ; whichever is preferred, the demonstrative article should never be omitted.

Priests, *prophets*, and *kings*, among the Jews, were *anointed* in order to the legitimate exercise of their respective offices. Hence the word Χριστος *Christ*, or משיח *Mashiach*, became a name of *dignity*, and often signified the same as *king*. See Isa. xlv. 1; Psa. cv. 15; Lev. iv. 3; vi. 20; 1 Sam. ii. 10. The words משיח *Mashiach* and מלך *melec*, Χριστος and βασιλευς, *Christ* and *king*, are frequently interchanged. 1 Sam. ii. 10; Psa. ii. 2, 6; Luke xxiii. 2; and see the Scholia of *Rosenmuller* on this place. The reason of this may be seen in the following note, which I extract from the comment on Exod. xxix. 7.

"It appears from Isa. lxi. 1, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on *three* occasions, viz. the installation of *prophets*, *priests*, and *kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell events*, unless inspired by the Spirit of God. And therefore the *prophet* was *anointed*, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed, by the Spirit of grace and holiness. Hence the *priest* was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable *laws*, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. *Two* of these offices only exist in all civilized nations, the *sacerdotal* and *regal;* and, in some countries, the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language משח *mashach* signifies to *anoint;* and משיח *mashiach*, the *anointed person*. But as no man was ever dignified by holding the *three* offices, so no person ever had the title *Mashiach*, the anointed one, but Jesus, The Christ. He alone is *King* of kings, and Lord of lords: the king who *governs* the universe, and *rules* in the hearts of his followers; the *prophet*, to instruct men in the way wherein they should go; and the great *high priest*, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word המשיח *ha-mashiach*, THE *anointed* ONE, in Hebrew; which gave birth to ὁ Χριστος *ho Christos*, which has precisely the same signification in Greek: of him, Melchisedeck, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, OR THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS, *The* CHRIST."

Verse 17. *Fourteen generations*] See the note on ver. 11. The Jews had a sort of technical method of summing up generations in this way. In *Synopsis Sohar*, p. 132, n. 18, we have the following words: "From Abraham to Solomon were fifteen generations; and then the moon was at the full. From Solomon to Zedekiah were other fifteen generations; the moon was then in the wane, and Zedekiah's eyes were put out." That is, the regal state came to its zenith of light and glory in the time of *Solomon;* but decreased gradually, till it became nearly extinct in the days of *Zedekiah*. See *Schoetgen*.

Verse 18. *Espoused to Joseph*] The word μνηστευθεισης, from μνηστευω, to *contract*, or *betroth*, refers to the previous marriage agreement, in which the parties mutually bound themselves to each other; without which, no woman was ever married among the Jews.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

19 Then Joseph, her husband, being a just *man*, and not willing [w] to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: [x] for that which is [y] conceived in her is of the Holy Ghost.

21 [z] And she shall bring forth a son, and thou shalt call his name [a] JESUS: for [b] he shall save his people from their sins.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 [c] Behold, a virgin shall be with child, and shall bring forth a son, and [d] they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did

[w] Deut. xxiv. 1.——[x] Luke i. 35.——[y] Gr. *begotten*.——[z] Luke i. 31.——[a] That is, *Saviour*, Heb.

[b] Acts iv. 12; v. 31; xiii. 23, 38.——[c] Isa. vii. 14.——[d] Or, *his name shall be called*.

Among the Hindoos, a woman is espoused often a whole year, and even longer before the marriage takes place.

Before they came together] The woman was espoused at her own, or her father's house; and, generally, some time elapsed before she was taken home to the house of her husband: Deut. xx. 7; Judg. xiv. 7, 8. This custom has been immemorially observed among the inhabitants of Ireland, who have not only this, but many Asiatic customs, which, added to various authentic historic proofs, are collateral evidences that they received the Christian religion, not from the *popes of Rome*, but through the means of *Asiatic missionaries*.

Among the Jews, the *espousal*, though the marriage had not been consummated, was considered as perfectly legal and binding on both sides; and hence a breach of this contract was considered as a case of adultery, and punished exactly in the same way. See Deut. xxii. 25, 28. Nor could a contract of this kind, though there was no cohabitation, be broken but by a regular *divorce*, as Mr. Selden, in his *Uxor Hebraica*, has proved at large from the Jewish rabbins.

She was found with child] Her situation was the most distressing and humiliating that can be conceived. Nothing but the fullest consciousness of her own integrity, and the strongest confidence in God, could have supported her in such trying circumstances, where her reputation, her honour, and her *life* were at stake. What conversation passed between her and Joseph, on this discovery, we are not informed; but the issue proves that it was not satisfactory to him: nor could he resolve to consider her as his wife, till God had sent his angel to bear the most unequivocal testimony to the virgin's innocence. His whole conduct, on this occasion, was exceedingly benevolent and humane. He might at once have taken the advantage of the law, Deut. xxii. 23, 24, and had her stoned to death.

Verse 19. *To make her a public example*] Παραδειγματισαι, to expose her to public infamy; from παρα, *near*, and δεικνυμαι, *I show*, or *expose*; what is oddly, though emphatically, called in England, *showing up*—exposing a character to public view. Though Joseph was a *righteous* man, δικαιος, and knew that the law required that such persons as he supposed his wife to be should be put to death, yet, as *righteousness* is ever directed by *mercy*, he determined to put her away or divorce her *privately*, i. e. without assigning any cause, that her life might be saved; and, as the offence was against himself, he had a right to pass it by if he chose. Some have supposed that the term δικαιος should be translated *merciful*, and it certainly often has this signification; but here it is not necessary.

Verse 20. *That which is conceived* (or formed) *in her*] So I think γεννηθεν should be translated in this place: as it appears that the human nature of Jesus Christ was a *real creation* in the womb of the virgin, by the power of the Holy Spirit. The *angel of the Lord* mentioned here was probably the angel Gabriel, who, six months before, had been sent to Zacharias and Elisabeth, to announce the birth of Christ's forerunner, *John the Baptist*. See Luke i. 36.

Verse 21. *JESUS*] The same as Joshua, יהושע *Yehoshuâ*, from ישע *yashâ*, he *saved*, *delivered*, *put in a state of safety*. See on Exod. xiii. 9; Num. xiii. 16, and in the preface to *Joshua*.

He shall save his people from their sins.] This shall be his great business in the world: the great errand on which he is come, viz. to make an atonement for, and to destroy, sin: deliverance from all the *power*, *guilt*, and *pollution* of sin, is the privilege of every believer in Christ Jesus. Less than this is not spoken of in the Gospel; and less than this would be unbecoming the Gospel. The perfection of the Gospel system is not that it makes *allowances* for sin, but that it makes an *atonement* for it: not that it *tolerates* sin, but that it *destroys* it. In ver. 1, he is called *Jesus Christ*, on which Dr. Lightfoot properly remarks, "That the name of *Jesus*, so often added to the name of *Christ* in the New Testament, is not only that Christ might be thereby pointed out as the *Saviour*, but also that Jesus might be pointed out as the true *Christ* or *Messiah*, against the unbelief of the Jews." This observation will be of great use in numberless places of the New Testament. See Acts ii. 36; viii. 35; 1 Cor. vi. 22; 1 John ii. 22; iv. 15, &c.

Verse 22. *By the prophet*] Isaiah is *added* here by several MSS., versions, and fathers. The prophecy is taken from Isaiah vii. 14.

Verse 23. *Behold, a virgin shall be with child*] We have already seen, from the preceding verse, that this prophecy is taken from Isaiah vii. 14; but it may be necessary to consider the circumstances of the *original* promise more particularly. At the time referred to,

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

as the angel of the Lord had bidden him, and took unto him his wife:

[e] Exod. xiii. 2;

25 And knew her not till she had brought forth [e] her first-born son: and he called his name JESUS.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

Luke ii. 7, 21.

the kingdom of Judah, under the government of Ahaz, was reduced very low. *Pekah*, king of Israel, had slain in Judea 120,000 persons in one day, and carried away captives 200,000, including women and children, together with much spoil. To add to their distress, *Rezin*, king of Syria, being confederate with *Pekah*, had taken *Elath*, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjuncture, need we wonder that Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem, and the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to ask *a sign* or *miracle*, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, *Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat*, &c. Both the *Divine* and *human* nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist:—He shall be called עִמָּנוּ־אֵל IM-MENU-EL; literally, *The* STRONG GOD WITH US: similar to those words in the New Testament:—*The Word* which *was God—was made flesh, and dwelt among us, full of grace and truth:* John i. 1, 14. And, *God was manifested in the flesh:* 1 Tim. iii. 16. So that we are to understand, *God with us*, to imply God *incarnated*—God in *human nature*. This seems farther evident from the words of the prophet, ver. 15. *Butter and honey shall he eat*—he shall be truly *man*, grow up and be nourished in a *human, natural way;* which refers to his being WITH US, i. e. incarnated. To which the prophet adds, *That he may know to refuse the evil and choose the good:*—or rather, *According to his knowledge*, לְדַעְתּוֹ *le-daâto, reprobating the evil, and choosing the good.* This refers to him as GOD; and is the same idea given by this prophet, chap. liii. 11: *By* (or in) *his knowledge* (the knowledge of Christ crucified, בְּדַעְתּוֹ *be-daâto*) *shall my righteous servant justify many; for he shall bear their offences.* Now this *union* of the Divine and human nature is termed a *sign* or *miracle*, אוֹת *oth*, i. e. something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way: Behold a* VIRGIN *shall conceive:* the word is very emphatic, הָעַלְמָה *ha-âlmah*, THE *virgin;* the only one that ever was, or ever shall be, a *mother* in this way. But the *Jews*, and some called *Christians*, who have espoused their desperate cause, assert, that "the word עַלְמָה *âlmah* does not signify a VIRGIN *only;* for it is applied, Prov. xxx. 19, to signify a young *married* woman." I answer, that this latter text is no proof of the contrary doctrine: the words דֶּרֶךְ גֶּבֶר בָּעַלְמָה *derec geber be-âlmah, the way of a man with a maid*, cannot be proved to mean *that* for which it is produced: beside, one of De Rossi's MSS. reads בְּעַלְמָיו *be-âlmaiv*, the *way of a strong*, or stout, *man* (גֶּבֶר *geber*) IN HIS YOUTH; and in this reading the *Syriac*, *Septuagint*, *Vulgate*, and *Arabic* agree, which are followed by the *first version* in the *English* language, as it stands in a MS. in my own possession—the wefe of a man in his waxing youthe: so that this place, the only one that can with any *probability* of *success* be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing. Beside, the consent of so many *versions* in the opposite meaning deprives it of much of its influence in this question.

The word עַלְמָה *âlmah*, comes from עָלַם *âlam*, to *lie hid*, be *concealed;* and we are told that "virgins were so called, because they were *concealed* or *closely kept up* in their fathers' houses, till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43, and my note there: that of Rachel, Gen. xxix. 6, 9, and the note there also: and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the *virgins* are represented as *going out* in the dance. And see also the whole history of *Ruth*. This being *concealed*, or *kept at home*, on which so much stress is laid, is purely fanciful; for we find that young *unmarried* women drew water, kept sheep, gleaned publicly in the fields, &c., &c., and the same works they perform among the Turcomans to the present day. This reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well known and often used root in the Hebrew tongue will cast light on this subject. This is גָּלָה *galah*, which signifies to *reveal, make manifest*, or *uncover*, and is often applied to matrimonial connections, in different parts of the Mosaic law: עָלַם *âlam*, therefore, may be considered as implying the *concealment* of the *virgin*, as *such*, till lawful marriage had taken place. A virgin was not called עַלְמָה *âlmah*, because she was concealed by being kept at home in her father's house, which is not true, but *literally* and *physically*, because, as a *woman*, she had not been *uncovered*—she had not known man. This fully applies to the blessed virgin: see Luke i. 34. "How can this be, seeing *I know no man?*" and this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15; for the person who was to destroy the work of the devil was to be the progeny of the *woman*, without any concurrence of the *man*. And, hence, the text in Genesis speaks as fully of the *virgin state* of the person, from whom *Christ*, accord-

ing to the flesh, should come, as that in the *prophet*, or this in the *evangelist*. According to the original promise, there was to be a *seed*, a *human being*, who should destroy sin; but this *seed* or *human being* must come from the *woman* ALONE; and no *woman* ALONE, could produce such a human being, without being a *virgin*. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the *illustration* given by the prophet; and the *fact* recorded by the evangelist is the proof of the whole. But how could that be a *sign* to *Ahaz*, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at *that time*, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN *should bear a son*. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed; the *virgin*, therefore, must have brought forth her son—and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and facts, the most unequivocal, have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name *Immanuel* be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an *angel* or a *mere man*, and yet, in the very beginning of the Gospel history, apply a character to him which belongs only to the most high God? Surely *no*. In what sense, then, is Christ GOD WITH US? Jesus is called Immanuel, or *God with us*, in his *incarnation*.—God united to our nature—*God with man*—God *in* man.—*God with us*, by his continual *protection*.—*God with us*, by the *influences* of his *Holy Spirit*—in the *holy sacrament*—in the *preaching* of his *word*—in *private prayer*. And *God with us*, through every *action* of our life, that we begin, continue, and end in his name. He is *God with us*, to *comfort*, *enlighten*, *protect*, and *defend* us in every time of *temptation* and *trial*, in the hour of *death*, in the day of *judgment*; and *God with us*, and *in* us, and we *with* and *in* him, to all eternity.

Verse 25. *Her first-born son*] Τον υιον αυτης τον πρωτοτοκον. Literally, *That son of hers, the first-born one*. That Mary might have had *other* children, any person may reasonably and piously believe; that she had *others*, many think exceedingly probable, and that this text is at least an indirect proof of it. However this may be, the *perpetual virginity* of Mary should not be made an article of faith. God has not made it one: indeed it can hardly bear the light of several texts in the Gospels.

He knew her not] Had no matrimonial intercourse with her—TILL *she had brought forth that son of hers*, of whom the evangelist had been just speaking, *the first-born*, the eldest of the family, to whom the *birthright* belonged, and who was miraculously born before she knew any man, being yet in a state of virginity. See on chap. xiii. 55. The virginity of Mary, previously to the birth of Christ, is an article of the utmost consequence to the Christian system; and therefore it is an article of faith: her *perpetual* virginity is of no consequence; and the learned labour spent to prove it has produced a mere castle in the air. The thing is *possible;* but it never has been, and never can be *proved*.

He called his name JESUS.] This name was given by the command of God, see ver. 16, and was imposed on Christ when eight days old; for then, according to the Jewish law, he was circumcised: thus he had the name of *Saviour* given when he first began to *shed that blood* without which there could be no *remission of sins*.

The *goodness* of God is manifested, not only in his giving his Son to save a lost world, but also in the choice of the *persons* who were his progenitors: among whom we find, First, SAINTS, to excite our courage: *Abraham*, remarkable for his *faith; Isaac*, for his *obedience;* and *Jacob*, for his *fervour* and *constancy*.

Secondly, *Penitent* SINNERS, to excite our *confidence:* such as *David*, *Manasses*, &c.

Thirdly, *Sinners*, of whose repentance and salvation we hear nothing; to put us on our guard. Who can read the account of idolatrous Solomon, who, from the whole evidence of the sacred history, died in his sins, without trembling?

Four WOMEN are mentioned in this genealogy: two of these were *adulteresses*, *Tamar* and *Bathsheba;* and two were *Gentiles*, *Rahab* and *Ruth*, and strangers to the covenant of promise; to teach us that Jesus Christ came to save *sinners*, and that, though *strangers* to his people, we are not on that account excluded from a salvation which God has designed for *all men*. He is not the God of the *Jews* only; he is also the God of the *Gentiles*.

The state of the royal family of David, the circumstances of the holy virgin and her spouse Joseph, the very remarkable prophecy of Isaiah, the literal and circumstantial fulfilment of it, the names given to our blessed Lord, the genealogical scroll of the family, &c., &c., are all so many proofs of the wisdom, goodness, and providence of God. Every occurrence seems, at first view, to be abandoned to fortuitous influence, and yet the result of each shows that God managed the whole. These circumstances are of the greatest importance; nor can the Christian reader reflect on them without an increase of his *faith* and his *piety*.

CHAPTER II.

Wise men come from the east to worship Christ, 1, 2. *Herod, hearing of the birth of our Lord, is greatly troubled*, 3; *and makes inquiry of the chief priests and scribes, where the Christ should be born*, 4. *They inform him of the prophecy relative to Bethlehem*, 5, 6. *The wise men, going to Bethlehem, are desired by Herod to bring him word when they have found the child, pretending that he wished to do him homage*, 7, 8. *The wise men are directed by a star to the place where the young child lay, adore him, and offer him gifts*, 9–11. *Being warned of God not to return to Herod, they depart into their own country another way*, 12. *Joseph and Mary are divinely warned to escape into Egypt, because Herod sought to destroy Jesus*, 13, 14. *They obey, and continue in Egypt till the death of Herod*, 15. *Herod, finding that the wise men did not return, is enraged, and orders all the young children in Bethlehem, under two years of age, to be massacred*, 16–18. *Herod dies, and Joseph is divinely warned to return to the land of Israel*, 19–21. *Finding that Archelaus reigned in Judea in place of his father Herod, he goes to Galilee, and takes up his residence at Nazareth*, 22, 23.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

NOW when [a] Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men [b] from the east to Jerusalem,

2 Saying, [c] Where is he that is

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

[a] Luke ii. 4, 6, 7.

[b] Gen. x. 30; xxv. 6; 1 Kings iv. 30.——[c] Luke ii. 11.

NOTES ON CHAP. II.

Verse 1. *Bethlehem of Judea*] This city is mentioned in Judges xvii. 7, and must be distinguished from another of the same name in the tribe of Zebulon, Josh. xix. 15. It is likewise called *Ephrath*, Gen. xlviii. 7, or *Ephratah*, Mic. v. 2, and its inhabitants Ephrathites, Ruth i. 2; 1 Sam. xvii. 12. It is situated on the declivity of a hill, about six miles from Jerusalem. בית לחם *Beth-lechem*, in Hebrew, signifies *the house of bread*. And the name may be considered as very properly applied to that *place* where Jesus, the Messiah, the true bread that came down from heaven, was manifested, to give life to the world. But לחם *lechem* also signifies *flesh*, and is applied to that part of the sacrifice which was burnt upon the altar. See Lev. iii. 11–16; xxi. 6. The word is also used to signify a *carcass*, Zeph. i. 17. The Arabic version has بيت لحم *Beet lehem*, and the Persic بيت اللحم *Beet allehem*: but لحم *lehem*, in Arabic, never signifies *bread*, but always means *flesh*. Hence it is more proper to consider the name as signifying *the house of flesh*, or, as some might suppose, *the house of the incarnation*, i. e. the place where *God was manifested in the flesh* for the salvation of a lost world.

In the days of Herod the king] This was HEROD, improperly denominated the GREAT, the son of Antipater, an Idumean: he reigned 37 years in Judea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the last year of his reign; and, at this time, the sceptre had literally departed from Judah, a *foreigner* being now upon the throne.

As there are several princes of this name mentioned in the New Testament, it may be well to give a list of them here, together with their genealogy.

Herod, the *Great*, married ten wives, by whom he had several children, Euseb. l. i. c. 9. p. 27. The first was *Doris*, thought to be an Idumean, whom he married when but a private individual; by her he had *Antipater*, the eldest of all his sons, whom he caused to be executed five days before his own death.

His second wife was *Mariamne*, daughter to *Hircanus*, the sole surviving person of the *Asmonean*, or Maccabean, race. Herod put her to death. She was the mother of *Alexander* and *Aristobulus*, whom Herod had executed at Sebastia, (Joseph. Antiq. l. xvi. c. 13.—De Bello, l. i. c. 17,) on an accusation of having entered into a conspiracy against him. *Aristobulus* left three children, whom I shall notice hereafter.

His third wife was *Mariamne*, the daughter of *Simon*, a person of some note in Jerusalem, whom Herod made high priest, in order to obtain his daughter. She was the mother of *Herod Philippus*, or Herod Philip, and Salome. Herod or Philip married *Herodias*, mother to *Salome*, the famous dancer, who demanded the head of John the Baptist, Mark vi. 22. Salome had been placed, in the will of Herod the Great, as second heir after Antipater; but her name was erased, when it was discovered that Mariamne, her mother, was an accomplice in the crimes of Antipater, son of Herod the Great. Joseph. de Bello, lib. i. c. 18, 19, 20.

His fourth wife was *Malthaké*, a Samaritan, whose sons were *Archelaus* and *Philip*. The first enjoyed half his father's kingdom under the name of *tetrarch*, viz. Idumea, Judea, and Samaria: Joseph. Antiq. l. xvii. c. 11. He reigned nine years; but, being accused and arraigned before the Emperor Augustus, he was banished to Vienna, where he died: Joseph. Antiq. l. xvii. c. 15. This is the Archelaus mentioned in ver. 22.

His brother *Philip* married *Salome*, the famous dancer, the daughter of Herodias; he died without children, and she was afterwards married to Aristobulus.

The fifth wife of Herod the Great was *Cleopatra* of Jerusalem. She was the mother of Herod surnamed Antipas, who married Herodias, the wife of his brother Philip, while he was still living. Being reproved for this act by John the Baptist, Matt. xiv. 3; Mark vi. 17; Luke iii. 19, and having imprisoned this holy man, he caused him to be beheaded, agreeable to the promise he had rashly made to the daughter of his wife Herodias, who had pleased him with her dancing. He attempted to seize the person of Jesus Christ, and to put him to death. It was to this prince that Pilate

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

born King of the Jews? for we have seen [d] his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things*, [e] he was troubled, and all Jerusalem with him.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

[d] Num. xxiv. 17; Isa. lx. 3.

[e] Prov. xxi. 1, 2.

sent our Lord, Luke xiii. 31, 32. He was banished to Lyons, and then to Spain, where both he and his wife Herodias died. Joseph. Antiq. l. xv. c. 14.—De Bello, l. ii. c. 8.

The sixth wife of Herod the Great was *Pallas*, by whom he had Phasaelus: his history is no ways connected with the New Testament.

The seventh was named *Phædra*, the mother of *Roxana*, who married the son of *Pheroras*.

The eighth was *Elpida*, mother of *Salome*, who married another son of *Pheroras*.

With the names of two other wives of Herod we are not acquainted; but they are not connected with our history, any more than are *Pallas*, *Phædra*, and *Elpida*, whose names I merely notice to avoid the accusation of inaccuracy.

ARISTOBULUS, the son of Herod the Great by Mariamne, a descendant of the Asmoneans, left two sons and a daughter, viz. *Agrippa*, *Herod*, and *Herodias*, so famous for her incestuous marriage with *Antipas*, in the life-time of his brother *Philip*.

AGRIPPA, otherwise named *Herod*, who was imprisoned by Tiberius for something he had inconsiderately said against him, was released from prison by Caligula, who made him king of Judea: Joseph. Antiq. l. xviii. c. 8. It was this prince who put St. James to death, and imprisoned Peter, as mentioned in xii. of Acts. He died at Cæsarea, in the way mentioned in the Acts, as well as by Josephus, Antiq. l. xix. c. 7. He left a son named Agrippa, who is mentioned below.

HEROD, the *second* son of Aristobulus, was king of Chalcis, and, after the death of his brother, obtained permission of the emperor to keep the ornaments belonging to the high priest, and to nominate whom he pleased to that office: Joseph. Antiq. l. xx. c. 1. He had a son named Aristobulus, to whom Nero gave Armenia the lesser, and who married *Salome*, the famous dancer, daughter to Herodias.

AGRIPPA, son of Herod Agrippa, king of Judea, and grandson to Aristobulus and Mariamne; he was at first king of Chalcis, and afterwards tetrarch of Galilee, in the room of his uncle Philip: Joseph. Antiq. l. xx. c. 5. It was before him, his sister *Berenice*, and *Felix*, who had married *Drusilla*, Agrippa's second daughter, that St. Paul pleaded his cause, as mentioned Acts xxvi.

HERODIAS, the daughter of Mariamne and Aristobulus, is the person of whom we have already spoken, who married successively the two brothers *Philip* and *Antipas*, her uncles, and who occasioned the death of John the Baptist. By her first husband she had *Salome*, the dancer, who was married to *Philip*, tetrarch of the Trachonitis, the son of Herod the Great. Salome having had no children by him, she was married to Aristobulus, her cousin-german, son of Herod, king of Chalcis, and brother to Agrippa and Herodias: she had by this husband several children.

This is nearly all that is necessary to be known relative to the race of the Herods, in order to distinguish the particular persons of this family mentioned in the New Testament. See *Basnage*, *Calmet*, and *Josephus*.

There came wise men from the east] Or, *Magi came from the eastern countries*. "The Jews believed that there were prophets in the kingdom of *Saba* and *Arabia*, who were of the posterity of *Abraham* by *Keturah*; and that they taught in the name of God, what they had received in tradition from the mouth of *Abraham*."—WHITBY. That many Jews were mixed with this people there is little doubt; and that these eastern *magi*, or philosophers, astrologers, or whatever else they were, might have been *originally* of that class, there is room to believe. These, knowing the promise of the Messiah, were now, probably, like other believing Jews, waiting for the consolation of Israel. The Persic translator renders the Greek Μαγοι by مجوسیان *mejooseean*, which properly signifies a *worshipper of fire*; and from which we have our word *magician*. It is very probable that the ancient Persians, who were considered as *worshippers of fire*, only honoured it as the symbolical representation of the Deity; and, seeing this unusual appearance, might consider it as a sign that the God they worshipped was about to manifest himself among men. Therefore they say, We have seen his *star*—and are come to worship *him*; but it is most likely that the Greeks made their Μαγοι *magi*, which we translate *wise men*, from the Persian مغ *mogh*, and مغان *moghan*, which the *Kushuf ul Loghat*, a very eminent Persian lexicon, explains by اتش پرست *atush perest*, *a worshipper of fire*; which the Persians suppose all the inhabitants of *Ur* in Chaldea were, among whom the Prophet Abraham was brought up. The Mohammedans apply this title by way of *derision* to *Christian monks* in their *associate* capacity; and by a yet stronger *catachresis*, they apply it to a *tavern*, and the *people that frequent it*. Also, to ridicule in the most forcible manner the Christian *priesthood*, they call the *tavern-keeper* پیر مغان *peeri Mughan*, the *priest*, or *chief of the idolaters*. It is very probable that the persons mentioned by the evangelist were a sort of astrologers, probably of Jewish extraction, that they lived in Arabia Felix, and, for the reasons above given, came to worship their new-born sovereign. It is worthy of remark, that the Anglo-saxon translates the word Μαγοι by tungal-pitegan, which signifies *astrologers*, from tungol, a *star* or *planet*, and piten, to *know* or *understand*.

Verse 2. *We have seen his star*] Having discovered an unusual luminous appearance or meteor in the heavens, supposing these persons to have been Jews, and knowing the prophecies relative to the redemption of Israel, they probably considered this to be the *star* mentioned by Balaam, Num. xxiv. 17. See the note there.

In the east] Εν τη ανατολη, *At its rise*. Ανατολη and δυσμη are used in the New Testament for *east* and *west*.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

4 And when he had gathered all [f] the chief priests and [g] scribes of the people together, [h] he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

[f] 2 Chron. xxxvi. 14.

[g] 2 Chron. xxxiv. 13; 1 Mac. v. 42; vii. 12.——[h] Mal. ii. 7.

To worship him.] Or, *To do him homage*; προσκυνησαι αυτω. The word προσκυνεω, which is compounded of προς, *to*, and κυων, *a dog*, signifies to *crouch* and *fawn* like a dog at his master's feet. It means, to prostrate oneself to another, according to the eastern custom, which is still in use. In this act, *the person kneels, and puts his head between his knees, his forehead at the same time touching the ground.* It was used to express both civil and religious reverence. In Hindostan, religious homage is paid by prostrating the body at full length, so that the two knees, the two hands, forehead, nose, and cheeks all touch the earth at the same time. This kind of homage is paid also to great men. AYEEN AKBERY, vol. iii. p. 227.

As to what is here called a *star*, some make it a *meteor*, others a luminous appearance like an *Aurora Borealis*; others a *comet!* There is no doubt, the appearance was very striking: but it seems to have been a simple meteor provided for the occasion. See on ver. 9.

Verse 3. *When Herod—heard* these things, *he was troubled*] Herod's consternation was probably occasioned by the agreement of the account of the *magi*, with an opinion predominant throughout the *east*, and particularly in Judea, that some great personage would soon make his appearance, for the deliverance of Israel from their enemies; and would take upon himself universal empire.

SUETONIUS and TACITUS, two Roman historians, mention this. Their words are very remarkable:—

Percrebuerat Oriente toto, vetus et constans opinio, esse in fatis, ut eo tempore Judæâ profecti rerum potirentur. Id de imperatore Romano, quantum eventu postea predictum patuit, Judæi ad se trahentes, rebellârunt. SUETON. VESP. "An ancient and settled persuasion prevailed throughout the east, that the fates had decreed some to proceed from Judea, who should attain universal empire. This persuasion, which the event proved to respect the Roman emperor, the Jews applied to themselves, and therefore rebelled."

The words of *Tacitus* are nearly similar:—

Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judæâ rerum potirentur. Quæ ambages Vespasianum ac Titum prædixerant.

"Many were persuaded, that it was contained in the ancient books of their priests, that at that very time the east should prevail: and that some should proceed from Judea and possess the dominion. It was Vespasian and Titus that these ambiguous prophecies predicted." Histor. v.

Verse 4. *The chief priests*] Not only the *high priest* for the time being, called כהן הראש *cohen ha-rosh*, 2 Kings xxv. 18, and his *deputy*, called כהן משנה *cohen mishneh*, with those who had formerly borne *the high priest's office*; but also, *the chiefs or heads of the twenty-four sacerdotal families*, which David distributed into so many *courses*, 1 Chron. xxiv. These latter are styled שרי הכהנים *sarey ha-cohanim*, *chief of the priests*, 2 Chron. xxxvi. 14; Ezra viii. 24; and ראשי הכהנים *roshey ha-cohanim*, *heads of the priests*, Neh. xii. 7. Josephus calls them by the same name as the writers of the New Testament. In his Life, sect. 8, he mentions πολλους—των Αρχιερεων, MANY *of the chief priests*. The word is used in the singular in this last sense, for *a chief of the priests*, Acts xix. 14.

Scribes] The word Γραμματευς, in the Septuagint, is used for a *political* officer, whose business it was to assist kings and civil magistrates, and to keep *an account in writing* of public acts and occurrences. Such an officer is called in Hebrew ספר המלך *seper hamelech*, ὁ γραμματευς του βασιλεως, *the king's scribe*, or *secretary*. See LXX. 2 Kings xii. 10.

The word is often used by the LXX. for a *man of learning*, especially for one skilled in the *Mosaic law*: and, in the same sense, it is used by the New Testament writers. Γραμματευς is therefore to be understood as always implying a *man of letters*, or *learning*, capable of instructing the people. The derivation of the names proves this to be the genuine meaning of the word γραμμα: a *letter*, or *character*, in writing: or γραμματα, *letters*, *learning*, *erudition*, and especially that gained from *books*. The Hebrew שפר or שופר *sopher*, from *saphar*, to *tell*, *count*, *cypher*, signifies both a book, volume, roll, &c., and a notary, recorder, or historian; and always signifies a *man of learning*. We often term such a person a man of letters.

The word is used Acts xix. 35, for a *civil magistrate* at Ephesus, probably such a one as we would term *recorder*. It appears that Herod at this time gathered the whole Sanhedrin, in order to get the fullest information on a subject by which all his jealous fears had been alarmed.

Verse 5. *In Bethlehem of Judea: for thus it is written by the prophet*] As there have been several confused notions among the Jews, relative not only to the Messiah, and his character, but also to the time of his birth, it may be necessary to add, to what has already been said on this subject, the following extracts from the Talmudists and Gemarists, quoted by LIGHTFOOT. At the close of a long dissertation on the year of our Lord's birth, (which he places in the 35th of the reign of Herod, not the last or 37th as above,) he says: "It will not be improper here to produce the *Gemarists* themselves openly confessing that the *Messias* had been born, a good while ago before their times. For so they write: *After this the children of Israel shall be converted, and shall inquire after the Lord their God, and David their king:* Hos. iii. 5. *Our rabbins say, That is King Messias, If he be among the living, his name is David, or if dead, David is his name. R. Tanchum said, Thus I prove it:* He showeth mercy

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

6 [i] And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, [k] that shall [l] rule my people Israel.

7 Then [m] Herod, when he had

[i] Mic. v. 2; John vii. 42; Luke ii. 4.——[k] Rev. ii. 27.

[l] Or, *feed*.——[m] Psa. ii. 1, &c.; Acts iv. 25, &c.

to *David* his Messiah. (Psalm xviii. 50.) *R. Joshua ben Levi saith, His name is* צמח *tsemach*, a Branch. (Zech. iii. 8.) *R. Juban bar Arbu saith, His name is Menahem.* (That is, παρακλητος, the Comforter.) '*And that which happened to a certain Jew, as he was ploughing, agreeth with this business. A certain Arabian travelling, and hearing the ox bellow, said to the Jew at plough, O Jew, loose thy oxen, and loose thy ploughs, for behold! the temple is laid waste. The ox belloweth the second time; the Arabian saith to him, O Jew, Jew, yoke thy oxen, and fit thy ploughs:* והא יליד מלכא משיחא *For behold! King Messiah is born. But, saith the Jew, What is his name? Menahem, saith he* (i. e. the *Comforter*.) *And what is the name of his Father? Hezekiah, saith the Arabian. To whom the Jew, But whence is He? The other answered, From the palace of the king of Bethlehem Judah. Away he went, and sold his oxen and his ploughs, and became a seller of infants' swaddling clothes, going about from town to town. When he came to that city,* (Bethlehem,) *all the women bought of him, but the mother of Menahem bought nothing. He heard the voice of the women saying, O thou mother of Menahem, thou mother of Menahem, carry thy son the things that are here sold. But she replied, May the enemies of Israel be strangled, because on the day that he was born, the temple was laid waste. To whom he said, But we hoped, that as it was laid waste at his feet, so at his feet it would be built again. She saith, I have no money. To whom he replied, But why should this be prejudicial to him? Carry him what you buy here, and if you have no money to-day, after some days I will come back and receive it. After some days, he returned to that city, and saith to her, How does the little infant? And she said, From the time you saw me last, spirits and tempests came, and snatched him away out of my hands.' R. Bon saith, What need have we to learn from an Arabian? Is it not plainly written,* And Lebanon shall fall before the powerful one? (Isa. x. 34.) *And what follows after?* A branch shall come out of the root of *Jesse*. (Isa. xi. 1.)

"The *Babylonian* doctors yield us a confession not very unlike the former. *R. Charinah saith: After four hundred years are passed from the destruction of the temple, if any one shall say to you, Take to thyself for one penny a field worth a thousand pence, do not take it.* And again, *After four thousand two hundred thirty and one years from the creation of the world, if any shall say to you, Take for a penny a field worth a thousand pence, take it not.* The gloss is, *For that is the time of redemption, and you shall be brought back to the holy mountain, to the inheritance of your fathers; why, therefore, should you misspend your penny?*

"You may fetch the reason of this calculation, if you have leisure, out of the tract *Sanhedrin*. *The tradition of the school of Elias, the world is to last six thousand years*, &c. And a little after, *Elias said to Rabh Judah, The world shall last not less than eighty-five jubilees: and in the last jubilee shall the Son of David come. He saith to him, Whether in the beginning of it, or in the end? He answered him, I know not. Whether is this whole time to be finished first, or not? He answered him, I know not. But Rabh Asher asserts, that he answered thus, Until then, expect him not, but from thence expect him.* Hear your own countrymen, O Jew! How many centuries of years are passed by and gone from the eighty-fifth jubilee of the world, that is, the year MMMMCCL, and yet the Messias of your expectation is not yet come!

"*Daniel's* weeks had so clearly defined the time of the true Messias, his coming, that the minds of the whole nation were raised into the expectation of him. Hence, it was doubted of the *Baptist*, whether he were not the Messias, Luke iii. 15. Hence it was, that the *Jews* are gathered together from all countries unto *Jerusalem*, Acts ii., expecting and coming to see, because at that time the term of revealing the Messias, that had been prefixed by *Daniel*, was come. Hence it was that there was so great a number of false Christs, Matt. xxiv. 5, &c., taking the occasion of their impostures hence, that now the time of that great expectaion was at hand, and fulfilled: and in one word, *They thought the kingdom of God should presently appear*, Luke xix. 11.

"But when those times of expectation were past, nor did such a Messias appear as they expected, (for when they saw the true Messias, they would not see him,) they first broke out into various, and those wild, conjectures of the time; and at length, all those conjectures coming to nothing, all ended in this curse (the just cause of their eternal blindness) תפח רוחן של מחשבי קצין, *May their soul be confounded who compute the times!*" They were fully aware that the time foretold by the prophets must be long since fulfilled; and that their obstinacy must be confounded by their own history, and the chronology of their own Scriptures; and therefore they have pronounced an anathema on those who shall attempt to examine, by chronological computations, the prophecies that predict his coming. Who can conceive a state of wilful blindness or determined obstinacy superior to this!

Verse 6. *And thou Bethlehem*, in *the land of Juda*] To distinguish it from Bethlehem, in the tribe of Zebulon. Josh. xix. 15. See on ver. 1.

Art not the least] In Micah v. 2, it is read, *Though thou be little*—צעיר להיות *tsâir lehayoth, little to be. Houbigant*, struck with the oddness of the construction of the Hebrew, by dividing the last word, and making a small change in two of the letters, makes the prophet agree with the evangelist, צעיר לא היית *tsâir lo hayita, thou art not the least.* Several learned men are of opinion, that the copy from which St. Matthew quoted had the text in this way. However, some MSS. of very good note, among which is the

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

privily called the wise men, inquired of them diligently, what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, [n] they [o] presented unto him gifts; gold, and frankincense and myrrh.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

12 And being warned of God [p] in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

[n] 1 Kings xix. 2; chap. xxi. 19; Job v. 12; Isa. xliv. 25.

[o] Or, *offered;* Psa. lxxii. 10; Isa. lx. 6.——[p] Chap. i. 20.

Codex Bezæ, have μη ελαχιστη ει, for ουδαμως ελαχιστη ει, *Art thou not the least?* This reconciles the prophet and evangelist without farther trouble. See the authorities for this reading in *Griesbach* and *Wetstein*.

Among the princes of Juda] In Micah v. 2, it is, *the thousands of Judah*. There is much reason to believe that each tribe was divided into small portions called *thousands*, as in England certain small divisions of counties are called *hundreds*. For the proof of the first, the reader is referred to Judg. vi. 15, where, instead of *my* FAMILY *is poor in Manasseh*, the Hebrew is, *my* THOUSAND (אלפי) *is the meanest in Manasseh:* and to 1 Sam. x. 19, Present yourselves before the Lord by your TRIBES and by your THOUSANDS: and to 1 Chron. xii. 20, Captains of the THOUSANDS of Manasseh. Now these THOUSANDS being petty *governments*, Matthew renders them by the word ηγεμοσιν, because the word *princes* or *governors* was more intelligible in the Greek tongue than *thousands*, though, in this case, they both signify the same. See *Wakefield*.

That shall rule my people Israel.] Οστις ποιμανει, *Who shall* FEED *my people*. That is as a shepherd feeds his flock. Among the Greeks, kings are called, by *Homer*, λαων ποιμενες, *shepherds of the people*. This appellation probably originated from the *pastoral* employment, which kings and patriarchs did not blush to exercise in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father's sheep, before he was raised to the throne of Israel. As the government of a good king was similar to the care a good shepherd has of his flock, hence ποιμην signified both *shepherd* and *king;* and ποιμαινω, to *feed* and to *rule* among the ancient Greeks.

Verse 8. *That I may come and worship him also.*] See ver. 2, and on Gen. xvii. 3, and Exod. iv. 31. What exquisite hypocrisy was here! He only wished to find out the child that he might murder him; but see how that God who searches the heart prevents the designs of wicked men from being accomplished!

Verse 9. *In the east*] Or, *at its rise*. See ver. 2.

Stood over where the young child was.] *Super caput pueri*, Over the head of the child, as the OPUS IMPERFECTUM, on this place, has it. See Griesbach's Var. Lect. So it appears to have been a simple luminous meteor in a star-like form, and at a very short distance from the ground, otherwise it could not have ascertained the place where the child lay. But the last quoted reading, from the *Opus Imperfectum*, justifies the opinion that the luminous appearance which had hitherto directed them now encompassed the head of the child; and probably this gave the first idea to the ancient painters, of representing Christ in the manger, with a *glory surrounding his head*. This glory, or nimbus, is usually given also to saints and eminent persons, especially in the Roman Church, by all Roman Catholic painters.

Verse 11. *They presented unto him gifts*] The people of the east never approach the presence of kings and great personages, without a *present* in their hands. This custom is often noticed in the Old Testament, and still prevails in the east, and in some of the newly discovered South Sea Islands.

Gold, and frankincense, and myrrh.] Some will have these gifts to be emblematic of the Divinity, regal office, and manhood of Christ. "They offered him *incense* as their *God; gold* as their *king;* and *myrrh*, as united to a human body, subject to *suffering* and *death*." *Aurum, thus, myrrham, regique*, DEO, HOMINIQUE, *dona ferunt*. JUVENCUS. Rather, they offered him the things which were in most esteem among themselves; and which were productions of their own country. The gold was probably a very providential supply, as on it, it is likely, they subsisted while in Egypt.

Verse 13. *Flee into Egypt*] Many Jews had settled in Egypt; not only those who had fled thither in the time of Jeremiah, see chap. xlviii.; but many others who had settled there also, on account of the temple which *Onias* IV. had built at *Heliopolis* Those who could speak the Greek tongue enjoyed many advantages in that country: besides, they had the Greek version of the Septuagint, which had been translated nearly 300 years before this time. Egypt

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [q] Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by [r] Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

A. M. cir. 4003. B. C. cir. 2. An. Olymp. CXCIV. 3.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead, which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father

[q] Hos. xi. 1.

[r] Jer. xxxi. 15.

was now a Roman province, and the rage of Herod could not pursue the holy family to this place. There is an apocryphal work in Arabic, called *the Gospel of the infancy*, which pretends to relate all the acts of Jesus and Mary while in Egypt. I have taken the pains to read this through, and have found it to be a piece of gross superstition, having nothing to entitle it to a shadow of credibility.

Verse 15. *Out of Egypt have I called my son.*] This is quoted from Hos. xi. 1, where the deliverance of Israel, and that only, is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a *proverb*, so that "Out of Egypt have I called my son," might have been used to express any signal deliverance. I confess, I can see no other reference it can have to the case in hand, unless we suppose, which is possible, that God might have referred to this *future* bringing up of his son Jesus from Egypt, under the type of the past deliverance of Israel from the same land. *Midrash Tehillin*, on Psalm ii. 7, has these remarkable words: *I will publish a decree:* this decree has been published in the *Law*, in the *Prophets*, and in the *Hagiographia*. In the *Law*, *Israel is my first-born son:* Exod. iv. 22. In the *Prophets*, *Behold, my servant shall deal prudently:* Isa. lii. 13. In the *Hagiographia*, *The Lord said unto my lord:* Psa. cx. 1. All these passages the Jews refer to the Messiah. See *Schoettgen.*

Verse 16. *Slew all the children*] This cruelty of Herod seems alluded to in very decisive terms by *Macrobius*, who flourished toward the conclusion of the fourth century. In his chapter *De jocis Augusti in alios, et aliorum rursus in ipsum*, he says, *Cum audisset inter pueros, quos in Syria Herodes, rex Judeorum, intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis* PORCUM *esse, quam* FILIUM. "When he heard that among those male infants about two years old, which Herod, the king of the Jews, ordered to be slain in Syria, one of his sons was also murdered, he said: 'It is better to be Herod's HOG than his SON.'" Saturn. lib. ii. c. 4. The *point* of this saying consists in this, that Herod, professing Judaism, his religion forbade his killing *swine*, or having any thing to do with their flesh; therefore his *hog* would have been safe, where his *son* lost his life.

Verse 18. *In Rama was there a voice heard*] These words, quoted from Jer. xxxi. 15, were originally spoken concerning the captivity of the ten tribes; but are here elegantly applied to the murder of the innocents at Bethlehem. As if he had said, Bethlehem at this time resembled Rama; for as Rachel might be said to weep over her children, which were slaughtered or gone into captivity; so in Bethlehem, the mothers lamented bitterly their children, because they were slain. The word θρηνος, *lamentation* is omitted by the Codd. *Vatic. Cypr.* one of *Selden's* MSS. the *Syriac*, *Arabic*, *Persic*, *Æthiopic*, all the *Itala*, (except that in the Cod. Bezæ,) *Vulgate*, and *Saxon*, several of the fathers, and above all *Jeremiah*, chap. xxxi. 15, from which it is quoted. Griesbach leaves it in the text with a note of doubtfulness. This mourning may refer to cases far from uncommon in the *east*, where all the children have been massacred. The lamentations of a Hindoo mother for her child are loud and piercing; and it is almost impossible to conceive of a scene more truly heart-rending than that of a whole town of such mothers wailing over their massacred children. See WARD.

Verse 20. *They are dead*] Both Herod and Antipater his son; though some think the plural is here used for the singular, and that the death of Herod alone is here intended. But as Herod's son *Antipater* was at this time heir apparent to the throne, and he had cleared his way to it by procuring the death of both his elder brothers, he is probably alluded to here, as doubtless he entered into his father's designs. THEY are dead—Antipater was put to death by his father's command, five days before this execrable tyrant went to his own place. See Josephus, Antiq. xvi. 11; xvii. 9.

Verse 22. *When he heard that Archelaus did reign*] Herod, having put Antipater his eldest son to death,

A. M. cir. 4003. B. C. cir. 2. An. Olymp. CXCIV. 2.

Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside [s] into the parts of Galilee:

23 And he came and dwelt in a city called [t] Nazareth; that it might be fulfilled [u] which was spoken by the prophets, He shall be called a Nazarene.

A. M. cir. 4003. B. C. cir. 2. An. Olymp. CXCIV. 2.

[s] Chap. iii. 13; Luke ii. 39.

[t] John i. 45.——[u] Judg. xiii. 5; 1 Sam. i. 11.

altered his will, and thus disposed of his dominions: he gave the tetrarchy of Galilee and Petrea to his son Antipas; the tetrarchy of Gaulonitis, Trachonitis, Batanea, and Paneadis, to his son Philip; and left the kingdom of Judea to his eldest remaining son, Archelaus. This son partook of the cruel and blood-thirsty disposition of his father: at one of the passovers, he caused three thousand of the people to be put to death in the temple and city. For his tyranny and cruelty, Augustus deprived him of the government, and banished him. His character considered, Joseph, with great propriety, forbore to settle under *his* jurisdiction.

He turned aside into the parts of Galilee] Here *Antipas* governed, who is allowed to have been of a comparatively mild disposition; and, being intent on building two cities, *Julias* and *Tiberias*, he endeavoured, by a mild carriage and promises of considerable immunities, to entice people from other provinces to come and settle in them. He was besides in a state of enmity with his brother Archelaus: this was a most favourable circumstance to the holy family; and though God did not permit them to go to any of the new cities, yet they dwelt in peace, safety, and comfort at Nazareth.

Verse 23. *That it might be fulfilled which was spoken by the prophets*] It is difficult to ascertain by what prophets this was spoken. The margin usually refers to Judg. xiii. 5, where the angel, foretelling the birth of Samson, says, *No razor shall come upon his head; for the child shall be a* NAZARITE (נזיר *nezir*) *unto God from the womb.* The second passage usually referred to is Isa. xi. 1: *There shall come forth a rod from the stem of Jesse, and a* BRANCH (נצר *netser*) *shall grow out of his roots.* That this refers to Christ, there is no doubt. Jeremiah, chap. xxiii. 5, is supposed to speak in the same language—*I will raise unto David a righteous* BRANCH: but here the word is צמח *tsemach*, not נצר *netser*; and it is the same in the parallel place, Zech. iii. 8; vi. 12; therefore, these two prophets cannot be referred to; but the passages in *Judges* and *Isaiah* may have been in the eye of the evangelist, as well as the whole *institution* relative to the *Nazarite* (נזיר *nezir*) delivered at large, Num. vi., where see the notes. As the Nazarite was the most *pure* and *perfect institution* under the law, it is possible that God intended to point out by it, not only the perfection of our Lord, but also the purity of his followers. And it is likely that, before St. Matthew wrote this Gospel, those afterwards called *Christians* bore the appellation of *Nazarites*, or *Nazoreans*, for so the Greek word, Ναζωραιος, should be written. Leaving the spiritual reference out of the question, the *Nazarene* or *Nazorean* here may mean simply an *inhabitant* or person of *Nazareth*; as *Galilean* does a *person* or inhabitant of *Galilee*. The evangelist evidently designed to state, that neither the sojourning at Nazareth, nor our Lord being called a Nazarene, were *fortuitous* events, but were wisely determined and provided for in the providence of God; and therefore *foretold* by *inspired* men, or *fore-represented* by significant *institutions*.

But how shall we account for the manner in which St. Matthew and others apply this, and various other circumstances, to the fulfilment of ancient traditions? This question has greatly agitated divines and critics for more than a century. *Surenhusius*, Hebrew professor at Amsterdam, and editor of a very splendid and useful edition of the *Mishna*, in six vols. fol. published an express treatise on this subject, in 1713, full of deep research and sound criticism. He remarks great difference in the mode of *quoting* used in the Sacred Writings: as, *It hath been said—it is written—that it might be fulfilled which was spoken by the prophets—the Scripture says—see what is said—the Scripture foreseeing—he saith—is it not written?—the saying that is written*, &c., &c. With great pains and industry, he has collected *ten* rules out of the *Talmud* and the *rabbins*, to explain and justify all the quotations made from the Old Testament in the New.

RULE I. *Reading the words, not according to the regular vowel points, but to others substituted for them.* He thinks this is done by *Peter*, Acts iii. 22, 23; by *Stephen*, Acts vii. 42, &c.; and by *Paul*, 1 Cor. xv. 54; 2 Cor. viii. 15.

RULE II. *Changing the letters*, as done by St. *Paul*, Rom. ix. 33; 1 Cor. ix. 9, &c.; Heb. viii. 9, &c.; Heb. x. 5.

RULE III. *Changing* both *letters* and *vowel points*, as he supposes is done by St. *Paul*, Acts xiii. 40, 41; 2 Cor. viii. 15.

RULE IV. *Adding* some *letters*, and *retrenching* others.

RULE V. *Transposing words* and *letters*.

RULE VI. *Dividing* one word into *two*.

RULE VII. *Adding other words* to make the sense more *clear*.

RULE VIII. *Changing* the original *order* of the words.

RULE IX. *Changing the original order*, and *adding other words*.

RULE X. *Changing the original order*, and *adding* and *retrenching* words, which he maintains is a method often used by St. *Paul*.

Let it be observed, that although all these rules are used by the rabbins, yet, as far as they are employed by the sacred writers of the New Testament, they never, in any case, contradict what they quote from the Old, which cannot be said of the rabbins: they only *explain* what they quote, or *accommodate* the passage to the *facts* then in question. And who will venture

to say that the Holy Spirit has not a right, in any subsequent period, to *explain* and *illustrate* his own meaning, by showing that it had a *greater extension* in the Divine mind than could have been then perceived by men? And has He not a right to *add* to what he has formerly said, if it seem right in his own sight? Is not the whole of the *New* Testament, an *addition* to the *Old*, as the *apostolic* epistles are to the *narrative* of our Lord's *life* and *acts*, as given by the *evangelists*?

Gusset, *Wolf*, *Rosenmuller*, and others, give *four* rules, according to which, the phrase, *that it might be fulfilled*, may be applied in the New Testament.

Rule I. When the thing predicted is *literally* accomplished.

Rule II. When that is done, of which the Scripture has spoken, not in a *literal* sense, but in a *spiritual* sense.

Rule III. When a thing is done neither in a *literal* nor *spiritual* sense, according to the fact referred to in the Scripture; but is *similar* to that fact.

Rule IV. When that which has been mentioned in the Old Testament as formerly done, is accomplished in a *larger* and more *extensive sense* in the New Testament.

St. Matthew seems to quote according to all these rules; and it will be useful to the reader to keep them constantly in view. I may add here, that the writers of the *New* Testament seem often to differ from those of the *Old*, because they appear uniformly to quote from some copy of the Septuagint version; and most of their quotations agree verbally, and often even *literally*, with *one* or *other* of the *copies* of that *version* which *subsist to the present day*. Want of attention to the difference of *copies*, in the *Septuagint* version, has led some divines and critics into strange and even ridiculous mistakes, as they have taken that for the Septuagint which existed in the printed copy before them; which sometimes happened not to be the most correct.

On the birth-place of our Lord, a pious and sensible man has made the following observations:—

"At the first sight, it seems of little consequence to know the *place* of Christ's nativity; for we should consider him as our Redeemer, whatever the circumstances might be which attended his mortal life. But, seeing it has pleased God to announce, beforehand, the place where the Saviour of the world should be born, it became necessary that it should happen precisely in that place; and that this should be one of the characteristics whereby Jesus Christ should be known to be the true Messiah.

"It is also a matter of small importance to us where we may live, provided we find genuine happiness.—There is no place on earth, however poor and despicable, but may have better and more happy inhabitants than many of those are who dwell in the largest and most celebrated cities. Do we know a single place on the whole globe where the works of God do not appear under a thousand different forms, and where a person may not feel that blessed satisfaction which arises from a holy and Christian life? For an individual, that place is preferable to all others where he can *get* and *do* most good. For a number of people, that place is best where they can find the greatest number of wise and pious men. Every nation declines, in proportion as virtue and religion lose their influence on the minds of the inhabitants. The place where a young man first beheld the dawn and the beauty of renewed nature, and with most lively sensations of joy and gratitude adored his God, with all the veneration and love his heart was capable of; the place where a virtuous couple first met, and got acquainted; or where two friends gave each other the noblest proofs of their most tender affection; the village where one may have given, or seen, the most remarkable example of goodness, uprightness, and patience; such places, I say, must be dear to their hearts.

"Bethlehem was, according to this rule, notwithstanding its smallness, a most venerable place; seeing that there so many pious people had their abode, and that acts of peculiar piety had often been performed in it. First, the patriarch *Jacob* stopped some time in it, to erect a monument to his well-beloved *Rachel*. It was at Bethlehem that honest *Naomi*, and her modest daughter-in-law, *Ruth*, gave such proofs of their faith and holiness; and in it *Boaz*, the generous benefactor, had his abode and his possessions. At Bethlehem the humble *Jesse* sojourned, the happy father of so many sons; the youngest of whom rose from the pastoral life to the throne of Israel. It was in this country that *David* formed the resolution of building a house for the Lord, and in which he showed himself the true shepherd and father of his subjects, when, at the sight of the destroying angel, whose sword spread consternation and death on all hands, he made intercession for his people. It was in Bethlehem that *Zerubbabel* the prince was born, this descendant of *David*, who was the type of that Ruler and Shepherd under whose empire Israel is one day to assemble, in order to enjoy uninterrupted happiness. Lastly, in this city the *Son of God* appeared; who, by his birth, laid the foundation of that salvation, which, as Redeemer, he was to purchase by his death for the whole world.—Thus, in places which from their smallness are entitled to little notice, men sometimes spring, who become the benefactors of the human race. Often, an inconsiderable village has given birth to a man, who, by his wisdom, uprightness, and heroism, has been a blessing to whole kingdoms."

Sturm's Reflections, translated by A. C. vol iv

CHAPTER III.

John the Baptist begins to preach, 1. *The subject of his preaching*, 2, 3. *Description of his clothing and food*, 4. *The success of his ministry*, 5, 6. *His exhortation to the Pharisees*, 7–9. *He denounces the judgments of God against the impenitent*, 10. *The design of his baptism, and that of Christ*, 11, 12. *He baptizes Christ in Jordan*, 13–15; *who is attested to be the Messiah by the Holy Spirit, and a voice from heaven*, 16, 17.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

IN those days came [a] John the Baptist, preaching [b] in the wilderness of Judea,

2 And saying, Repent ye: for [c] the kingdom of heaven is at hand.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

[a] Mark i. 4, 15; Luke iii. 2, 3; John i. 28.——[b] Josh. xiv. 10.

[c] Dan. ii. 44; chap. iv. 17; x. 7.

NOTES ON CHAP. III.

Verse 1. *John the Baptist*] John, surnamed The Baptist, because he required those to be baptized who professed to be contrite because of their sins, was the son of a priest named Zacharias, and his wife Elisabeth, and was born about A. M. 3999, and about six months before our blessed Lord. Of his almost miraculous conception and birth, we have a circumstantial account in the Gospel of Luke, chap. i. to which, and the notes there, the reader is requested to refer. For his fidelity in reproving Herod for his incest with his brother Philip's wife, he was cast into prison, no doubt at the suggestion of Herodias, the profligate woman in question. He was at last beheaded at her instigation, and his head given as a present to *Salome*, her daughter, who, by her elegant dancing, had highly gratified Herod, the paramour of her incestuous mother. His ministry was short; for he appears to have been put to death in the 27th or 28th year of the Christian æra.

Came—preaching] Κηρυσσων, proclaiming, as a *herald*, a matter of great and solemn importance to men; the subject not his own, nor of himself, but from that God from whom alone he had received his commission. See on the nature and importance of the *herald's* office, at the end of this chapter. Κηρυσσειν, says Rosenmuller, *de iis dicitur, qui in* PLATEIS, *in* CAMPIS, *in* AERE *aperto, ut a multis audiantur, vocem tollunt*, &c. "The verb κηρυσσειν is applied to those who, in the *streets*, *fields*, and *open air*, lift up their voice, that they may be heard by many, and proclaim what has been committed to them by *regal* or *public authority*; as the KERUKES among the *Greeks*, and the PRECONES among the *Romans*."

The wilderness of Judea] That is, the *country* parts, as distinguished from the *city*; for in this sense the word *wilderness*, מדבר *midbar* or מדבריות *midbarioth*, is used among the rabbins. John's manner of life gives no countenance to the eremite or hermit's life, so strongly recommended and applauded by the Roman Church.

Verse 2. *Repent*] Μετανοειτε. This was the *matter* of the preaching. The verb μετανοεω is either compounded of μετα, *after*, and νοειν *to understand*, which signifies that, *after hearing* such preaching, the sinner is led to *understand*. that the way he has walked in was the way of misery, death, and hell. Or the word may be derived from μετα *after*, and ανοια, *madness*, which intimates that the whole life of a sinner is no other than a continued course of *madness* and *folly*: and if to live in a constant opposition to all the dictates of *true wisdom*; to wage war with his own best interests in time and eternity; to provoke and insult the living God; and, by habitual sin, to prepare himself only for a state of misery, be evidences of *insanity*, every sinner exhibits them plentifully. It was from this notion of the word, that the Latins termed repentance *resipiscentia*, *a growing wise again*, from *re* and *sapere*; or, according to Tertullian, Resipiscentia, quasi *receptio mentis ad se*, restoring the mind to itself: *Contra Marcion*, lib. ii. Repentance, then, implies that a measure of Divine *wisdom* is communicated to the sinner, and that he thereby becomes *wise* to salvation. That his *mind*, *purposes*, *opinions*, and *inclinations*, are *changed*; and that, in consequence, there is a total change in his conduct. It need scarcely be remarked, that, in this state, a man feels deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed his soul to hell. Hence, a true penitent has that sorrow, whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God.

The kingdom of heaven is at hand] Referring to the prophecy of Daniel, chap. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and *the kingdom of God*, mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus, producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. But why is this called a *kingdom?* Because it has its *laws*, all the moral precepts of the Gospel: its *subjects*, all who believe in Christ Jesus: and its *king*, the Sovereign of heaven and earth. N. B. Jesus Christ never saved a soul which he did not *govern*; nor is this Christ precious or estimable to any man who does not feel a spirit of *subjection* to the Divine will.

But why is it called the *kingdom of* HEAVEN? Because God designed that his kingdom of grace here should resemble the kingdom of glory above. And hence our Lord teaches us to pray, Thy will be done on earth, as it is in heaven. *The kingdom of heaven is not meat and drink*, says St. Paul, Rom. xiv. 17; does not consist in the gratification of sensual passions, or worldly ambition; *but is righteousness*, *peace*, *and joy*, *in the Holy Ghost*. Now what can there be *more* than this in glory? *Righteousness*, without mixture of

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

3 For this is he that was spoken of by the prophet Esaias, saying, [d] The voice of one crying in the wilderness, [e] Prepare ye the way of the Lord, make his paths straight.

4 And [f] the same John [g] had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was [h] locusts and [i] wild honey.

A. M. 4030 A. D. 26. An. Olymp. CCI. 2.

5 ¶ [k] Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 [l] And were baptized of him in Jordan, confessing their sins.

[d] Isa. xl. 3; Mark i. 3; Luke iii. 4; John i. 23.——[e] Luke i. 76. [f] Mark i. 6.——[g] 2 Kings i. 8; Zech. xiii. 4.

[h] Lev. xi. 22.——[i] 1 Sam. xiv. 25, 26.——[k] Mark i. 5; Luke iii 7.——[l] Acts xix. 4, 18.

sin; peace, without *strife* or *contention; joy*, in the Holy Ghost, spiritual joy, without mixture of *misery!* And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does *heaven* itself differ from this state? Answer. It makes the righteousness *eternal*, the peace *eternal*, and the joy *eternal*. This is the heaven of heavens! The phrase, *kingdom of heaven*, מלכות שמים *malcuth shamayim*, is frequently used by the rabbinical writers, and always means, the purity of the Divine worship, and the blessedness which a righteous man feels when employed in it.

It is farther added, This kingdom *is at hand*. The dispensation of the glorious Gospel was now about to be fully opened, and the Jews were to have the first offers of salvation. This kingdom is also at hand to us; and wherever *Christ crucified* is preached, there is salvation to be found. JESUS is proclaimed to *thee*, O man! as infinitely able and willing to save. Believe in his name—cast thy soul upon his atonement, and enter into rest!

Verse 3. *The voice of one crying in the wilderness*] Or, A voice of a crier in the wilderness. This is quoted from Isa. xl. 3, which clearly proves that John the Baptist was the person of whom the prophet spoke.

The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert country, sent *harbingers* before them, to prepare all things for their passage; and *pioneers* to *open* the *passes*, to *level* the *ways*, and to *remove* all *impediments*. The officers appointed to superintend such preparations were called by the *Latins*, *stratores*.

Diodorus's account of the march of *Semiramis* into *Media* and *Persia*, will give us a clear notion of the preparation of the way for a royal expedition. "In her march to *Ecbatane*, she came to the *Zarcean* mountain, which, extending many furlongs, and being full of *craggy precipices* and *deep hollows*, could not be passed without making a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the *precipices to be digged down*, and *the hollows to be filled up;* and, at a great expense, she made a shorter and more expeditious road, which, to this day, is called from her, *The road of Semiramis*. Afterwards she went into *Persia*, and all the other countries of Asia, subject to her dominion; and, wherever she went, she ordered the *mountains* and *precipices* to be *levelled*, raised *causeways* in the plain country, and, at a great expense, made the ways passable." *Diod. Sic.* lib. ii. and Bp. *Lowth.*

The Jewish Church was that *desert country*, to which John was sent, to announce the coming of the Messiah. It was destitute at that time of all religious cultivation, and of the spirit and practice of piety; and John was sent to prepare the way of the Lord, by preaching the doctrine of *repentance*. The desert is therefore to be considered as affording a proper emblem of the rude state of the Jewish Church, which is the true *wilderness* meant by the prophet, and in which John was to prepare the way of the promised Messiah. The *awful importance* of the *matter*, and the *vehemence* of the *manner* of the Baptist's preaching, probably acquired him the character of *the crier*, Βοων.

For the meaning of the word JOHN, see the note on Mark i. 4.

Verse 4. *His raiment of camel's hair*] A sort of *coarse* or *rough* covering, which, it appears, was common to the prophets, Zech. xiii. 4. In such a garment we find *Elijah* clothed, 2 Kings i. 8. And as *John* had been designed under the name of this prophet, Mal. iv. 5, whose spirit and qualifications he was to possess, Luke i. 17, he took the same habit, and lived in the same state of self-denial.

His meat was locusts] Ακριδες. Ακρις may either signify the *insect* called the *locust*, which still makes a part of the *food* in the land of Judea; or the *top of a plant*. Many eminent commentators are of the latter opinion; but the first is the most likely. The Saxon translator has ȝæɹȝtapan *grasshoppers*.

Wild honey.] Such as he got in the rocks and hollows of trees, and which abounded in Judea: see 1 Sam. xiv. 26. It is most likely that the dried locusts, which are an article of food in Asiatic countries to the present day, were fried in the honey, or *compounded* in some manner with it. The Gospel according to the Hebrews, as quoted by *Epiphanius*, seems to have taken a similar view of the subject, as it *adds* here to the text, Ον η γευσις ην του μαννα, ως εγκρις εν ελαιω. *And its taste was like manna, as a sweet cake baked in oil.*

Verse 5. *Jordan*] Many of the best MSS. and versions, with Mark i. 5, add ποταμω, the *river* Jordan; but the definitive article, with which the word is generally accompanied, both in the Hebrew and the Greek, is sufficient; and our article *the*, which should ever be used in the translation, expresses the force of the other.

Verse 6. *Were baptized*] In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people *dipped* or *sprinkled?* for it is certain βαπτω and βαπτιζω mean both. They were all *dipped*, say some

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [m] O generation of vipers, who hath warned you to flee from [n] the wrath to come?

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

[m] Chap. xii. 34; xxiii. 33; Luke iii. 7, 8, 9.

[n] Rom. v. 9; 1 Thess. i. 10.

Can any man suppose that it was possible for John to dip *all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan?* Were both men and women dipped, for certainly *both* came to his baptism? This could never have comported either with safety or with *decency*. Were they dipped in their *clothes?* This would have endangered their lives, if they had not with them *change* of raiment: and as such a baptism as John's (however administered) was, in several respects, a *new* thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were *dipped*, which I think it would be impossible to prove, does it follow that, in all regions of the world, men and women must be *dipped*, in order to be evangelically baptized? In the eastern countries, *bathings* were frequent, because of the heat of the climate, it being there so necessary to *cleanliness* and *health;* but could our climate, or a more *northerly* one, admit of this with safety, for at least three-fourths of the year? We may rest assured that it could not. And may we not presume, that if John had opened his commission in the north of Great Britain, for many months of the year, he would have *dipped* neither man nor woman, unless he could have procured a tepid bath? Those who are *dipped* or *immersed* in water, in the name of the Holy Trinity, I believe to be evangelically baptized—those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the *repetition* of such a baptism I believe to be *profane*. Others have a right to believe the contrary, if they see good. After all, it is the *thing* signified, and not the *mode*, which is the essential part of the sacrament. See the note on Mark x. 16.

Confessing their sins.] Εξομολογουμενοι, *earnestly acknowledging that their sins were their own.* And thus taking the whole blame upon themselves, and laying nothing to the charge of God or *man*. This is essential to true repentance; and, till a man take the *whole blame* on *himself*, he cannot feel the absolute need he has of casting his soul on the mercy of God, that he may be saved.

Verse 7. *Pharisees*] A very numerous sect among the Jews, who, in their *origin*, were, very probably, a pure and holy people. It is likely that they got the name of Pharisees, i. e. *Separatists*, (from פרש *pharash*, to *separate*,) from their separating themselves from the pollution of the Jewish national worship; and hence, the word in the Anglo-saxon version is runbon-halgan, *holy persons* who *stand apart*, or by themselves: but, in process of time, like all *religious sects* and *parties*, they *degenerated:* they lost the *spirit* of their *institution*, they ceased to recur to first principles, and had only the *form* of godliness, when Jesus Christ preached in Judea; for he bore witness, that they did make the *outside* of the cup and platter clean—they observed the rules of their institution, but the spirit was gone.

Sadducees] A sect who denied the existence of angels and spirits, consequently all *Divine influence* and *inspiration*, and also the resurrection of the dead. The Sadducees of that time were the *Materialists* and *Deists* of the Jewish nation. When the sect of the Pharisees arose cannot be distinctly ascertained; but it is supposed to have been some time after the Babylonish captivity. The sect of the Sadducees were the followers of one Sadok, a disciple of Antigonus Sochæus, who flourished about three centuries before Christ. There was a third sect among the Jews, called the *Essenes* or *Essenians*, of whom I shall have occasion to speak on chap. xix. 12.

Come to his baptism] The Æthiopic version adds the word *privately* here, the translator probably having read λαθρα in his copy, which gives a very remarkable turn to the passage. The multitudes, who had no worldly interest to support, no character to maintain by living in their usual way, came *publicly*, and *openly* acknowledged that they were SINNERS; and stood in need of mercy. The *others*, who endeavoured to secure their worldly interests by making a fair show in the flesh, are supposed to have come *privately*, that they might not be exposed to reproach; and that they might not lose their reputation for *wisdom* and *sanctity*, which their consciences, under the preaching of the Baptist, told them they had no right to. See below.

O generation of vipers] Γεννηματα εχιδνων. A terribly expressive speech. *A serpentine brood, from a serpentine stock.* As their fathers *were*, so were they, children of the *wicked* one. This is God's estimate of a SINNER, *whether he wade in wealth, or soar in fame.* The Jews were the seed of the serpent, who should bruise the heel of the woman's seed, and whose head should be bruised by him.

Who hath warned you] Or, *privately shown you.* Τις υπεδειξεν—from υπο, *under*, and δεικνυμαι, *to show.* Does not this seem to allude to the reading of the *Æthiopic* noticed above? They came *privately*. and John may be supposed to address them thus: "Did any person give you a *private* warning? No you received your convictions under the *public* ministry of the word. The multitudes of the poor and wretched, who have been convinced of sin, have *publicly* acknowledged their crimes, and sought mercy—God will unmask *you—you* have deceived the people—you have deceived yourselves—you must *appear* just what you are; and, if you expect mercy from God, act like the penitent multitude, and bring forth FRUIT worthy of repentance. Do not begin to trifle with your convictions, by thinking, that because you are descendants of Abrabam, therefore you are entitled to God's favour; God can, out of these stones (pointing probably to those scattered about in the desert

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

8 Bring forth therefore fruits [o] meet for repentance:

9 And think not to say within yourselves, [p] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; [q] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

11 [r] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [s] he shall baptize you with the Holy Ghost, and *with* fire:

[o] Or, *answerable to amendment of life.*——[p] John viii. 33, 39; Acts xiii. 26; Rom. iv. 1, 11, 16.——[q] Chap. vii. 19; Luke xiii. 7, 9; John xv. 6.

[r] Mark i. 8; Luke iii. 16; John i. 15, 26, 33; Acts i. 5; xi. 16; xix. 4.——[s] Isa. iv. 4; xliv. 3; Mal. iii. 2; Acts ii. 3, 4; 1 Cor. xii. 13.

which he appears to have considered as an emblem of the Gentiles) raise up a faithful seed, who, though not natural descendants of your excellent patriarch, yet shall be his worthy children, as being partakers of his faith, and friends of his God." It should be added, that the Greek word also signifies *plain* or *ample information*. See on Luke vi. 47.

The wrath to come?] The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last words of their own Scriptures. See Mal. iv. 6. *Lest I come and smite the earth* את הארץ (*et ha-arets, this very land*) *with a curse.* This wrath or curse was coming: they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth understand.

Verse 10. *And now also the axe is laid*] Or, *Even now the axe lieth.* As if he had said, There is not a moment to spare—God is about to cut off every impenitent soul—you must therefore either turn to God *immediately*, or be utterly and finally ruined. It was customary with the prophets to represent the *kingdoms*, *nations*, and *individuals*, whose ruin they predicted, under the notion of *forests* and *trees*, doomed to be cut down. See Jer. xlvi. 22, 23; Ezek. xxxi. 3, 11, 12. The Baptist follows the same metaphor: the *Jewish nation* is the *tree*, and the *Romans* the *axe*, which, by the just judgment of God, was speedily to cut it down. It has been well observed, that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed. For about sixty years before the coming of Christ, this axe had been lying at the root of the Jewish tree, Judea having been made a province to the Roman empire, from the time that *Pompey* took the city of Jerusalem, during the contentions of the two brothers *Hyrcanus* and *Aristobulus*, which was about sixty-three years before the coming of Christ. See Joseph. Antiq. l. xiv. c. 1–5. But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now nearly ninety years from the above time, expecting them to bring forth fruit, and none was yet produced; he kept the Romans as an axe, lying at the root of this tree, who were ready to cut it down the moment God gave them the commission.

Verse 11. *But he that cometh after me*] Or, *I coming after me*, who is now on his way, and will shortly make his appearance. Jesus Christ began his ministry when he was thirty years of age, Luke iii. 23, which was the age appointed by the law, Num. iv. 3. John the Baptist was born about *six months* before Christ; and, as he began his public ministry when thirty years of age, then this *coming after* refers to six months after the commencement of John's public preaching, at which time Christ entered upon his.

Whose shoes I am not worthy to bear] This saying is expressive of the most profound *humility* and *reverence*. To *put on*, *take off*, and *carry the shoes* of their masters, was, not only among the *Jews*, but also among the *Greeks* and *Romans*, the work of the vilest slaves. This is amply proved by *Kypke*, from *Arrian*, *Plutarch*, and the Babylonian *Talmud*.

With the Holy Ghost, and with *fire*] That the influences of the *Spirit of God* are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the *heart*. Outward precepts, however well they might *describe*, could not *produce* inward spirituality. This was the province of the Spirit of God, and of it *alone*; therefore he is represented here under the similitude of *fire*, because he was to *illuminate* and *invigorate* the soul, *penetrate* every part, and *assimilate* the whole to the image of the God of glory. See on John iii. 5.

With *fire*] Και πυρι. This is wanting in E. S. (two MSS. one of the ninth, the other of the tenth century) eight others, and many *Evangelistaria*, and in some *versions* and printed *editions*; but it is found in the parallel place, Luke iii. 16, and in the most authentic MSS. and versions. It was probably the different interpretations given of it by the fathers that caused some transcribers to leave it out of their copies.

The *baptism of fire* has been differently understood among the primitive fathers. Some say, it means the *tribulations*, *crosses*, and *afflictions*, which believers in Christ are called to pass through. Hence the author of the *Opus Imperfectum*, on Matthew, says, that there are *three* sorts of baptism, 1. that of *water*; 2. that of the *Holy Ghost*; and, 3. that of *tribulations* and *afflictions*, represented under the notion of *fire*. He observes farther, that our blessed Lord went through these *three* baptisms: 1. That of *water*, he received from the hands of *John*. 2. That of the *Holy Spirit*, he received from the *Father*. And, 3. That of *fire*, he had in his contest with *Satan* in the desert. St. *Chrysostom* says, it means the *superabundant graces*

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

12 [t] Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will [u] burn up the chaff with unquenchable fire.

13 ¶ [v] Then cometh Jesus [w] from Galilee to Jordan unto John, to be baptized of him.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him,

[t] Mal. iii. 3.——[u] Mal. iv. 1; chap. xiii. 30.

[v] Mark i. 9; Luke iii. 21.——[w] Chap. ii. 22.

of the *Spirit*. *Basil* and *Theophilus* explain it of the *fire of hell*. *Cyril*, *Jerome*, and others, understand by it the descent of the Holy Spirit, on the day of pentecost.

Hilary says, it means a fire that the righteous must pass through in the day of judgment, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory.

Ambrose says, this baptism shall be administered at the gate of paradise, by John Baptist; and he thinks that this is what is meant by the *flaming sword*, Gen. iii. 24.

Origen and *Lactantius* conceive it to be a *river of fire*, at the gate of heaven, something similar to the *Phlegethon* of the heathens; but they observe, that when the righteous come to pass over, the liquid flames shall divide, and give them a free passage: that Christ shall stand on the brink of it, and receive through the flames all those, and *none* but those, who have received in this world the *baptism of water* in his name: and that *this* baptism is for those who, having received the faith of Christ, have not, in every respect, lived conformably to it; for, though they laid the good foundation, yet they built *hay*, *straw*, and *stubble* upon it, and this work of theirs must be tried, and destroyed by this *fire*. This, they think, is St. Paul's meaning, 1 Cor. iii. 13–15. *If any man build on this foundation* (viz. Jesus Christ) *gold*, *silver*, *precious stones*, *wood*, *hay*, *stubble*; *every man's work shall be made manifest: and the fire shall try every man's work, of what sort it is.—If any man's work be burnt, he shall suffer loss: but he himself shall be saved; yet so as* BY FIRE. From this fire, understood in this way, the fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of PURGATORY. Some in the primitive Church thought that *fire* should be, in some way or other, joined to the *water* in baptism; and it is supposed that they administered it by causing the person to pass between two fires, or to leap through the flame; or by having a *torch*, or *lighted candle*, present. Thus have those called *Doctors of the Church* trifled. The exposition which I have given, I believe to be the only genuine one.

Verse 12. *Whose fan* is *in his hand*] The Romans are here termed God's *fan*, as, in ver. 10, they were called his *axe*, and, in chap. xxii. 7, they are termed his *troops* or *armies*.

The winnowing fan of the Hindoos is square, made of split bamboo; and the corn is winnowed by *waving* the *fan* backwards with *both hands*—"Whose *fan* is *in his hand*."

His floor] Does not this mean the *land of Judea*, which had been long, as it were, the *threshing-floor* of the Lord? God says, he will now, by the winnowing fan (viz. the Romans) *throughly cleanse this floor—the wheat*, those who believe in the Lord Jesus, *he will gather into his garner*, either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to *Pella*, in *Cœlosyria*, previously to the destruction of *Jerusalem*. *But he will burn up the chaff*—the disobedient and rebellious Jews, who would not come unto Christ, that they might have life.

Unquenchable fire.] That cannot be extinguished by *man*.

Verse 14. *John forbad him*] Earnestly and pressingly opposed him: this is the proper import of the words διεκωλευεν αυτον. I have observed that δια, in composition, most *frequently*, if not *always*, strengthens the signification in classic authors.—*Wakefield*.

Verse 15. *To fulfil all righteousness.*] That is, *Every righteous ordinance:* so I think the words πασαν δικαιοσυνην should be translated; and so our common version renders a similar word, Luke i. 6. The following passage, quoted from *Justin Martyr*, will doubtless appear a strong vindication of this translation. "Christ was circumcised, and observed all the other ordinances of the law of Moses, not with a view to his own justification; but to fulfil the dispensation committed to him by the Lord, the God and Creator of all things."—*Wakefield*.

How remarkable are the following words of *Creeshna* (an *Incarnation* of the Supreme God, according to the *Hindoo* theology) related in the *Bhagvat Geeta*, p. 47. Addressing his disciple *Arjoon*, he says, "I myself, *Arjoon*, have not, in the three regions of the universe, any thing which is *necessary* for me to perform; nor any thing to obtain, which is not obtained; and yet *I live in the exercise of the moral duties*. If I were not vigilantly to attend to those duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duties: I should be the cause of spurious births, and should drive the people from the right way. As the *ignorant* perform the duties of life from a *hope* of *reward*, so the *wise man*, out of *respect to the opinions* and *prejudices of mankind*, should perform the same without motives of interest. The wise man, by industriously performing all the duties of life, should induce the vulgar to attend to them."

The Septuagint use this word often for the Hebrew משפת *mishpat*, *judgment*, *appointment*. And in Ezek. xviii. 19, 21, the person who δικαιοσυνην και ελεος πεποιηκε—*hath done righteousness and mercy*, is he who sacredly attended to the performance of all the religious *ordinances* mentioned in that chapter, and performed them in the genuine spirit of *mercy*. Δικαιω-

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 [x] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [y] the Spirit of God descending like a dove, and lighting upon him:

17 [z] And, lo, a voice from heaven, saying, [a] This is my beloved Son, in whom I am well pleased.

[x] Mark i. 10.——[y] Isa. xi. 2; xlii. 1; Luke iii. 22; John i. 32, 33.——[z] John xii. 28.

[a] Psa. ii. 7; Isa. xlii. 1; chap. xii. 18; xvii. 5; Mark i. 11, Luke ix. 35; Eph. i. 6; Col. i. 13; 2 Pet. i. 17.

ματα is used 1 Mac. i. 13, 49; ii. 21, and in Heb. x. 1, 10, to denote religious ceremonies. Michaelis supposes, that כל חק *kol chok*, all religious statutes or ordinances, were the words used in the Hebrew original of this Gospel.

But was this an *ordinance?* Undoubtedly: it was the *initiatory* ordinanee of the Baptist's dispensation. Now, as Christ had submitted to *circumcision*, whieh was the *initiatory* ordinance of the Mosaie dispensation, it was necessary that he should submit to this, whieh was instituted by no less an authority, and was the *introduction* to his own dispensation of eternal mercy and truth. But it was necessary on another aecount: Our Lord represented the high priest, and was to be the high priest over the house of God:—now, as the high priest was initiated into his office by *washing* and *anointing*, so must Christ: and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of high priest, and thus was prepared to make an atonement for the sins of mankind.

Then he suffered him.] In the *Opus Imperfectum*, quoted by Griesbaeh, there is the following addition, which, at least, may serve to show the opinion of its author: *Et Johannes quidem baptizavit illum in aqua, ille autem Johannem cum Spiritu.* "Then John baptized him with water, and he baptized John with the Spirit."

Verse 16. *The heavens were opened unto him*] That is, to John the Baptist—*and he*, John, *saw the Spirit of God—lighting upon him*, i. e. Jesus. There has been some eontroversy about the manner and form in which the *Spirit of God* rendered itself visible on this occasion. St. Luke, iii. 22, says it was *in a bodily shape like to a dove:* and this *likeness* to a *dove* some refer to a *hovering motion*, like to that of a dove, and not to the *form* of the dove itself: but the terms of the text are too preeise to admit of this far-fetehed interpretation.

This passage affords no mean proof of the doetrine of the *Trinity* That *three* distinct *persons* are here represented, there ean be no dispute. 1. The *person* of *Jesus Christ*, baptized by John in Jordan. 2. The *person* of the *Holy Ghost* in a *bodily shape* (σωματικω ειδει, Luke iii. 22) like a dove. 3. The *person* of the *Father;* a *voice* came out of heaven, saying, This is my beloved Son, &e. The voiee is here represented as proeeeding from a *different* place to that in whieh the *persons* of the *Son* and *Holy Spirit* were manifested: and merely, I think, more foreibly to mark this Divine *personality*.

Verse 17. *In whom I am well pleased.*] Εν ω ευδοκησα, *in whom I have delighted*—though it is supposed that the *past* tense is here used for the *present:* but see the note on ehap. xvii. 5. By this *voice*, and *overshadowing of the Spirit*, the mission of the Lord Jesus was publicly and solemnly accredited; God intimating that he had before delighted in him: the law, in all its ordinances, having pointed him out, for they eould not be pleasing to God, but as they were fulfilled in, and showed forth, the Son of man, till he eame.

As the offiee of a *herald* is frequently alluded to in this ehapter, and also in various other parts of the New Testament, I think it best to give a full account of it here, espeeially as the office of the ministers of the Gospel is represented by it. Such persons ean best *apply* the different correspondences between their own and the *herald's* office.

At the Olympic and Isthmian games, heralds were persons of the utmost eonsequenee and importance. Their office was:—

1. To proelaim from a scaffold, or elevated place, the *combat* that was to be entered on.

2. To summon the *Agonistæ*, or contenders, to make their appearance, and to announce their *names*.

3. To speeify the *prize* for which they were to eontend.

4. To *admonish* and *animate*, with appropriate discourses, the athletæ, or combatants.

5. To set before them, and explain, the *laws* of the *agones*, or eontenders; that they might see that even the *conqueror* eould not reeeive the *crown* or *prize*, unless he had strove *lawfully*.

6. After the eonfliet was ended, to bring the business before the *judges*, and, aecording to their determination, to *proclaim* the *victor*.

7. To deliver the *prize* to the *conqueror*, and to put the *crown* on his head, in the presenee of the assembly.

8. They were the persons who eonvoked all *solemn* and *religious* assemblies, and brought forth, and often *slew*, the *sacrifices* offered on those oeeasions.

9. They frequently ealled the attention of the people, during the saerifiees, to the *subject* of *devotion*, with *hoc age!* τουτο πραττε: *mind what you are about, don't be idle; think of nothing else.* See Plutarch in *Coriolanus*.

The offiee, and nearly the word itself, was in use among the ancient Babylonians, as appears from Dan. iii. 4, where the Chaldee word כרוזא *caroza*, is rendered by the Septuagint κηρυξ *kerux*, and by our translation, very properly, *herald*. His business in the above plaee was to *call an assembly* of the people, for the purpose of *public worship;* to *describe* the *object* and *nature* of that worship, and the *punishment* to be inflicted on

those who did not join in the worship, and properly assist in the solemnities of the occasion.

Dan. iii. 4, is the only place in our *translation*, in which the word *herald* is used: but the word κηρυξ, used by St. Paul, 1 Tim. ii. 7; 2 Tim. i. 11, and by St. Peter, 2 Epist. ii, 5, is found in the Septuagint, Gen. xli. 43, as well as in Dan. iii. 4, and the verb κηρυσσω is found in different places of that version, and in a great number of places in the New Testament.

It is worthy of remark, that the office of the κηρυξ, *kerux*, or *herald*, must have been anciently known, and indeed established, among the *Egyptians:* for in Gen. xli. 43, where an account is given of the promotion of Joseph to the *second* place in the kingdom, where we say, *And they cried before him, saying, Bow the knee;* the Septuagint has και εκηρυξεν εμπροσθεν αυτου κηρυξ· *And a* HERALD *made proclamation before him.* As the Septuagint translated this for Ptolemy Philadelphus, the Egyptian king, and were in Egypt when they translated the law, we may safely infer that the office was not only *known*, but in *use* among the Egyptians, being denominated in their language אברך *abrek*, which our translators, following the Vulgate, have rendered, *Bow the knee;* but which the Septuagint understood to be the title of an officer, who was the same among the Egyptians as the κηρυξ among the Greeks. This is a probable meaning of the word, which escaped me when I wrote the note on Gen. xli. 43.

As every kind of office had some peculiar *badge*, or *ensign*, by which it was known among the ancients, so the heralds were known by generally carrying a *caduceus*. This was a rod with *two spread wings* at the top, and about which *two serpents* were *entwined*. The poets fabled that this rod was given by *Apollo*, the god of *wisdom* and *music*, to *Mercury*, the god of *eloquence*, and the *messenger* of the gods. To it wonderful properties are ascribed—especially that it produces *sleep*, and that it raises the *dead*. Who does not at once see, that the *caduceus* and its properties clearly point out the *office*, *honour*, and *influence* of the *herald?* As persons of *strong voice*, and *ready speech*, and *copious eloquence*, were always chosen for *heralds*, they were represented as endued with wisdom and eloquence from *above*. They *lulled men to sleep*, i. e. by their persuasive powers of speech, they *calmed* the turbulent dispositions of an inflamed populace, when proceeding to acts of *rebellion* and *anarchy;* or they *roused* the *dormant zeal* of the community, who, through long oppression, despairing of succour or relief, seemed careless about their best interests being stupidly resolved to sink under their burdens, and expect release only in death.

As to the *caduceus* itself, it was ever the emblem of peace among the ancients: the *rod* was the emblem of *power;* the *two serpents*, of *wisdom* and *prudence;* and the *two wings*, of *diligence* and *despatch*. The first idea of this wonderful *rod* seems to have been borrowed from the *rod of Moses*. See the note on Exod. iv. 17.

The word κηρυξ *kerux*, or *herald*, here used, is evidently derived from κηρυσσειν, to *proclaim*, *call aloud;* and this from γηρυς, the *voice:* because these persons were never employed in any business, but such only as could not be transacted but by the *powers of speech*, and the energy of *ratiocination*.

For the derivation of the word *herald*, we must look to the *northern* languages. Its meaning in *Junius*, *Skinner*, and *Minshieu*, are various, but not essentially different; they all seem to point out different parts of the herald's office. 1. In the Belgic, *heer* signifies *army*. Hence *heer-alt*, a *senior officer*, or *general*, in the *army*. 2. Or *heer-held*, the *hero* of the *army:* he who had distinguished himself most in his country's behalf. 3. Or from the Gallo-teutonic *herr-haut*, the *high lord*, because their persons were so universally respected, as we have already seen. 4. Or from the simple Teutonic *herr-hold*, he who is *faithful* to his *lord*. And, lastly, according to *Minshieu*, from the verb *hier-holden*, *stop here;* because, in proclaiming peace, they *arrested* bloodshed and death, and prevented the farther *progress* of war.

These officers act an important part in all heroic history, and particularly in the *Iliad* and *Odyssey*, from which, as the subject is of so much importance, I shall make a few extracts.

I. Their character was *sacred*. Homer gives them the epithet of *divine*, θειοι.

————Δολων, Ευμηδεος υιος,
Κηρυκος θειοιο. Iliad x. 315.

"Dolon, son of Eumedes, the *divine herald*." They were also termed *inviolable*, ασυλοι; also, *great*, *admirable*, &c. In the first book of the Iliad, we have a proof of the respect paid to *heralds*, and the inviolability of their persons. Agamemnon commands the heralds, *Talthybius* and *Eurybates*, his faithful ministers, to go to the tent of *Achilles*, seize the young *Briseis*, and bring her to him. They reluctantly obey; but, when they come into the presence of *Achilles*, knowing the injustice of their master's cause, they are afraid to announce their mission. Achilles, guessing their errand, thus addresses them:—

Χαιρετε, κηρυκες, Διος αγγελοι, ηδε και ανδρων. κ. τ. λ

"Hail, O ye heralds, messengers of God and of men! come forward. I cannot blame *you*—Agamemnon only is culpable, who has sent you for the beautiful Briseis. But come, O godlike *Patroclus*, bring forth the damsel, and deliver her to them, that they may lead her away," &c. Iliad i. 334, &c.

II. Their functions were numerous; they might enter without danger into *besieged cities*, or even into *battles*.

III. They convoked the assemblies of the leaders according to the orders they received from the genera. or king.

IV. They commanded *silence*, when kings were to address the assembly, (Iliad xviii. 503. Κηρυκες δ' αρα λαων ερητυον. See also Iliad ii. 280,) and delivered the sceptre into their hands, before they began their harangue.

Ην δ' αρα κηρυξ
Χερσι σκηπτρον εθηκε, σιωπησαι τ' εκελευσεν.
Iliad xxiii. 567.

V. They were the carriers and executors of the royal commands, (Iliad i. 320,) and went in search of

those who were summoned to appear, or whose presence was desired.

VI. They were entrusted with the most important missions; and accompanied princes in the most difficult circumstances. *Priam*, when he went to Achilles, took no person besides a herald with him. (Iliad xxiv. 674, 689.) When *Ulysses* sent two of his companions to treat with the *Lestrygons*, he sent a *herald* at the same time. (Odys. x. 102.) Agamemnon, when he wished to soften Achilles, joined Eurybates and Hodius, his *heralds*, to the deputation of the princes. (Iliad ix. 170.)

VII. *Heralds* were employed to proclaim and publish whatever was to be known by the people. (Odys. xx. 276.)

VIII. They declared war and proclaimed peace. (Odys. xviii. 334.)

IX. They took part in all sacred ceremonies: they mingled the wine and water in the large bowls for the libations, which were made at the conclusion of treaties. They were the priests of the people in many cases; they led forth the victims, cut them in pieces, and divided them among those engaged in the sacrifices. (Odys. i. 109, &c.)

X. In Odyssey lib. xvii., a *herald* presents a piece of flesh to Telemachus, and pours out his wine.

XI. They sometimes waited on princes at table, and rendered them many other personal services. (Iliad ii. 280; Odys. i. 143, &c., 146, 153; ii. 6, 38.) In the Iliad, lib. x. 3, *Eurybates* carries the clothes to Ulysses. And a *herald* of Alcinous conducts Demodocus, the singer, into the festive hall. (Odys. viii. 470.) Many others of their functions, services, and privileges, the reader may see, by consulting Damm's *Homeric Lexicon*, under Κρω.

CHAPTER IV.

Jesus, in the wilderness, is tempted by Satan, 1–11. *He goes into Galilee*, 12; *and Capernaum*, 13. *The prophecy which was thus fulfilled*, 14–16. *He begins to preach publicly*, 17. *Calls Simon Peter, and his brother Andrew*, 18–20. *Calls also James and John, the sons of Zebedee*, 21, 22. *Preaches and works miracles throughout Galilee*, 23. *Becomes famous in Syria, and is followed by multitudes from various quarters, among whom he works a great variety of miracles*, 24, 25.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

THEN was [a] Jesus led up of [b] the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

3 And when the tempter came to him, he said, If thou be the Son of God, com-

[a] Mark i. 12, &c.; Luke iv. 1, &c.——[b] See 1 Kings xviii. 12; Ezek. iii. 14; viii. 3; xi. 1, 24; xl. 2; xliii. 5; Acts viii. 39.

NOTES ON CHAP. IV.

Verse 1. *Then was Jesus led up of the Spirit*] This transaction appears to have taken place immediately after Christ's baptism; and this bringing up of Christ was through the influence of the Spirit of God; that Spirit which had rested upon him in his baptism.

To be tempted] The first act of the ministry of Jesus Christ was a combat with Satan. Does not this receive light from Gen. iii. 17. *I will put enmity between the woman's seed and thy seed: it shall bruise thy head, and thou shalt bruise his heel.*

Verse 2. *And when he had fasted forty days*] It is remarkable that *Moses*, the great lawgiver of the Jews, previously to his receiving the law from God, fasted forty days in the mount; that *Elijah*, the chief of the prophets, fasted also forty days; and that Christ, the giver of the New Covenant, should act in the same way. Was not all this intended to show, that God's kingdom on earth was to be *spiritual* and *Divine*?—that it should not consist in meat and drink, but in righteousness, peace, and joy in the Holy Ghost? Rom. xiv. 17. Relative to the forty days' fast of Moses, there is a beautiful saying in the Talmudists. "Is it possible that any man can fast forty days and forty nights? To which Rabbi Meir answered, When thou takest up thy abode in any particular city, thou must live according to its customs. Moses ascended to heaven, where they neither eat nor drink; therefore he became assimilated to them. We are accustomed to eat and drink; and, when angels descend to us, they eat and drink also." Moses, Elijah, and our blessed Lord could fast forty days and forty nights, because they were in communion with God, and living a heavenly life.

Verse 3. *And when the tempter*] This onset of Satan was made (speaking after the manner of men) *judiciously:* he came when Jesus, after having fasted forty days and forty nights, was hungry: now, as hunger naturally diminishes the strength of the body, the mind gets enfeebled, and becomes easily irritated; and if much *watching* and *prayer* be not employed, the uneasiness which is occasioned by a lack of food may soon produce *impatience*, and in this state of mind the tempter has great advantages. The following advice of an Arabian philosopher to his son is worthy of attention. "My son, never go out of the house in the morning, till thou hast eaten something: by so doing, thy mind will be more firm; and, shouldest thou be insulted by any person, thou wilt find thyself more disposed to suffer patiently: for hunger dries up and disorders the brain." Bibliot. Orient. Suppl. p. 449. The state of our bodily health and worldly circumstances may afford our adversary many opportunities of doing us immense mischief. In such cases, the sin to which we are tempted may be justly termed, as in Heb. xii. 1, *την ευπεριστατον αμαρτιαν, the well-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

mand that these stones be made bread.

4 But he answered and said, It is written, [c] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up [d] into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [e] He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 Jesus said unto him, It is written again, [f] Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them:

[c] Deut. viii. 3.——[d] Neh. xi. 1, 18; Isa. xlviii. 2; lii. 1; chap. xxvii. 53; Rev. xi. 2.——[e] Psa. xci. 11, 12.——[f] Deut. vi. 16.

circumstanced sin, because all the circumstances of *time*, *place*, and *state* of *body* and *mind*, are favourable to it.

If thou be the Son of God] Or, *a son of God*, υιος του Θεου. υιος is here, and in Luke iv. 3, written without the article; and therefore should not be translated THE *Son*, as if it were ὁ υιος, which is a phrase that is applicable to Christ as *the Messiah:* but it is certain, whatever Satan might *suspect*, he did not fully *know* that the person he tempted was the *true Messiah*. Perhaps one grand object of his temptation was to find this out.

Command that these stones] The meaning of this temptation is: "Distrust the Divine providence and support, and make use of illicit means to supply thy necessities."

Verse 4. *But by* (or, *upon*, επι) *every word*] Ρημα, in Greek, answers to דבר *dabar* in Hebrew, which means not only *a word spoken*, but also *thing*, *purpose*, *appointment*, &c. Our Lord's meaning seems to be this: God purposes the welfare of his creatures—all his appointments are calculated to promote this end. Some of them may appear to man to have a contrary tendency; but even *fasting* itself, when used in consequence of a Divine injunction, becomes a mean of supporting that life which it seems naturally calculated to impair or destroy.

Verse 5. *Pinnacle of the temple*] It is very likely that this was what was called the στοα βασιλικη, *the king's gallery;* which, as Josephus says, "deserves to be mentioned among the most magnificent things under the sun: for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which if any looked down, he would grow dizzy, his eyes not being able to reach so vast a depth."—*Ant.* l. xv. c. 11. See Dr. *Lightfoot* on this place.

Verse 6. *Cast thyself down*] Our Lord had repelled the first temptation by an act of confidence in the power and goodness of God; and now Satan solicits him to make trial of it. Through the unparalleled subtlety of Satan, the very means we make use of to repel one temptation may be used by him as the groundwork of another. This method he often uses, in order to confound us in our confidence.

He shall give his angels charge, &c.] This is a mutilated quotation of Psa. xci. 11. The clause, to *keep thee in all thy ways*, Satan chose to leave out, as quite unsuitable to his design. That God has promised to protect and support his servants, admits of no dispute; but, as the path of *duty* is the way of *safety*, they are entitled to no good when they walk out of it.

In their *hands they shall bear thee up*] This quotation from Psa. xci. 11, is a metaphor taken from a nurse's management of her child: in teaching it to walk, she guides it along plain ground; but, when stones or other obstacles occur, she lifts up the child, and carries it over them, and then sets it down to walk again. Thus she keeps it in all its ways, watching over, and guarding every step it takes. To this St. Paul seems also to allude, 1 Thess. ii. 7. *We were gentle among you, even as a nurse cherisheth her children.* Thus the most merciful God deals with the children of men, ever guarding them by his eye, and defending them by his power.

Verse 7. *Thou shalt not tempt*] To expose myself to any danger naturally destructive, with the vain presumption that God will protect and defend me from the ruinous consequences of my imprudent conduct, is *to tempt God*.

Verse 8. *An exceeding high mountain, and showeth him*] If the words, *all the kingdoms of the world*, be taken in a literal sense, then this must have been a visionary representation, as the highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must of necessity be in darkness.

But if we take the *world* to mean only the land of Judea, and some of the surrounding nations, as it appears sometimes to signify, (see on Luke ii. 1,) then the mountain described by the Abbé *Mariti*. (Travels through Cyprus, &c.) could have afforded the prospect in question. Speaking of it, he says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the *mountains of Arabia*, the *country of Gilead*, the *country of the Amorites*, the *plains of Moab*, the *plains of Jericho*, the *river Jordan*, and the *whole extent of the Dead Sea*. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*" Probably St. Matthew, in the Hebrew original, wrote הארץ *haarets*, which signifies the *world*, the *earth*, and often the *land of Judea* only. What renders this more probable is, that at this time Judea was divided into several kingdoms,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [g] Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, [h] angels came and ministered unto him.

12 ¶ [i] Now when Jesus had heard that John was [k] cast into prison, he departed into Galilee;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Neph thalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

[g] Deut. vi. 13; x. 20; Josh. xxiv. 14; 1 Sam. vii. 3.——[h] Heb. i. 14.

[i] Mark i. 14; Luke iii. 20; iv. 14, 31; John iv. 43.——[k] Or *delivered up.*

or governments, under the three sons of Herod the Great, viz. Archelaus, Antipas, and Philip; which are not only called ethnarchs and tetrarchs in the Gospels, but also βασιλεις, *kings*, and are said βασιλευειν, to *reign*, as Rosenmuller has properly remarked. See chap. ii. 22; xiv. 9.

Verse 9. *If thou wilt fall down and worship me*] As if he had said, "The whole of this land is now under my government; do me homage for it, and I will deliver it into thy hand."

Verse 10. *Get thee hence*] Or, *behind me*, οπισω μου. This is added by a multitude of the best MSS., VERSIONS, and FATHERS. This temptation savouring of nothing but diabolical impudence, Jesus did not treat it as the others; but, with Divine authority, commanded the tempter to return to his own place.

In the course of this trial, it appears that our blessed Lord was tempted, 1st. To DISTRUST. *Command these stones to become bread.* 2dly. To PRESUMPTION. *Cast thyself down.* 3dly. To worldly AMBITION. *All these will I give.* 4thly. To IDOLATRY. *Fall down and worship me*, or *do me homage.* There is probably not a temptation of Satan, but is reducible to one or other of these four articles.

From the whole we may learn:

First. No man, howsoever holy, is exempted from temptation; for God manifested in the flesh was tempted by the devil.

Secondly. That the best way to foil the adversary, is by the *sword of the Spirit*, which is *the word of God*, Eph. vi. 17.

Thirdly. That to be tempted even to the greatest abominations (while a person *resists*) is not sin: for Christ was tempted to *worship* the DEVIL.

Fourthly. That there is no temptation which is from its own nature, or favouring circumstances, irresistible. God has promised to bruise even *Satan* under our feet

As I wish to speak what I think most necessary on every subject, when I first meet it, and once for all, I would observe, first, That the *fear* of *being tempted* may become a most dangerous snare.

Secondly, That when God permits a temptation or trial to come he will give grace to bear or overcome it.

Thirdly, That our spiritual interests shall be always advanced, in proportion to our trials and faithful resistance.

Fourthly, That a more than ordinary measure of Divine consolation shall be the consequence of every victory.

Verse 11. *Behold, angels came and ministered unto him.*] That is, brought that food which was necessary to support nature.

The name given to Satan in the third verse is very emphatic, ο πειραζων, the *tempter*, or *trier*, from πειρω, *to pierce through.* To this import of the name there seems to be an allusion, Eph. vi. 16: *The fiery* DARTS *of the wicked one.* This is the precise idea of the word in Deut. viii. 2. *To humble thee*, and *to prove thee*, TO KNOW WHAT WAS IN THY HEART: לנסתך *linesteca*, πειρασῃ σε, LXX. that he might *bore thee through.* The quality and goodness of many things are proved by *piercing* or *boring through*; for this shows what is in the heart. Perhaps nothing tends so much to discover *what we are*, as trials either from men or devils.

Shalt thou serve, or pay *religious veneration*, λατρευσεις. This is Mr. Wakefield's translation, and I think cannot be mended. Λατρεια comes from λα, *very much*, and τρεω, *I tremble.* When a sinner approaches the presence of God, conscious of HIS infinite holiness and justice, and of his own vileness, he will then fully comprehend what this word means. See this religious reverence exemplified in the case of Moses, when in the presence of God; *I exceedingly fear*, said he, *and tremble*, Heb. xii. 21. And yet this fear of God is the beginning of wisdom. See the observations at the end of the chapter.

Verse 13. *And leaving Nazareth*] Or, *entirely leaving Nazareth*, και καταλιπων την Ναζαρετ, from κατα, *intensive*, and Λειπω, *I leave.* It seems that, from this time, our blessed Lord made *Capernaum* his ordinary place of residence; and utterly forsook Nazareth, because they had wholly rejected his word, and even attempted to take away his life. See Luke iv. 29.

Galilee was bounded by mount Lebanon on the north, by the river Jordan and the sea of Galilee on the east, by Chison on the south, and by the Mediterranean on the west.

Nazareth, a little city in the tribe of Zebulon, in lower Galilee, with Tabor on the east, and Ptolemais on the west. It is supposed that this city was the usual residence of our Lord for the first thirty years of his life. It was *here* he became incarnate, lived in subjection to Joseph and Mary, and from which he took the name of a *Nazorean.*

Capernaum, a city famous in the New Testament,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

15 [l]The land of Zabulon, and the land of Nepthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 [m]The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ [n]From that time Jesus began to preach, and to say, [o]Repent: for the kingdom of heaven is at hand.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

18 ¶ [p]And Jesus, walking by the sea of Galilee, saw two brethren, Simon [q]called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

[l]Isa. ix. 1, 2.——[m]Isa. xlii. 7; Luke ii. 32.——[n]Mark i. 14, 15.

[o]Chap. iii. 2; x. 7.——[p]Mark i. 16, 17, 18; Luke v. 2. [q]John i. 42.

but never mentioned in the Old. Probably it was one of those cities which the Jews built after their return from Babylon. It stood on the sea-coast of Galilee, on the borders of Zabulon and Nephthalim, as mentioned in the text. This was called his own city, chap. ix. 1, &c., and here, as a citizen, he paid the half shekel, chap. xvii. 24. Among the Jews, if a man became a resident in any city for twelve months, he thereby became a citizen, and paid his proportion of dues and taxes. See *Lightfoot*. Capernaum is well known to have been the principal scene of our Lord's miracles during the three years of his public ministry.

Zabulon, the country of this tribe, in which Nazareth and Capernaum were situated, bordered on the lake of Gennesareth, stretching to the frontiers of Sidon, Gen. xlix. 13. Nephthalim was contiguous to it, and both were on the east side of Jordan, Josh. xix. 34.

Verse 15. *Galilee of the Gentiles*] Or of the *nations*. So called, because it was inhabited by *Egyptians*, *Arabians*, and *Phœnicians*, according to the testimony of *Strabo* and others. The Hebrew גוים *goyim*, and the Greek εθνων, signify *nations*; and, in the Old and New Testaments, mean those people who were not descendants of any of the *twelve* tribes. The word *Gentiles*, from *gens*, a *nation*, signifies the same. It is worthy of remark, that it was a regular tradition among the ancient Jews, that the Messiah should begin his ministry in Galilee. See the proofs in *Schoettgen*.

Verse 16. *The people which sat in darkness*] This is quoted from Isa. ix. 2, where, instead of *sitting*, the prophet used the word *walked*. The evangelist might on purpose *change* the term, to point out the *increased* misery of the state of these persons. *Sitting in darkness* expresses a greater degree of intellectual blindness, than *walking in darkness* does. In the time of Christ's appearing, the people were in a much worse state than in the time of the prophet, which was nearly 700 years before; as, during all this period, they were growing more ignorant and sinful.

The region and shadow of death] These words are amazingly descriptive. A *region of death*—DEATH's *country*, where, in a peculiar manner, *Death* lived, reigned, and triumphed, subjecting all the people to his sway.

Shadow of death] Σκια θανατου, used only here and in Luke i. 79, but often in the Old Covenant, where the Hebrew is צל מות *tsal maveth*. It is not easy to enter fully into the ideal meaning of this term. As in the former clause, *death* is *personified*, so here. A *shadow* is that darkness cast upon a place by a body raised between it and the light or sun. *Death* is here represented as standing between the land above mentioned, and the *light* of *life*, or *Sun of righteousness*; in consequence of which, all the inhabitants were involved in a continual cloud of intellectual darkness, misery, and sin. The heavenly sun was continually *eclipsed* to them, till this glorious time, when Jesus Christ, the *true light*, shone forth in the beauty of holiness and truth. Christ began his ministry in Galilee, and frequented this uncultivated place more than he did Jerusalem and other parts of Judea: here his preaching was peculiarly needful; and by this was the prophecy fulfilled.

Verse 17. *Jesus began to preach, and to say, Repent*] See on chap. iii. 1, 2. Every preacher commissioned by God to proclaim salvation to a lost world, begins his work with preaching the doctrine of *repentance*. This was the case with all the *prophets*, *John the Baptist*, *Jesus Christ*, all the *apostles*, and all their genuine *successors* in the Christian ministry. The reasons are evident in the notes already referred to; and for the explanation of the word κηρυσσειν, *preaching* or *proclaiming as a herald*, see at the end of chap. iii.

Verse 18. *Simon called Peter, and Andrew his brother*] Why did not Jesus Christ call some of the eminent *Scribes* or *Pharisees* to publish his Gospel, and not poor unlearned fishermen, without credit or authority? Because it was the *kingdom of heaven* they were to preach, and their teaching must come from *above:* besides, the conversion of sinners, though it be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the *Spirit of God*. As the *instruments* were comparatively *mean*, and the work which was accomplished by them was *grand* and *glorious*, the excellency of the power at once appeared to be of GOD, and not of *man;* and thus the glory, due alone to *his* name, was secured, and the great Operator of all good had the deserved praise. *Seminaries* of *learning*, in the order of God's providence and grace, have great and important uses; and, in reference to such uses, they should be treated with great respect: but to make preachers of the Gospel is a matter to which they are utterly inadequate; it is a prerogative that God never did, and never will, delegate to man.

Where the seed of the kingdom of God is sowed, and a dispensation of the Gospel is committed to a man, a good education may be of great and general use: but it no more follows, because a man has had a good education, that therefore he is qualified to preach the Gospel, than it does, that because he has not had that, therefore he is unqualified; for there may be much

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 And he saith unto them, Follow me, and [r]I will make you fishers of men.

20 [s]And they straightway left *their* nets, and followed him.

21 [t]And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, [u]teaching in their synagogues, and preaching [v]the gospel of the kingdom, [w]and healing all

[r] Luke v. 10, 11.——[s] Mark x. 28; Luke xviii. 28.——[t] Mark i. 19, 20; Luke v. 10.

[u] Chap. ix. 35; Mark i. 21, 39; Luke iv. 15, 44.——[v] Chap. xxiv 14; Mark i. 14.——[w] Mark i. 34.

ignorance of Divine things where there is much human learning; and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education.

Men-made ministers have almost ruined the heritage of God. To prevent this, our Church requires that a man be *inwardly moved* to take upon himself this ministry, before he can be ordained to it. And he who cannot say, that he *trusts* (has rational and Scriptural conviction) *that he is moved by the Holy Ghost to take upon himself this office*, is an intruder into the heritage of God, and his ordination, *ipso facto*, vitiated and of none effect. See the truly apostolic *Ordination Service* of the Church of England.

Fishers.] Persons employed in a lawful and profitable avocation, and faithfully discharging their duty in it. It was a tradition of the elders, that one of Joshua's *ten* precepts was, that all men should have an equal right to spread their nets and fish in the sea of Tiberias, or Galilee. The persons mentioned here were doubtless men of pure morals; for the minister of God should have a good report from them that are without.

Verse 19. *Follow me*] *Come after me*, δευτε οπισω μου. Receive my doctrines, imitate me in my conduct —in every respect be my disciples. We may observe that most of the calls of God to man are expressed in a few solemn words, which alarm the conscience, and deeply impress the heart.

I will make you fishers of men.] Ezek. chap. xlvii. 8–10, casts much light on this place; and to this prophet our Lord probably alludes. To follow Christ, and be admitted into a partnership of his ministry, is a great honour; but those only who are by *himself* fitted for it, God calls. Miserable are those who do not wait for this call—who presume to take the name of *fishers of men*, and know not how to cast the net of the Divine word, because not brought to an acquaintance with the saving power of the God who bought them. Such persons, having only their *secular* interest in view, study not to catch men, but to catch money: and though, for charity's sake, it may be said of a pastor of this spirit, he does not enter the sheepfold as a *thief*, yet he certainly lives as a *hireling*. See *Quesnel*.

Some teach to work, but have no *hands* to *row*;
Some will be *eyes*, but have no *light* to *see*;
Some will be *guides*, but have no *feet* to *go*;
Some *deaf*, yet ears, some *dumb*, yet tongues will be;
Dumb, *deaf*, *lame*, *blind*, and *maimed*, yet *fishers* all!
Fit for no use but store an *hospital*.
Fletcher's Piscatory Eclogues. Ec. iv. 5, 18

Following a person, in the Jewish phrase, signifies being his *disciple* or *scholar*. See a similar mode of speech, 2 Kings vi. 19.

Verse 20. *They straightway left* their *nets*] A change, as far as it respected secular things, every way to their disadvantage. The proud and the profane may exult and say, "Such preachers as these cannot be much injured by their sacrifices of *secular* property—they have nothing but *nets*, &c., to leave." Let such carpers at the institution of Christ know, that he who has *nothing* but a *net*, and leaves *that* for the sake of doing good to the souls of men, leaves his ALL: besides, he lived comfortably by his net before; but, in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread See on chap. xix. 27.

Verse 22. *Left the ship and their father*] By the *ship*, το πλοιον, we are to understand the mere fishing-boat, used for extending their nets in the water and bringing the hawser or rope of the farther end to shore, by which the net was pulled to land. But why should these be called to leave their employment and their father, probably now aged? To this I answer, that to be obedient to, provide for, and comfort our parents, is the highest duty we owe or can discharge, except that to God. But, when God calls to the work of the ministry, father and mother and all must be left. Were we necessary to their comfort and support before? Then God, if he call us into another work or state will take care to supply to them our lack of service some other way; and, if this be not done, it is a proof we have mistaken our call. Again, were our parents necessary to us, and in leaving them for the sake of the Gospel, or in obedience to a Divine command, do we deprive ourselves of the comforts of life? No matter: we should prefer the honour of serving the Most High, even in *poverty* and *humility*, to all the comforts of a father's house. But what an honour was the vocation of James and John, to old Zebedee their father! His sons are called to be heralds of the God of heaven! Allowing him to have been a pious man, this must have given him unutterable delight.

Verse 23. *Teaching in their synagogues*] *Synagogue*, συναγωγη, from συν, *together*, and αγω, *I bring*, a public assembly of persons, or the *place* where such persons publicly assembled. *Synagogues*, among the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

Jews, were not probably older than the return from the Babylonish captivity. They were erected not only in cities and towns, but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings.

Not less than ten persons of respectability composed a synagogue; as the rabbins supposed that this number of persons, of independent property, and well skilled in the law, were necessary to conduct the affairs of the place, and keep up the Divine worship. See *Lightfoot*. Therefore, where this number could not be found, no synagogue was built; but there might be many synagogues in one city or town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public, either in a *synagogue* or in the *temple*.

The chief things belonging to a synagogue were:

1st. The *ark* or *chest*, made after the mode of the ark of the covenant, containing the *Pentateuch*.

2dly. The *pulpit* and *desk*, in the middle of the synagogue, on which he stood who read or expounded the law.

3dly. The *seats* or *pews* for the men below, and the *galleries* for the women above.

4thly. The *lamps* to give light in the evening service, and at the feast of the dedication. And,

5thly. *Apartments* for the *utensils* and *alms-chests*.

The synagogue was governed by a council or assembly, over whom was a president, called in the Gospels, *the ruler of the synagogue*. These are sometimes called *chiefs of the Jews*, the *rulers*, the *priests* or *elders*, the *governors*, the *overseers*, the *fathers of the synagogue*. Service was performed in them three times a day—*morning*, *afternoon*, and *night*. Synagogue, among the Jews, had often the same meaning as *congregation* among us, or place of judicature, see James ii. 2.

Preaching the Gospel of the kingdom] Or, *proclaiming the glad tidings of the kingdom*. See the preceding notes. Behold here the perfect pattern of an evangelical preacher: 1. He goes about seeking sinners on every side, that he may show them the way to heaven. 2. He proclaims the glad tidings of the kingdom, with a freedom worthy of the King whom he serves. 3. He makes his reputation and the confidence of the people subservient not to his own interest, but to the salvation of souls. 4. To his preaching he joins, as far as he has ability, all works of mercy, and temporal assistance to the bodies of men. 5. He takes care to inform men that diseases, and all kinds of temporal evils, are the effects of sin, and that their hatred to iniquity should increase in proportion to the evils they endure through it. 6. And that nothing but the *power of God* can save them from *sin* and its *consequences*.

For *glad tidings*, or *Gospel*, see chap. i. title. *Proclaiming*, see chap. iii. 1, and end; and for the meaning of *kingdom*, see chap. iii. 2.

All manner of sickness, and all manner of disease] There is a difference between νοσος, translated here *sickness*, and μαλακια, translated *disease*. The first is thus defined: νοσος, την χρονιαν κακοπαθειαν, a disease of some standing, a *chronic* disorder.

Infirmity, μαλακια, την προσκαιρον ανωμαλιαν τοι σωματος, a *temporary* disorder of the body. *Theophylact*. This is a proper distinction, and is necessary to be observed.

Verse 24. *Sick people*] Τους, κακως εχοντας, *those who felt ill*—were afflicted with any species of malady.

And torments] βασανοις, from βασανιζω, to *examine by torture*, such as *cholics*, *gouts*, and *rheumatisms*, which racked every joint.

Possessed with devils] *Dæmoniacs*. Persons possessed by evil spirits. This is certainly the plain obvious meaning of *dæmoniac* in the Gospels.

Many eminent men think that the sacred writers accommodated themselves to the unfounded prejudices of the common people, in attributing certain diseases to the influence of evil spirits, which were merely the effects of natural causes: but that this explanation can never comport with the accounts given of these persons shall be proved as the places occur.

Our common version, which renders the word, *those possessed by devils*, is not strictly correct; as the word *devil*, διαβολος, is not found in the *plural* in any part of the Sacred Writings, when speaking of evil spirits: for though there are multitudes of *dæmons*, Mark v. 9, yet it appears there is but *one* DEVIL, who seems to be *supreme*, or *head*, over all the rest. Διαβολος signifies an *accuser* or *slanderer*, 1 Tim. iii. 11, 2 Tim. iii. 3; Tit. ii. 3. Perhaps Satan was called so, 1st. because he *accused* or *slandered* God in paradise, as averse from the increase of man's knowledge and happiness, Gen. iii. 5; John viii. 44; and 2dly. because he is the *accuser of men*, Rev. xii. 9, 10. See also Job i. 2. The word comes from δια, *through*, and βαλλειν, *to cast*, or *shoot*, because of the influence of his evil suggestions; compared, Eph. vi. 16, to *fiery darts*; and thus it is nearly of the same meaning with ο πειραζων, he who *pierces through*. See on ver. 3.

Lunatic] Persons afflicted with *epileptic* or other disorders, which are always known to have a singular increase at the *change* and *full* of the *moon*. This undoubtedly proceeds from the superadded *attractive* influence of the *sun* and *moon* upon the earth's atmosphere, as, in the periods mentioned above, these two luminaries are both in *conjunction*; and their united attractive power being exerted on the earth at the same time, not only causes the *flux* and *reflux* of the ocean, but occasions a variety of important *changes* in the bodies of infirm persons, of animals in general, but more particularly in those who are more sensible of these variations. And is this any wonder, when it is well known, that a very slight alteration in the *atmosphere* causes the most uncomfortable sensations to a number of invalids? But sometimes even these

A. M. 4031. A. D. 27. An Olymp. CCI. 3.

with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 [x] And there followed him great multitudes of people from [y] Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

[x] Mark iii. 7; vii. 31; Luke v. 15.

[y] Num. xxxii. 33; Luke vi. 17; Mark v. 20.

diseases were caused by demons. See on chap. viii. 16, 34, and xvii. 15.

Palsy] Palsy is defined, *a sudden loss of tone and vital power in a certain part of the human body*. This may affect a limb, the whole side, the tongue, or the whole body. This disorder is in general *incurable*, except by the *miraculous* power of God, unless in its slighter stages.

He healed them.] Either with a word or a touch; and thus proved that all nature was under his control.

Verse 25. This verse is immediately connected with the fifth chapter, and should not be separated from it.

Great multitudes] This, even according to the Jews, was one proof of the days of the Messiah: for they acknowledged that in his time there should be a great famine of the word of God; and thus they understood Amos viii. 11. *Behold, the days come—that I will send a famine in the land, not a famine of bread—but of hearing the words of the Lord.* And as the Messiah was to dispense this word, the bread of life, hence they believed that vast multitudes from all parts should be gathered together to him. See *Schoettgenius* on this place.

Decapolis] A small country, situated between Syria and Galilee of the nations. It was called *Decapolis*, Δεκαπολις, from δεκα, ten, and πολις, *a city*, because it contained only *ten cities;* the metropolis, and most ancient of which, was *Damascus*.

From *beyond Jordan.*] Or, *from the side of Jordan.* Probably this was the country which was occupied anciently by the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh;* for the country of Decapolis lay on both sides of the river Jordan. See Num. xxxii. 5, 33.

THE account of our Lord's temptation, as given by the evangelist, is acknowledged on all hands to be extremely difficult. *Two* modes of interpretation have been generally resorted to, in order to make the whole plain and intelligible: viz. the *literal* and *allegorical*. In all cases, where it can possibly apply, I prefer the first: the latter should never be used, unless obviously indicated in the text itself; or so imperiously necessary that no other mode of interpretation can possibly apply. In the preceding observations I have taken up the subject in a *literal* point of view: and it is hoped that most of the difficulties in the relation have been removed, or obviated, by this plan. An ingenious correspondent has favoured me with some observations on the subject, which have much more than the merit of novelty to recommend them. I shall give an abstract of some of the most striking; and leave the whole to the reader's farther consideration.

The thoughts in this communication proceed on this ground: "These temptations were addressed to Christ as a *public person*, and respected his conduct in the execution of his ministry; and are reported to his Church as a forcible and practical instruction, concerning the proper method of promoting the kingdom of God upon earth. They are warnings against those Satanic illusions, by which the servants of Christ are liable to be hindered in their great work, and even stopped in the prosecution of it.

"As our Lord had, at his baptism, been declared to be the SON of GOD, *i. e.* the promised Messiah, this was probably well known to Satan, who did not mean to insinuate any thing to the contrary, when he endeavoured to engage him to put forth an act of that power which he possessed as the Messiah. The mysterious *union* of the *Divine* with the *human* nature, in our Lord's state of humiliation, Satan might think possible to be broken; and therefore endeavoured, in the first temptation, *Command these stones to be made bread*, to induce our Lord to put forth a *separate*, *independent* act of power; which our Lord repelled, by showing his intimate union with the Divine will, which he was come to *fulfil—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Thus showing, as he did on another occasion, that it was his *meat and drink* to do the *will* of his Father.

"2. The ground of the temptation was then changed; and the *fulfilment of the Divine will*, in the completion of a prophetic promise, was made the ostensible object of the next attack. *Cast thyself down—for it is* WRITTEN, *He will give his angels charge concerning thee, and in* their *hands shall they bear thee up*, &c. This our Lord repelled with—*Thou shalt not tempt the Lord thy God*—as Satan had designed to induce him to seek this *public* miraculous confirmation of God's peculiar care over him, as the promised Messiah; of his being which, according to the hypothesis above, Satan had no doubt. Moses, being appointed to a great and important work, *needed* miraculous signs to strengthen his faith; but the sacred humanity of our blessed Lord needed them not; nor did his wisdom judge that such a sign from heaven was essential to the instruction of the people.

"3. The last temptation was the most subtle and the most powerful—*All these will I give unto thee, if thou wilt fall down and worship me.* To *inherit all nations*, had been repeatedly declared to be the birthright of the Messiah. His right to *universal empire* could not be controverted; nor could Satan presume to make the investiture. What, then, was his purpose? Satan had hitherto opposed, and that with considerable success, the kingdom of God upon earth; and what he appears to propose here, were, *terms*

of peace, and an *honourable retreat.* The *worship* which he exacted was an act of *homage*, in return for his *cession* of that *ascendancy* which, through the sin of man, he had obtained in the world. Having long established his rule among men, it was not at first to be expected that he would resign it without a *combat:* but the purpose of this last temptation appears to be an offer to decline any farther contest; and, yet more, if his terms were accepted, apparently to engage his influence to promote the kingdom of the Messiah. And as the condition of this proposed alliance, he required, not *Divine worship*, but such an *act of homage* as implied *amity* and *obligation;* and if this construction be allowed, he may be supposed to have enforced the necessity of the measure, by every suggestion of the *consequences of a refusal.* The *sufferings* which would inevitably result from a provoked opposition, which would render the victory, though certain to Christ himself, dearly bought; added to which, the conflict he was prepared to carry on through succeeding ages, in which all his subtlety and powers should be employed to hinder the progress of Christ's cause in the earth, and that with a considerable degree of *anticipated* success. Here the devil seems to propose to make over to Christ the power and influence he possessed in this world, on *condition* that he would enter into terms of peace with him; and the inducement offered was, that thereby our Lord should *escape those sufferings*, both in his *own person*, and in that of his adherents, which a provoked contest would ensure. And we may suppose that a similar temptation lies hid in the desires excited even in some of the servants of Christ, who may feel themselves often induced to employ *worldly* influence and power for the promotion of his kingdom, even though, in so doing, an apparent communion of Christ and Belial is the result: for it will be found that neither worldly riches, nor power, can be employed in the service of Christ, till, like the spoils taken in war, Deut. xxxi. 21–23, they have passed through the fire and water, as, without a Divine purification, they are not fit to be employed in the service of God and his Church.

"Hence we may conclude, that the first temptation had for its professed object, 1st, our Lord's *personal relief* and *comfort*, through the inducement of performing a *separate* and *independent* act of power.—The second temptation professed to have in view his *public acknowledgment by the people*, as the MESSIAH: for, should they see him work such a miracle as throwing himself down from the pinnacle of the temple without receiving any hurt, they would be led instantly to acknowledge his Divine mission; and the *evil* of this temptation may be explained, as seeking to secure the success of his mission by other means than those which, as the Messiah, he had received from the Father. Compare John xiv. 31. The *third* temptation was a subtle attempt to induce Christ to acknowledge Satan as an *ally*, in the establishment of his kingdom." E. M. B.

The above is the substance of the ingenious theory of my correspondent, which may be considered as a *third* mode of interpretation, partaking equally of the *allegoric* and *literal.* I still, however, think, that the nearer we keep to the *letter* in all such difficult cases, the more tenable is our ground, especially where the subject itself does not obviously require the allegorical mode of interpretation. Among many things worthy of remark in the preceding theory, the following deserves most attention: That Satan is ever ready to tempt the governors and ministers of the Christian Church to suppose that *worldly means*, *human policy*, *secular interest* and *influence*, are all essentially necessary for the support and extension of that *kingdom which is not of this world!* Such persons can never long preserve *hallowed* hands: they bring the *world* into the *Church;* endeavour to sanctify the *bad means* they use, by the *good end* they aim at; and often, in the prosecution of their object, by means which are not of God's devising, are driven into straits and difficulties, and to extricate themselves, tell lies for God's sake. This human policy is from beneath—God will neither *sanction* nor *bless* it. It has been the bane of true religion in all ages of the world; and, in every country where the cause of Christianity has been established, such schemers and plotters in the Church of God are as dangerous to its interests as a plague is to the health of society. The governors and ministers of the Christian Church should keep themselves pure, and ever do God's work in *his own way.* If the *slothful* servant should be cast out of the vineyard, he that *corrupts* the *good seed* of the Divine field, or sows tares among the wheat, should be considered as an enemy to righteousness, and be expelled from the sacred pale as one who closes in with the temptation—"All these things (the kingdoms of the world, and the glory of them) will I give unto THEE, if thou wilt fall down and *worship* ME." However necessary the Church may be to the state, and the state to the Church, as some people argue, yet the latter is never in so much danger as when the former smiles upon it.

CHAPTER V.

Christ begins his sermon on the mount, 1, 2. *The beatitudes*, 3–12. *The disciples the salt of the earth, and light of the world*, 13–16. *Christ is not come to destroy, but confirm and fulfil, the Law and the Prophets*, 17–19. *Of the righteousness of the scribes and Pharisees*, 20. *Interpretation of the precepts relative to murder, anger, and injurious speaking*, 21, 22. *Of reconciliation*, 23–26. *Of impure act and propensities, and the necessity of mortification*, 27–30. *Of divorce*, 31, 32. *Of oaths and profane swearing*, 33–37. *Of bearing injuries and persecution*, 38–41. *Of borrowing and lending*, 42. *Of love and hatred*, 43–46. *Of civil respect*, 47. *Christ's disciples must resemble their heavenly Father*, 48

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND seeing the multitudes, [a]he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 [b]Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 [c]Blessed *are* they that mourn: for they shall be comforted.

[a] Mark iii. 13, 20.——[b] Luke vi. 20; see Psa. li. 17; Prov. xvi. 19; xxix. 23; Isa. lvii. 15; lxvi. 2.

[c] Isa. lxi. 2, 3; Luke vi. 21; John xvi. 20; 2 Cor. i. 7; Rev xxi. 4.

NOTES ON CHAP. V.

Verse 1. *And seeing the multitudes*] Τους οχλους, *these multitudes*, viz. those mentioned in the preceding verse, which should make the first verse of this chapter.

He went up into a mountain] That he might have the greater advantage of speaking, so as to be heard by that great concourse of people which followed him. It is very probable that nothing more is meant here than a small hill or eminence. Had he been on a high mountain they could not have heard; and, had he been at a great distance, he would not have *sat down*. See the note on ver. 14.

And when he was set] The usual posture of public teachers among the Jews, and among many other people. Hence *sitting* was a synonymous term for *teaching* among the rabbins.

His disciples] The word μαθητης signifies literally a *scholar*. Those who originally followed Christ, considered him in the light of a *Divine teacher;* and conscious of *their* ignorance, and the importance of *his* teaching, they put themselves under his tuition, that they might be instructed in heavenly things. Having been taught the mysteries of the kingdom of God, they became closely attached to their Divine Master, imitating his life and manners; and recommending his salvation to all the circle of their acquaintance. This is *still* the characteristic of a genuine disciple of Christ.

Verse 3. *Blessed* are *the poor in spirit*, &c.] Or, *happy*, μακαριοι from μα or μη, *not*, and κηρ, *fate*, or *death:* intimating, that such persons were endued with *immortality*, and consequently were not liable to the caprices of *fate*. Homer, Iliad i, 339, calls the supreme gods, Θεων μακαρων, *the ever happy and* IMMORTAL *gods*, and opposes them to θνητων ανθρωπων, *mortal* men.

Τω δ' αυτω μαρτυροι εστων
Ιλυος τε Θεων μ α κ α ρ ω ν, προς τε θ ν η τ ω ν ανθρωπων.

"Be ye witnesses before the immortal gods, and before mortal men." From this definition we may learn, that the person whom Christ terms happy is one who is not under the influence of *fate* or *chance*, but is governed by an all-wise *providence*, having every step directed to the attainment of *immortal glory*, being transformed by the *power* into the *likeness* of the ever-blessed God. Though some of the persons, whose states are mentioned in these verses, cannot be said to be as yet *blessed* or *happy*, in being made partakers of the Divine nature; yet they are termed *happy* by our Lord, because they are on the straight way to this blessedness.

Taken in this light the meaning is similar to that expressed by the poet when describing a *happy* man.

FELIX, *qui potuit rerum cognoscere causas:*
Atque metus omnes et inexorabile FATUM
Subjecit pedibus; strepitumque Acherontis avari!
Virg. Geor. ii. v. 490.

Which may be thus paraphrased:—

"Happy is he who gains the knowledge of the first cause of all things; who can trample on every fear, and the doctrine of *inexorable* FATE; and who is not terrified by death, nor by the threatened torments of the invisible world!"

Poor in spirit] One who is deeply sensible of his spiritual poverty and wretchedness. Πτωχος, *a poor man*, comes from πτωσσω, *to tremble*, or *shrink with fear*. Being destitute of the *true riches*, he is *tremblingly* alive to the necessities of his soul, *shrinking* with fear lest he should perish without the salvation of God. Such Christ pronounces happy, because there is but a step between them and that kingdom which is here promised. Some contend, that μακαριοι should be referred to πνευματι, and the verse translated thus: *Happy*, or *blessed in spirit are the poor*. But our Lord seems to have the humiliation of the spirit particularly in view.

Kingdom of heaven.] Or, των ουρανων, *of the heavens*. A participation of all the blessings of the new covenant here, and the blessings of glory above. See this phrase explained, chap. iii. 2. Blessed are the poor! this is God's word; but who believes it? Do *we* not say, Yea, rather, Blessed is the *rich?*

The Jewish rabbins have many good sayings relative to that *poverty* and *humility* of spirit which Christ recommends in this verse. In the treatise called Bamidbar Rabbi, s. 20, we have these words: There were three (evils) in Balaam: *the evil eye*, (envy,) *the towering spirit*, (pride,) and *the extensive mind* (avarice.)

Tanchum, fol. 84. *The law does not abide with those who have the extensive mind*, (avarice,) *but with him only who has a contrite heart.*

Rabbi Chanina said, "Why are the words of the law compared to *water?* Because as waters flow from heights, and settle in low places, so the words of the law rest only with him who is of an *humble* heart." See *Schoettgen.*

Verse 4. *Blessed* are *they that mourn*] That is, those who, feeling their *spiritual poverty*, mourn after God, lamenting the iniquity that separated them from the fountain of blessedness. Every one flies from *sorrow*, and seeks after *joy*, and yet true joy must necessarily be the *fruit* of *sorrow*. The *whole* need not (do not *feel* the need of) the physician, but they that are *sick* do; i. e. they who are sensible of their disease. Only such persons as are deeply convinced of the sinfulness of sin, feel the plague of their own heart,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 [d] Blessed *are* the meek: for [e] they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: [f] for they shall be filled.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 Blessed *are* the merciful: [g] for they shall obtain mercy.

[d] Psa. xxxvii. 11.——[e] See Rom. iv. 13.——[f] Isa. lv. 1; lxv. 13.

[g] Psa. xli. 1; chap. vi. 14; Mark xi. 25; 2 Tim. i. 16; Heb. vi. 10; James ii. 13.

and turn with disgust from all worldly consolations, because of their insufficiency to render them *happy*, have God's promise of solid comfort. *They* SHALL BE *comforted*, says Christ, παρακληθησονται, from παρα, *near*, and καλεω, *I call*. He will *call them to himself*, and speak the words of *pardon*, *peace*, and *life eternal*, to their hearts. See this notion of the word expressed fully by our Lord, chap. xi. 28, COME UNTO ME *all ye who are weary and heavy laden, and I will give you rest.*

Verse 5. *Blessed* are *the meek*] Happy, οι πραεις, from ῥαος, *easy*, those who are of a *quiet*, *gentle* spirit, in opposition to the proud and supercilious Scribes and Pharisees, and their disciples. We have a compound word in English, which *once* fully expressed the meaning of the original, viz. *gentleman;* but it has now almost wholly lost its original signification. Our word *meek* comes from the old Anglo-saxon meca, or meccea, a *companion* or *equal*, because he who is of a *meek* or *gentle* spirit, is ever ready to associate with the meanest of those who fear God, feeling himself *superior* to none; and well knowing that he has nothing of spiritual or temporal good but what he has received from the mere bounty of God, having never *deserved* any favour from his hand.

For they shall inherit the earth.] Or, την γην, *the land*. Under this expression, which was commonly used by the prophets to signify the *land of Canaan*, in which all temporal good abounded, Judg. xviii. 9, 10, Jesus Christ points out that abundance of spiritual good, which was provided for men in the Gospel. Besides, Canaan was a *type* of the kingdom of God; and who is so likely to inherit *glory* as the man in whom the *meekness* and *gentleness* of Jesus dwell? In some good MSS. and several ancient versions, the *fourth* and *fifth* verses are transposed: see the authorities in the various readings in Professor Griesbach's edition. The present arrangement certainly is most natural: 1. *Poverty*, to which the promise of the kingdom is made. 2. *Mourning* or distress, on account of this impoverished state, to which consolation is promised. And 3. *Meekness* established in the heart by the *consolations* received.

Verse 6. *They which do hunger and thirst*] As the body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul. No being is *indestructible* or *unfailing* in its nature but GOD; no being is *independent* but *him:* as the body *depends* for its nourishment, health, and strength upon the *earth*, so does the soul upon *heaven*. Heavenly things cannot support the *body;* they are not suited to its nature: *earthly* things cannot support the *soul*, for the same reason. When the uneasy sensation termed *hunger* takes place in the stomach, we know we must get food or perish. When the soul is awakened to a sense of its wants, and begins to *hunger* and *thirst* after righteousness or *holiness*, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of that living bread, John viii. 48, or perish everlastingly. Now, as God never inspires a prayer but with a design to answer it, he who hungers and thirsts after the full salvation of God, may depend on being speedily and effectually blessed or *satisfied*, well-fed, as the word χορτασθησονται implies. Strong and intense desire after any object has been, both by poets and orators, represented metaphorically by *hunger* and *thirst*. See the well-known words of Virgil, Æneid iii. 55.

——————*Quid non mortalia pectora cogis,*
Auri sacra FAMES!

"O cursed *hunger* after gold! what canst thou not influence the hearts of men to perpetrate?" How frequently do we find, *inexplebilis honorum* FAMES—SITIENS *virtutis*—*famæ* SITIS, the insatiable *hunger* after honour, a *thirst* for virtue, *thirst* after fame, and such like! *Righteousness* here is taken for all the blessings of the new covenant—all the graces of the Messiah's kingdom—a full restoration to the image of God!

Verse 7. *The merciful*] The word *mercy*, among the Jews, signified two things: the *pardon of injuries*, and *almsgiving*. Our Lord undoubtedly takes it in its fullest latitude here. To know the nature of mercy, we have only to consult the grammatical meaning of the Latin word *misericordia*, from which ours is derived. It is composed of two words: *miserans*, pitying, and *cor*, the heart; or *miseria cordis*, pain of heart. Mercy supposes two things: 1. A distressed object: and, 2. A disposition of the heart, through which it is affected at the sight of such an object. This virtue, therefore, is no other than a lively emotion of the heart, which is excited by the discovery of any creature's misery; and such an emotion as manifests itself outwardly, by effects suited to its nature. The merciful man is here termed by our Lord ελεημων, from ελεος, which is generally derived from the Hebrew חיל *chil*, *to be in pain*, *as a woman in travail:* or from ילל *yalal*, *to cry*, or *lament grievously;* because a merciful man enters into the miseries of his neighbour, feels for and mourns with him.

They shall obtain mercy.] Mercy is not purchased but at the price of mercy itself; and even this *price* is a *gift* of the *mercy* of God. What mercy can those vindictive persons expect, who forgive nothing, and are always ready to improve every advantage they have of avenging themselves? Whatever mercy a man shows to another, God will take care to show the same to him. The following elegant and nervous saying of one of our best poets is worthy of the reader's most serious attention:—

A. M. 4031. A. D. 27. An Olymp. CCI. 3.

8 [h] Blessed *are* the pure in heart: for [i] they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 [k] Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[h] Psa. xv. 2; xxiv. 4; Heb. xii. 14.——[i] 1 Cor. xiii. 12; 1 John iii. 2, 3.——[k] 2 Cor. iv. 17; 2 Tim. ii. 12; 1 Pet. iii. 14.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is *twice* blessed;
It blesseth *him* who *gives*, and *him* who *takes:*
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown.
It is an attribute of God himself;
And earthly power doth then show likest God's,
When *mercy* seasons *justice.*——
Though *justice* be thy plea, consider this,
That, in the *course of justice*, none of us
Should see *salvation.* We do pray for *mercy;*
And that same *prayer* doth teach us all to render
The *deeds of mercy.*——
Why, all the souls that are, were forfeit once:
And he who might the 'vantage best have took
Found out the remedy. How would you be,
If He who is the top of *judgment* should
But judge you *as you are?* O! think on that;
And *mercy* then will breathe within your lips,
Like man, *new made.*
How shalt thou *hope* for *mercy*, rend'ring *none?*"

In the tract *Shabbath*, fol. 151, there is a saying very like this of our Lord. "He who shows mercy to men, God will show mercy to him: but to him who shows no mercy to man, God will show no mercy."

Verse 8. *Pure in heart*] In opposition to the Pharisees, who affected outward purity, while their hearts were full of corruption and defilement. A principal part of the Jewish religion consisted in outward *washings* and *cleansings:* on this ground they expected to *see God*, to enjoy eternal glory: but Christ here shows that a purification of the *heart*, from all vile affections and desires, is essentially requisite in order to enter into the *kingdom of God.* He whose soul is not delivered from all sin, through the blood of the covenant, can have no Scriptural hope of ever being with God. There is a remarkable illustration of this passage, quoted by Mr. Wakefield from Origen, *Contra Cels.* lib. vi. "God has no body, and therefore is invisible: but men of contemplation can discern him with the heart and understanding. But A DEFILED HEART CANNOT SEE GOD: but HE MUST BE PURE WHO WISHES TO ENJOY A PROPER VIEW OF A PURE BEING."

Shall see God.] This is a Hebraism, which signifies, *possess God, enjoy his felicity:* as *seeing* a thing, was used among the Hebrews for possessing it. See Psa. xvi. 10. *Thou wilt not suffer thy Holy One to* SEE *corruption*, i. e. he shall not *be corrupted.* So John iii. 3. *Except a man be born again, he cannot* SEE *the kingdom of God*, i. e. he cannot *enjoy* it. So John iii. 16. *He that believeth not the Son, shall not* SEE *life*, i. e. shall not be put in *possession* of eternal glory. The Hindoo idolaters vainly boast of what the genuine followers of Christ actually enjoy—having the Divine favour witnessed to their souls by the Holy Spirit. The Hindoos pretend that some of their sages have been favoured with a sight of their guardian deity.—See WARD's *Customs.*

Probably our Lord alludes to the advantages those had, who were legally *pure*, of entering into the sanctuary, into the presence of God, while those who had contracted any legal *defilement* were excluded from it. This also was obviously *typical.*

Verse 9. *The peace-makers*] Ειρηνη, peace, is compounded of ειρειν (εις) ἐν, *connecting into one:* for as WAR *distracts* and *divides* nations, families, and individuals, from each other, inducing them to pursue different objects and different interests, so PEACE restores them to a state of *unity*, giving them one *object*, and one *interest.* A *peace-maker* is a man who, being endowed with a generous public spirit, labours for the public good, and feels his own interest promoted in promoting that of others: therefore, instead of fanning the fire of strife, he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of *unity.* As all men are represented to be in a state of *hostility* to God and each other, the Gospel is called the Gospel of *peace*, because it tends to reconcile men to God and to each other. Hence our Lord here terms *peace-makers, the children of God:* for as *he* is the *Father of peace*, those who promote it are reputed *his children.* But whose children are they who foment divisions in the *Church*, the *state*, or among *families?* Surely they are not of that GOD, who is the *Father of peace*, and lover of concord; of that CHRIST, who is the *sacrifice* and *mediator* of it; of that SPIRIT, who is the *nourisher* and *bond* of peace; nor of that CHURCH of the Most High, which is the kingdom and family of peace.

St. Clement, Strom. lib. iv. s. 6, *in fin.* says, that "Some who transpose the Gospels add this verse: *Happy they who are persecuted by justice, for they shall be perfect: happy they who are persecuted on my account, for they shall have a place where they shall not be persecuted.*"

Verse 10. *They which are persecuted*] Δεδιωγμενοι, they who are hard pressed upon, and pursued with repeated acts of enmity. *Parkhurst. They are happy who suffer*, seems a strange saying: and that the *righteous* should suffer, merely because they are *such*, seems as strange. But such is the enmity of the human heart to every thing of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or other. As the religion of Christ gives no quarter to vice, so the vicious will give no quarter to this religion, or to its professors.

For theirs is the kingdom of heaven.] That spiritual

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

11 [l]Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [m]evil against you [n]falsely, for my sake.

12 [o]Rejoice, and be exceeding glad: for great *is* your reward in heaven: for [p]so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: [q]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

14 [r]Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men [s]light a candle, and put it under [t]a bushel, but on a candlestick; and it giveth light unto all that are in the house.

[l]Luke vi. 22.——[m]1 Pet. iv. 14.——[n]Gr. *lying*.——[o]Luke vi. 23; Acts v. 41; Rom. v. 3; James i. 2; 1 Pet. iv. 13.——[p]Neh. ix. 26; 2 Chron. xxxvi. 16; chap. xxiii. 34, 37; Acts vii. 52; 1 Thess. ii. 15.——[q]Mark ix. 50; Luke xiv. 34, 35.——[r]Prov. iv. 18; Phil. ii. 15.——[s]Mark iv. 21; Luke viii. 16; xi. 33.——[t]The word in the original signifieth a *measure containing about a pint less than a peck.*

kingdom, explained chap. iii. 2, and that kingdom of glory which is its counterpart and consequence.

Verse 11. *When* men *shall revile you, and persecute*] The persecution mentioned in the preceding verse comprehends all *outward* acts of *violence*—all that the *hand* can do. This comprehends all *calumny*, *slander*, &c., all that the *tongue* can effect. But as διωκειν, which we render *to persecute*, is a forensic term, and signifies legal persecutions and public accusations, which, though totally unsubstantiated, were the means of destroying multitudes of the primitive Christians, our Lord probably refers to such. No Protestant can think, without horror, of the great numbers burnt alive in this country, on such accusations, under the *popish* reign of her who is emphatically called *Bloody Queen Mary*.

Verse 12. *Rejoice*] In the testimony of a good conscience; for, without this, suffering has nothing but *misery* in it.

Be exceeding glad] Αγαλλιασθε, *leap for joy*. There are several cases on record, where this was *literally* done by the martyrs, in Queen Mary's days.

Great is *your reward in heaven*] In the Talmudical tract *Pirkey Aboth*, are these words: "Rabbi *Tarpon* said, The day is short: the work is great: the labourers are slow: the REWARD IS GREAT: and the father of the family is urgent."

The followers of Christ are encouraged to suffer joyfully on two considerations. 1. They are thereby conformed to the prophets who went before. 2. Their reward in heaven is a great one. God gives the grace to suffer, and then crowns that grace with glory; hence it is plain, the reward is not of *debt*, but of *grace*: Rom. vi. 23.

Verse 13. *Ye are the salt of the earth*] Our Lord shows here what the preachers of the Gospel, and what all who profess to follow him, should be; the *salt* of the earth, to preserve the world from putrefaction and destruction. See the note on Lev. ii. 13.

But if the salt have lost his savour] That this is possible in the land of Judea, we have proof from Mr. *Maundrell*, who, describing the *Valley of Salt*, speaks thus: "Along, on one side of the valley, toward *Gibul*, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and, in this, you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOUR: the inner part, which was connected to the rock, retained its savour, as I found by proof." See his Trav., 5th edit., last page. A preacher, or private Christian, who has lost the life of Christ, and the witness of his Spirit, out of his soul, may be likened to this salt. He may have the *sparks and glittering particles* of true wisdom, but without its *unction* or *comfort*. Only that which is *connected with the rock*, the soul that is in union with Christ Jesus by the Holy Spirit, can preserve its *savour*, and be instrumental of good to others.

To be trodden under foot] There was a species of salt in Judea, which was generated at the lake Asphaltites, and hence called *bituminous salt*, easily rendered vapid, and of no other use but to be spread in a part of the temple, to prevent slipping in wet weather. This is probably what our Lord alludes to in this place. The existence of such a salt, and its application to such a use, *Schoettgenius* has largely proved in his *Horæ Hebraicæ*, vol. i. p. 18, &c.

Verse 14. *Ye are the light of the world*] That is, the instruments which God chooses to make use of to illuminate the minds of men; as he uses the sun (to which probably he pointed) to enlighten the world *Light of the world*, נר עולם *ner ôlam*, was a title applied to the most eminent rabbins. Christ transfers the title from these, and gives it to his own disciples, who, by the doctrines that he taught them, were to be the means of diffusing the light of life throughout the universe.

A city that is set on a hill] This place may receive light from the following passage in Maundrell's Travels. "A few points toward the north (of *Tabor*) appears that which they call the *Mount of Beatitudes*, a small rising, from which our blessed Saviour delivered his sermon in the fifth, sixth, and seventh chapters of Matthew. (See the note on ver. 5.) Not far from this little hill is the city *Saphet*, supposed to be the ancient *Bethulia*. It stands upon a very *eminent* and *conspicuous* mountain, and is SEEN FAR and NEAR. May we not suppose that Christ alludes to this city, in these words of his, *A city set on a hill cannot be hid?*" p. 115. Quesnell remarks here: "The Christian life is something very *high* and *sublime*, to which we cannot arrive without pains: while it withdraws us from the earth, and carries us nearer heaven, it places us in *view*, and as a *mark*, to the malice of carnal men."

Verse 15. *Neither do men light a candle and put it under a bushel*] A bushel μοδιος:—a measure both

A. M. 4031. A. D 27. An. Olymp. CCI. 3.

16 Let your light so shine before men, [u] that they may see your good works, and [v] glorify your Father which is in heaven.

17 ¶ [w] Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

18 For, verily I say unto you, [x] Till heaven and earth pass, one jot or one tittle shall in no

[u] 1 Pet. ii. 12.——[v] John xv. 8; 1 Cor. xiv. 25.

[w] Rom. iii. 31; x. 4; Gal. iii. 24.——[x] Luke xvi. 17.

among the Greeks and Romans, containing a little more than a *peck* English. From some ancient writers we learn, that only those who had bad designs hid a candle under a bushel; that, in the dead of the night, when all were asleep, they might rise up, and have light at hand to help them to effect their horrid purposes of murder, &c. See *Wetstein*, *Kypke*, *Wolf*, &c.

Verse 16. *Let your light so shine*] Or more literally, *Thus let your light shine*, Ουτω λαμψατω το φως. As the sun is lighted up in the firmament of heaven to diffuse its light and heat freely to every inhabitant of the earth; and as the lamp is not set under the bushel, but placed upon the lamp-stand that it may give light to all in the house; THUS let every follower of Christ, and especially every preacher of the Gospel, diffuse the *light* of heavenly knowledge, and the *warmth* of Divine love through the whole circle of their acquaintance.

That they may see your good works] It is not sufficient to have light—we must walk in the light, and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth.

And glorify your Father] The following curious saying is found in *Bammidbar Rabba*, s. 15. "The Israelites said to the holy blessed God, Thou commandest us to light lamps to thee; and yet thou art the Light of the world, and with thee the light dwelleth. The holy blessed God answered, I do not command this because I need light; but that you may reflect light upon me, as I have illuminated you:—that the people may say, Behold, how the Israelites illustrate him, who illuminates them in the sight of the whole earth." See more in *Schoettgen*. Real Christians are the *children* of God—they are partakers of his holy and happy nature: they should ever be concerned for their Father's honour, and endeavour so to recommend him, and his salvation, that others may be prevailed on to come to the light, and walk in it. Then God is said to be glorified, when the glorious power of his grace is manifested in the salvation of men.

Verse 17. *Think not that I am come to destroy the law*] *Do not imagine that I am come to violate the law* καταλυσαι, from κατα, and λυω, *I loose*, *violate*, or *dissolve*—I am not come to make the law of none effect—to *dissolve* the connection which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to *dissolve* the *connecting* reference it has to the *good things promised*. But I am come, πληρωσαι, to *complete*—to perfect its connection and reference, to accomplish every thing shadowed forth in the Mosaic *ritual*, to fill up its great design; and to give grace to all my followers, πληρωσαι, to *fill up*, or *complete*, every moral duty. In a word, Christ completed the law: 1st. In *itself*, it was only the *shadow*, the *typical representation*, of good things to come; and he *added* to it that which was necessary to make it perfect, HIS OWN SACRIFICE, without which it could neither satisfy God, nor sanctify men. 2dly. He completed it *in himself*, by submitting to its types with an exact obedience, and verifying them by his death upon the cross. 3dly. He completes this law, and the sayings of his prophets, *in his members*, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the *law* and the *prophets*.

It is worthy of observation, that the word גמר *gamar*, among the rabbins, signifies not only to *fulfil*, but also to *teach*; and, consequently, we may infer that our Lord intimated, that the law and the prophets were still to be taught or inculcated by him and his disciples; and this he and they have done in the most pointed manner. See the Gospels and epistles; and see especially this sermon on the mount, the Epistle of James, and the Epistle to the Hebrews. And this meaning of the word gives the clear sense of the apostle's words, Colos. i. 25. *Whereof I am made a minister*, πληρωσαι τον λογον του Θεου, *to fulfil the word of God*, i. e. to *teach* the *doctrine* of God.

Verse 18. *For verily I say unto you, Till heaven*] In the very *commencement* of his ministry, Jesus Christ teaches the *instability* of all visible things. "The heaven which you see, and which is so glorious, and the earth which you inhabit and love, *shall pass away*; for the things which are seen are temporal, προσκαιρα, *are for a time*; but the things which are not seen are eternal αιωνια, *ever-during*," 2 Cor. iv. 18. And the WORD of the Lord endureth for ever.

One jot or one tittle] One *yod*, (י,) the smallest letter in the Hebrew alphabet. One *tittle* or *point*, κεραια, either meaning those *points* which serve for vowels in this language, if they then existed; or the *seraphs*, or points of certain letters, such as ר *resh*, or ד *daleth*, ה *he*, or ח *cheth* (as the change of any of these into the other would make a most essential alteration in the sense, or, as the rabbins say, destroy the world.) Or our Lord may refer to the little ornaments which certain letters assume on their tops, which cause them to appear like small *branches*. The following letters only can assume coronal *apices*, צ *tsaddi*—ג *gimel*—ז *zain*—נ *nun*—ט *teth*—ע *ayin*—ש *shin*. These, with the *coronal apices*, often appear in MSS.

That this saying, *one jot or one tittle*, is a proverbial mode of expression among the Jews, and that it expressed the meaning given to it above, is amply proved by the extracts in *Lightfoot* and *Schoettgen*. The reader will not be displeased to find a few of them here, if he can bear with the *allegorical* and strongly figurative language of the rabbins.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

wise pass from the law, till all be fulfilled.

19 [y] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

20 For I say unto you, That except your righteousness shall exceed [z] *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [a] by

[y] James ii. 10.——[z] Rom. ix. 31; x. 3.

[a] Or, *to them.*

"The book of Deuteronomy came and prostrated itself before the Lord, and said: 'O Lord of the world, thou hast written in me thy law; but now, a Testament defective in some parts is defective in all. Behold, Solomon endeavours to root the letter י *yod* out of me.' (In this text, Deut. xvii. 5. לא ירבה נשים *lo yirbeh, nashim, he shall not multiply wives.*) The holy blessed God answered, 'Solomon and a thousand such as he *shall perish, but the least word shall not perish out of thee.*'"

In *Shir Hashirim Rabba*, are these words: "Should all the inhabitants of the earth gather together, in order to *whiten* one feather of a *crow*, they could not succeed: so, if all the inhabitants of the earth should unite to abolish one י *yod*, which is the smallest letter in the whole law, they should not be able to effect it."

In *Vayikra Rabba*, s. 19, it is said: "Should any person in the words of Deut. vi. 4, *Hear, O Israel, the Lord our God is* אחד *achad*, ONE *Lord*, change the ד *daleth* into a ר *resh*, he would ruin the world." [Because, in that case, the word אחר *achar*, would signify a *strange* or *false God.*]

"Should any one, in the words of Exod. xxxiv. 14, *Thou shalt worship no* OTHER, אחר *achar*, *God*, change ר *resh* into ד *daleth*, he would ruin the world." [Because the command would then run, *Thou shalt not worship the* ONLY or *true God.*]

"Should any one in the words of Levit. xxii. 32, *Neither shall ye* PROFANE תחללו *techalelu*, *my holy name*, change ח *cheth* into ה *he*, he would ruin the world." [Because the sense of the commandment would then be, *Neither shall ye* PRAISE *my holy name.*]

"Should any one, in the words of Psa. cl. 6, *Let every thing that hath breath* PRAISE, תהלל *tehalel*, *the Lord*, change ה *hé* into ח *cheth*, he would ruin the world." [Because the command would then run, *Let every thing that hath breath* PROFANE *the Lord.*]

"Should any one, in the words of Jer. v. 10, *They lied* AGAINST *the Lord*, ביהוה *beihovah*, change ב *beth* into כ *caph*, he would ruin the world." [For then the words would run, *They lied* LIKE *the Lord.*]

"Should any one, in the words of Hosea v. 7, *They have dealt treacherously*, ביהוה *beihovah*, AGAINST *the Lord*, change ב *beth* into כ *caph*, he would ruin the world." [For then the words would run, *They have dealt treacherously* LIKE *the Lord.*]

"Should any one, in the words of 1 Sam. ii. 2, *There is none holy* AS *the Lord*, change כ *caph* into ב *beth*, he would ruin the world." [For then the words would mean, *There is no holiness* IN *the Lord.*]

These examples fully prove that the μια κεραια of our Lord, refers to the *apices*, *points*, or *corners*, that distinguish ב *beth* from כ *caph*; ח *cheth* from ה *hé*; and ר *resh* from ד *daleth*. For the reader will at once perceive, how easily a כ *caph* may be turned into a ב *beth*; a ה *hé* into a ח *cheth*; and a ר *resh* into a ד *daleth*: and he will also see of what infinite consequence it is to *write* and *print* such letters *correctly*.

Till all be fulfilled.] Or, *accomplished.* Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High, yet it shall all be in vain—even the sense of a single letter shall not be lost. The *words* of God, which point out his designs, are as unchangeable as his *nature* itself. Every sinner, who perseveres in his iniquity, shall surely be punished with separation from God and the glory of his power; and every soul that turns to God, through Christ, shall as surely be saved, as that Jesus himself hath died.

Verse 19. *Whosoever—shall break one of these least commandments*] The Pharisees were remarkable for making a distinction between weightier and lighter matters in the law, and between what has been called, in a corrupt part of the Christian Church, *mortal* and *venial sins.* See on chap. xxii. 36.

Whosoever shall break. What an awful consideration is this! He who, by his mode of *acting*, *speaking*, or *explaining* the words of God, sets the holy precept *aside*, or explains away its *force* and *meaning*, *shall be called least*—shall have *no place* in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words is evident enough from the following verse.

Verse 20. *Except your righteousness shall exceed*] περισσευση, *Unless your righteousness abound more*—unless it take in, not only the *letter*, but the *spirit* and *design* of the *moral* and *ritual* precept; the one directing you how to *walk* so as to please God; the other pointing out Christ, the great Atonement, through and by which a sinner is enabled to do so—*more than that of the scribes and Pharisees*, who only attend to the *letter* of the law, and had indeed made even that of no effect by their traditions—*ye shall not enter into the kingdom of heaven.* This fully explains the meaning of the preceding verse. The old English word is ꝑhtpirnyꝛ, *right-wiseness*, i. e. *complete*, *thorough*, *excellent* WISDOM. For a full explanation of this verse, see Luke xviii. 10, &c.

Verse 21. *Ye have heard that it was said by them of old time*] τοις αρχαιοις, *to* or *by the ancients.* By the *ancients*, we may understand those who lived *before* the law, and those who lived *under* it; for murder was, in the most solemn manner, forbidden *before* as well as *under*, the law, Gen. ix. 5, 6.

But it is very likely that our Lord refers here merely to traditions and glosses relative to the ancien

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

them of old time, [b] Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That [c] whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, [d] Raca, [e] shall be in danger of

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

[b] Exod. xx. 13; Deut. v. 17.——[c] 1 John iii. 15.

[d] That is, *vain fellow;* 2 Sam. vi. 20.——[e] James ii. 20.

Mosaic ordinance; and such as, by their operation, rendered the primitive command of little or no effect. *Murder* from the beginning has been punished with death; and it is, probably, the only crime that should be punished with *death.* There is much reason to doubt, whether the punishment of *death*, inflicted for any other crime, is not in itself *murder*, whatever the authority may be that has instituted it. GOD, and the greatest *legislators* that have ever been in the universe, are of the same opinion. See *Montesquieu*, *Blackstone*, and the Marquis *Beccaria*, and the arguments and testimonies lately produced by Sir *Samuel Romilly*, in his motion for the amendment of the criminal laws of this kingdom. It is very remarkable, that the criminal code published by Joseph II., late emperor of Germany, though it consists of *seventy-one* capital crimes, has not *death* attached to any of them. Even *murder*, with an intention to *rob*, is punished only with "*imprisonment for* thirty *years*, *to lie on the floor*, *to have no nourishment but bread and water*, *to be closely chained*, *and to be publicly whipped once a year*, *with less than* one hundred *lashes.*" See *Colquhoun* on the Police of the City of London, p. 272.

Verse 22. *Whosoever is angry with his brother without a cause*] ὁ οργιζομενος—εικη, *who is vainly incensed.* "This translation is literal; and the very objectionable phrase, *without a cause*, is left out, εικη being more properly translated by that above." What our Lord seems here to prohibit, is not merely that miserable facility which some have of being *angry at every trifle*, continually taking offence against their best friends; but that anger which leads a man to commit *outrages* against another, thereby subjecting himself to that punishment which was to be inflicted on those who break the peace. Εικη, *vainly*, or, as in the common translation, *without a cause*, is wanting in the famous *Vatican* MS. and two others, the *Ethiopic*, latter *Arabic*, *Saxon*, *Vulgate*, two copies of the old *Itala*, *J. Martyr*, *Ptolomeus*, *Origen*, *Tertullian*, and by all the ancient copies quoted by St. *Jerome.* It was probably a marginal gloss originally, which in process of time crept into the text.

Shall be in danger of the judgment] ενοχος εσαι, *shall be liable to the judgment.* That is, to have the matter brought before a senate, composed of *twenty-three* magistrates, whose business it was to judge in cases of murder and other capital crimes. It punished criminals by *strangling* or *beheading;* but Dr. Lightfoot supposes the judgment of God to be intended. See at the end of this chapter.

Raca] ריקה from the Hebrew רק *rak*, to *be empty.* It signifies a *vain*, *empty*, *worthless fellow*, *shallow brains*, a term of great contempt. Such expressions were punished among the *Gentoos* by a heavy fine. See all the cases, *Code of Gentoo Laws*, chap. xv. sec. 2.

The council] Συνεδριον, the famous council, known among the Jews by the name of *Sanhedrin.* It was composed of *seventy-two* elders, *six* chosen out of each tribe. This grand Sanhedrin not only received appeals from the inferior Sanhedrins, or court of *twenty-three* mentioned above; but could alone take cognizance, in the first instance, of the highest crimes, and alone inflict the punishment of *stoning.*

Thou fool] *Moreh*, probably from מרה *marah*, *to rebel*, a *rebel against God*, *apostate* from all good. This term implied, among the Jews, the highest enormity, and most aggravated guilt. Among the Gentoos, such an expression was punished by cutting out the tongue, and thrusting a hot iron, of ten fingers' breadth, into the mouth of the person who used it. *Code of Gentoo Laws*, chap. xv. sec. 2. p. 212.

Shall be in danger of hell fire.] ενοχος εσαι εις την γεενναν του πυρος, *shall be liable to the hell of fire.* Our Lord here alludes to the *valley of the son of Hinnom*, גי הנם *Ghi hinom.* This place was near Jerusalem, and had been formerly used for those abominable sacrifices, in which the idolatrous Jews had caused their children to pass through the fire to Molech. A particular place in this valley was called *Tophet*, from תפת *tophet*, the *fire stove*, in which some supposed they burnt their children alive to the above idol. See 2 Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. vii. 31, 32. From the circumstance of this valley having been the scene of those *infernal sacrifices*, the Jews, in our Saviour's time, used the word for *hell*, *the place of the damned.* See the word applied in this sense by the *Targum*, on Ruth ii. 12; Psa. cxl. 12; Gen. iii. 24; xv. 17. It is very probable that our Lord means no more here than this: if a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other must have suffered, if the charge had been substantiated. There are *three* kinds of offences here, which exceed each other in their *degrees* of guilt. 1st. *Anger* against a man, accompanied with some injurious act. 2dly. *Contempt*, expressed by the opprobrious epithet *raka*, or *shallow brains.* 3dly. *Hatred* and *mortal enmity*, expressed by the term *moreh*, or *apostate*, where such apostasy could not be proved. Now, proportioned to these *three* offences were *three* different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The *judgment*, the council of *twenty-three*, which could inflict the punishment of *strangling.* 2dly. The *Sanhedrin*, or great council, which could inflict the punishment of *stoning.* And 3dly. The being *burnt alive* in the valley of the son of Hinnom. This appears to be the meaning of our Lord.

Now, if the above offences were to be so severely punished, which did not immediately affect the life of another, how much sorer must the punishment of *mur-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore [f] if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 [g] Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 [h] Agree with thine adversary quickly, [i] while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

[f] Chap. viii. 4; xxiii. 19.——[g] See Job xlii. 8; chap. xviii. 19; 1 Tim. ii. 8; 1 Pet. iii. 7.

[h] Prov. xxv. 8; Luke xii. 58, 59.——[i] See Psa. xxxii. 6; Isa. lv. 6.

der be!—ver. 21. And as there could not be a greater punishment inflicted than *death*, in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of murder must not only have death here, but a hell of fire in the eternal world, attached to it. It seems that these different degrees of guilt, and the punishment attached to each, had not been properly distinguished among the Jews. Our Lord here calls their attention back to them, and gives them to understand, that in the coming world there are different degrees of punishment prepared for different degrees of vice; and that not only the outward act of iniquity should be judged and punished by the Lord, but that *injurious words, and evil passions*, should all meet their just recompense and reward. Murder is the most punishable of all crimes, according to the *written law*, in respect both of our neighbours and civil society. But he who sees the heart, and judges it by the *eternal law*, punishes as much a *word* or a *desire*, if the *hatred* whence they proceed be complete and perfected. Dr. Lightfoot has some curious observations on this passage in the preface to his Harmony of the Evangelists. See his works, vol. ii., and the conclusion of this chapter.

Verse 23. *Therefore if thou bring thy gift*] Evil must be nipped in the bud. An unkind thought of another may be the *foundation* of that which leads to actual *murder*. A Christian, properly speaking, cannot be an enemy to any man; nor is he to consider any man his enemy, without the fullest evidence: for surmises to the prejudice of another can never rest in the bosom of him who has the love of God in his heart, for to him all men are *brethren*. He sees all men as children of God, and members of Christ, or at least capable of becoming such. If a tender forgiving spirit was required, even in a *Jew*, when he approached God's altar with a bullock or a lamb, how much more necessary is this in a man who professes to be a follower of the *Lamb of God*; especially when he receives the symbols of that Sacrifice which was offered for the life of the world, in what is commonly called the sacrament of the Lord's supper!

Verse 24. *Leave there thy gift before the altar*] This is as much as to say, "Do not attempt to bring any offering to God while thou art in a spirit of enmity against any person; or hast any difference with thy neighbour, which thou hast not used thy diligence to get adjusted." It is our duty and interest, both to bring our gift, and offer it too; but God will not accept of any act of religious worship from us, while any enmity subsists in our hearts towards any soul of man; or while any subsists in our neighbour's heart towards us, which we have not used the proper means to remove. A religion, the very essence of which is *love*, cannot suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavours to revive love in the heart of another. The original word, *δωρον*, which we translate *gift*, is used by the rabbins in Hebrew letters דורון *doron*, which signifies not only a *gift*, but a *sacrifice* offered to God. See several proofs in *Schoettgen*.

Then come and offer thy gift.] *Then*, when either thy brother is reconciled to thee, or thou hast done all in thy power to effect this reconciliation. My own obstinacy and uncharitableness must render me utterly unfit to receive any good from God's hands, or to worship him in an acceptable manner; but the wickedness of another can be no hinderance to me, when I have endeavoured earnestly to get it removed, though without effect.

Verse 25. *Agree with thine adversary quickly*] *Adversary*, *αντιδικος*, properly a *plaintiff* in law—a perfect law term. Our Lord enforces the exhortation given in the preceding verses, from the consideration of what was deemed prudent in ordinary law-suits. In such cases, men should make up matters with the utmost speed, as running through the whole course of a law-suit must not only be vexatious, but be attended with great expense; and in the end, though the *loser* may be ruined, yet the *gainer* has nothing. A good use of this very prudential advice of our Lord is this: Thou art a sinner; God hath a controversy with thee There is but a step between thee and death. Now is the accepted time. Thou art invited to return to God by Christ Jesus. Come *immediately* at his call, and he will save thy soul. Delay not! Eternity is at hand; and if thou die in thy sins, where God is thou shalt never come.

Those who make the *adversary*, God; the *judge*, Christ; the *officer*, Death; and the *prison*, Hell, abuse the passage, and highly dishonour God.

Verse 26. *The uttermost farthing.*] *Κοδραντην*. The rabbins have this Greek word corrupted into קרדיונטס *kordiontes*, and קונטרין, *kontrik*, and say, that two פרוטות *prutoth* make a *kontarik*, which is exactly the same with those words in Mark xii. 42, *λεπτα δυο, ο εστι κοδραντης, two mites, which are one farthing*. Hence it appears that the *λεπτον lepton* was the same as the *prutah*. The weight of the *prutah* was half a barley-corn, and it was the smallest coin among the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 ¶ Ye have heard that it was said by them of old time, [k] Thou shalt not commit adultery:

28 But I say unto you, That whosoever [l] looketh on a woman, to lust after her, hath committed adultery with her already in his heart.

29 [m] And if thy right eye [n] offend thee, [o] pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

[k] Exod. xx. 14; Deut. v. 18.——[l] Job xxxi. 1; Prov. vi. 25; see Gen. xxxiv. 2; 2 Sam. xi. 2.

[m] Ch. xviii. 8, 9; Mark ix. 43–47.——[n] Or, *do cause thee to offend.*
[o] See chap. xix. 12; Rom. viii. 13; 1 Cor. ix. 27; Col. iii. 5.

Jews, as the *kodrantes*, or farthing, was the smallest coin among the *Romans*. If the matter issue in *law*, strict justice will be done, and your creditor be allowed the *fulness of his just claim;* but if, while you are *on the way*, going to the magistrate, you come to a *friendly agreement* with him, he will relax in his claims, take a *part* for the *whole*, and the composition be, in the end, both to *his* and *your* profit.

This text has been considered a proper foundation on which to build not only the doctrine of a *purgatory*, but also that of *universal restoration*. But the most unwarrantable violence must be used before it can be pressed into the service of either of the above *antiscriptural* doctrines. At the most, the text can only be considered as a *metaphorical* representation of the procedure of the great Judge; and let it ever be remembered, that by the general consent of all (except the basely interested) no *metaphor* is ever to be *produced* in proof of any doctrine. In the things that concern our eternal salvation, we need the most *pointed* and *express evidence* on which to establish the faith of our souls.

Verse 27. *Ye have heard that it was said by them of old*] By *the ancients*, τοις αρχαιοις is omitted by nearly a *hundred* MSS., and some of them of the very greatest antiquity and authority; also by the *Coptic*, *Ethiopic*, *Armenian*, *Gothic*, and *Sclavonian* versions; by *four* copies of the old *Itala;* and by *Origen*, *Cyril*, *Theophylact*, *Euthymius*, and *Hilary*. On this authority *Wetstein* and *Griesbach* have left it out of the text.

Verse 28. *Whosoever looketh on a woman to lust after her*] Επιθυμησαι αυτην, *earnestly to covet her*. The verb, επιθυμεω, is undoubtedly used here by our Lord, in the sense of *coveting* through the influence of *impure desire*. The word is used in precisely the same sense, on the same subject, by *Herodotus*, book the first, near the end. I will give the passage, but I dare not translate it. To the learned reader it will justify my translation, and the unlearned must take my word. Της ΕΠΙΘΥΜΗΣΕΙ γυναικος Μασσαγετης ανηρ, μ.σγεται αδεως. *Raphelius*, on this verse, says, επιθυμειν *hoc loco, est turpi cupiditate mulieris potiundæ flagrare*. In all these cases, our blessed Lord points out the *spirituality* of the law; which was a matter to which the Jews paid very little attention. Indeed it is the property of a Pharisee to abstain only from the outward crime. Men are very often *less* inquisitive to know how far the will of God extends, that they may please him in performing it, than they are to know how far they may satisfy their lusts without destroying their bodies and souls utterly, by an open violation of his law.

Hath committed adultery with her already in his heart.] It is the earnest wish or desire of the soul, which, in a variety of cases, constitutes the *good* or *evil* of an *act*. If a man earnestly wish to commit an evil, but cannot, because God puts *time*, *place*, and *opportunity* out of his power, he is fully chargeable with the iniquity of the act, by that God who searches and judges the heart. So, if a man earnestly wish to do some kindness, which it is out of his power to perform, the *act* is considered as *his;* because God, in this case, as in that above, takes the *will* for the *deed*. If voluntary and deliberate *looks* and *desires* make *adulterers* and *adulteresses*, how many persons are there whose whole life is one continued crime. whose *eyes being full of adultery, they cannot cease from sin*, 2 Pet. ii. 14. Many would abhor to commit one external act before the eyes of men, in a temple of stone; and yet they are not afraid to commit a multitude of such acts in the temple of their hearts, and in the sight of God!

Verse 29. *And if thy right eye offend thee*] The *right eye* and the *right hand* are used here to point out those sins which appear most *pleasing* and *profitable* to us; from which we must be separated, if we desire ever to see the kingdom of God.

Offend thee] Σκανδαλιζει σε. *Te fait broncher, cause thee to stumble*, French Bible. Σκανδαληθρα is explained by *Suidas*, "that piece of wood in a trap, or pit for wild beasts, which, being trodden upon by them, causes them to fall into the trap or pit." The word in *Suidas* appears to be compounded of σκανδαλον a *stumbling-block*, or something that causes a man to *trip*, and λαθρα *private* or *hidden*. Thus then the *right eye* may be considered the *darling idol;* the *right hand*, the *profitable employment*, pursued on *sinful principles;* these become *snares* and *traps* to the soul, by which *it falls into the pit of perdition*.

Verses 29, 30. *Pluck it out—cut it off*] We must shut our senses against dangerous objects, to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, when we find that these dear and profitable things, however innocent in themselves, cause us to sin against God.

It is profitable for thee that one of thy members] Men often part with some members of the body, as

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

31 It hath been said, [p] Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [q] whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 ¶ Again, ye have heard that [r] it hath been

[p] Deut. xxiv. 1; Jer. iii. 1; see chap. xix. 3, &c; Mark x. 2, &c.

[q] Chap. xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.

[r] Chap. xxiii. 16.

the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul. It is not enough to *shut* the eye, or *stop* the hand; the one must be plucked out, and the other cut off. Neither is this enough, we must *cast them* both from us. Not one moment's truce with an evil passion, or a sinful appetite. If you indulge them, they will gain strength, and you shall be ruined. The rabbins have a saying similar to this: "It is better for thee to be scorched with a little fire in this world, than to be burned with a devouring fire in the world to come."

Verse 31. *Whosoever shall put away his wife*] The Jewish doctors gave great license in the matter of *divorce*. Among them, a man might divorce his wife if she displeased him even in the dressing of his victuals!

Rabbi Akiba said, "If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the law, *If she find not favour in his eyes*." Deut. xxiv. 1.

Josephus, the celebrated Jewish historian, *in his Life*, tells us, with the utmost coolness and indifference, "About this time I put away my wife, *who had borne me three children*, not being pleased with her manners."

These two cases are sufficient to show to what a scandalous and criminal excess this matter was carried among the Jews. However, it was allowed by the school of *Shammai*, that no man was to put away his wife unless for adultery. The school of *Hillel* gave much greater license.

A writing of divorcement] The following is the common form of such a writing. See *Maimonides* and *Lightfoot*.

"On the day of the week A. in the month B. in the year C. from the beginning of the world, according to the common computation in the province of D., I, N. the son of N. by whatever name I am called, of the city E. with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee—thee, I say, M. the daughter of M. by whatever name thou art called, of the city E. who wast heretofore my wife: but now I have dismissed thee—thee, I say, M. the daughter of M. by whatever name thou art called, of the city E. so as to be free, and at thine own disposal, to marry whomsoever thou pleasest, without hinderance from any one, from this day for ever. Thou art therefore free for any man. Let this be thy bill of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel.

REUBEN, son of Jacob, Witness.
ELIEZAR, son of Gilead, Witness."

God permitted this evil to prevent a greater; and, perhaps, to typify his repudiating the Jews, who were his first spouse.

Verse 32. *Saving for the cause of fornication*] Λογου πορνειας, *on account of whoredom*. As *fornication* signifies no more than the unlawful connection of *unmarried* persons, it cannot be used here with propriety, when speaking of those who are *married*. I have therefore translated λογου πορνειας, *on account of whoredom*. It does not appear that there is any other case in which Jesus Christ admits of divorce. A real Christian ought rather to beg of God the grace to bear patiently and quietly the imperfections of his wife, than to think of the means of being parted from her. "But divorce was allowed by Moses;" yes, for the hardness of their hearts it was *permitted:* but what was permitted to an uncircumcised heart among the Jews, should not serve for a rule to a heart in which the love of God has been shed abroad by the Holy Spirit. Those who form a matrimonial connection in the fear and love of God, and under his direction, will never need a *divorce*. But those who marry as *passion* or *money* lead the way, may be justly considered *adulterers* and *adulteresses* as long as they live.

Verse 33. *Thou shalt not forswear thyself*] They dishonour the great God, and break this commandment, who use frequent oaths and imprecations, even in reference to things that are true; and those who make vows and promises, which they either cannot perform, or do not design to fulfil, are not less criminal. *Swearing* in civil matters is become so frequent, that the *dread* and *obligation* of an oath are utterly lost in it. In certain places, where oaths are frequently administered, people have been known to kiss their *thumb* or *pen*, instead of the book, thinking thereby to avoid the sin of *perjury;* but this is a shocking imposition on their own souls. See the notes on Deut. iv. 26; vi. 13.

Perform unto the Lord thine oaths] The morality of the Jews on this point was truly execrable: they maintained, that a man might swear with his lips, and annul it in the same moment in his heart. Rab. Akiba is quoted as an example of this kind of swearing. See *Schoettgen*.

Verse 34. *Swear not at all*] Much has been said in vindication of the propriety of swearing in *civil* cases before a magistrate, and much has been said against it. The best way is to have as little to do as possible with oaths. An oath will not bind a *knave* nor a *liar;* and an honest man needs none, for his character and conduct swear for him. On this subject the advice of Epictetus is very good: "Swear not at all, if possible; if you cannot avoid, do it as little as you can." *Enchir.* c. 44. See on Deut. iv. 26; vi. 13.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

said by them of old time, [s] Thou shalt not forswear thyself, but [t] shalt perform unto the Lord thine oaths:

34 But I say unto you, [u] Swear not at all: neither by heaven; for it is [v] God's throne:

35 Nor by the earth; for it is his footstool:

[s] Exod. xx. 7; Lev. xix. 12; Num. xxx. 2; Deut. v. 11.
[t] Deut. xxiii. 23.

Verses 34, 35. *Neither by heaven*, &c.] It was a custom among the Scythians, when they wished to bind themselves in the most solemn manner, to swear by the king's throne; and if the king was at any time sick, they believed it was occasioned by some one's having taken the oath falsely. *Herod.* l. iv.

Who is there among the traders and people of this world who obey this law? A common swearer is constantly perjuring himself: such a person should never be trusted. When we make any promise contrary to the command of God, taking, as a pledge of our sincerity, either God, or something belonging to him, we engage that which is not ours, without the Master's consent. God manifests his glory in *heaven*, as upon his *throne;* he imprints the footsteps of his perfections upon the *earth*, his *footstool;* and shows that his holiness and his grace reign in his temple as the place of his residence. Let it be our constant care to seek and honour God in all his works.

Verse 36. *Neither shalt thou swear by thy head*] For these plain reasons: 1st. God commands thee not to do it. 2dly. Thou hast nothing which is *thy own*, and thou shouldst not pledge another's property. 3dly. It never did, and never can, answer any good purpose. And 4thly. Being a breach of the law of God, it is the way to everlasting misery.

Verse 37. *Let your communication be, Yea, yea; Nay, nay*] That is, a positive *affirmation*, or *negation*, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion. Hear what a heathen says on this subject:—

Εχθρος γαρ μοι κεινος 'ομως αιδαο πυλησιν,
Ος χ'ετερον μεν κευθει ενι φρεσιν, αλλο δε βαζει.
Hom. Il. ix. 312.

"He whose *words* agree not with his *private thoughts* is as detestable to me as the gates of hell." See on Josh. ii. at the end.

See the subject of *swearing* particularly considered in the note at the conclusion of Deut. chap. vi.

Whatsoever is more than these] That is, more than a bare *affirmation* or *negation*, according to the requirements of Eternal Truth, cometh of evil; or, *is of the wicked one*—εκ του πονηρου εστιν, i. e. the devil, the father of *superfluities* and *lies*. One of Selden's MSS. and Gregory Nyssen, a commentator of the fourth century, have εκ του διαβολου εστιν, *is of the devil*.

That the Jews were notoriously guilty of common swearing, for which our Lord particularly reprehends them, and warns his disciples against, and that they swore by heaven, by earth, by Jerusalem, by their head, &c., the following extracts, made by Dr. Lightfoot from their own writings, amply testify:—

neither by Jerusalem; for it is [w] the city of the great king. A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [x] But let your communication be, Yea,

[u] Chap. xxiii. 16, 18, 22; James v. 12.—[v] Isa. lxvi. 1.—[w] Psa xlviii. 2; lxxxvii. 3.—[x] Col. iv. 6; James v. 12.

"It was customary and usual among them to swear by the creatures. '*If any swear by heaven, by earth, by the sun, &c., although the mind of the swearer be, under these words, to swear by* HIM *who created them, yet this is not an oath. Or, if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be to swear by* HIM *that sent that prophet, or that gave that book, nevertheless, this is not an oath.* MAIMONIDES.'

"*If any adjure another by heaven or earth, he is not guilty.* TALMUD.

"They swore by HEAVEN, השמים כן הוא *hashshamayim, ken hu*, '*By heaven, so it is.*' BAB. BERAC.

"They swore by the TEMPLE. '*When turtles and young pigeons were sometimes sold at Jerusalem for a penny of gold, Rabban Simeon ben Gamaliel* said, המעון הוה *By this habitation* (that is, by this TEMPLE) *I will not rest this night, unless they be sold for a penny of silver.*' CHERITUTH, cap. i.

"*R. Zechariah ben Ketsab* said, המעון הוה '*By this* TEMPLE, *the hand of the woman departed not out of my hand.*'—*R. Jochanan* said, היכלא '*By the* TEMPLE, *it is in our hand*, &c.' KETUBOTH and BAB. KIDUSHIN.

"*Bava ben Buta swore* by the TEMPLE in the end of the tract *Cherithuth*, and *Rabban Simeon ben Gamaliel* in the beginning, וזה מנהג בישראל—*And so was the custom in Israel.*—Note this, *so was the custom.* JUCAS. fol. 56.

"They swore by the city *Jerusalem. R. Judah* saith, '*He that saith, By* JERUSALEM, *saith nothing, unless with an intent purpose he shall vow towards Jerusalem.*' Where also, after two lines coming between those forms of swearing and vowing, are added, ירושלם לירושלם בירושלם היכל להיכל בהיכל '*Jerusalem, For Jerusalem, By Jerusalem.—The Temple, For the temple, By the temple.—The Altar, For the altar, By the altar.—The Lamb, For the Lamb, By the Lamb.—The Chambers of the Temple, For the chambers of the temple, By the chambers of the temple.—The Word, For the Word, By the Word.—The Sacrifices on Fire, For the sacrifices on fire, By the sacrifices on fire.—The Dishes, For the dishes, By the dishes.—By all these things, that I will do this to you.*' TOSAPHT. ad. NEDARIM.

"They swore by their own HEADS. '*One is bound to swear to his neighbour, and he saith,* דור לי בחיי ראשך *Vow* (*or swear*) *to me by the life of thy head*, &c. SANHEDR. cap. 3.

"One of the holiest of their precepts relative to swearing was this: '*Be not much in oaths, although one should swear concerning things that are true; for in much swearing it is impossible not to profane.*' Tract. DEMAI."—See *Lightfoot's* Works, vol. ii. p. 149.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

yea; Nay, nay; for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, [y] An eye for an eye, and a tooth for a tooth:

39 But I say unto you, [z] That ye resist not evil: [a] but whosoever shall smite thee on thy right cheek, turn to him the other also.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever [b] shall compel thee to go a mile, go with him twain.

[y] Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21.——[z] Prov. xx. 22; xxiv. 29; Luke vi. 29; Rom. xii. 17, 19; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.——[a] Isa. l. 6; Lam. iii. 30.——[b] C. xxvii. 32; Mark xv. 21.

They did not pretend to forbid ALL common swearing, but only what they term MUCH. A Jew might swear, but he must not be too abundant in the practice. Against such permission, our Lord opposes his *Swear* NOT AT ALL! He who uses any oath, except what he is solemnly called by the magistrate to make, so far from being a *Christian*, he does not deserve the reputation, either of *decency* or *common sense*. In some of our old elementary books for children, we have this good maxim: "Never *swear:* for he that *swears* will *lie;* and he that *lies* will *steal;* and, if so, what *bad things* will he not do!" READING MADE EASY.

Verse 38. *An eye for an eye*] Our Lord refers here to the law of retaliation mentioned Exod. xxi. 24, (see the note there, and on Levit. xxiv. 20,) which obliged the offender to suffer the *same injury* he had *committed*. The *Greeks* and *Romans* had the same law. So strictly was it attended to at *Athens*, that if a man put out the eye of another who had but *one*, the offender was condemned to lose *both* his *eyes*, as the loss of one would not be an *equivalent* misfortune. It seems that the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was often carried to the utmost extremity, and more evil returned than what had been received. This is often the case among those who are called Christians.

Verse 39. *Resist not evil*] Or, *the evil person*. So, I am fully persuaded, *τω πονηρω* ought to be translated. Our Lord's meaning is, "Do not repel one outrage by another." He that does so makes himself precisely what the other is, *a wicked person*.

Turn to him the other also] That is, rather than *avenge* thyself, be ready to suffer patiently a repetition of the same injury. But these exhortations belong to those principally who are persecuted for righteousness' sake. Let such leave the judgment of their cause to Him for whose sake they suffer. The Jews always thought that every outrage should be resented; and thus the spirit of hatred and strife was fostered.

Verse 40. *And if any man will sue thee at the law*] Every where our blessed Lord shows the utmost disapprobation of such litigations as tended to destroy brotherly kindness and charity. It is evident he would have his followers to suffer rather the loss of all their property, than to have recourse to such modes of redress, at so great a risk. Having the mind averse from contentions, and preferring peace and concord to temporal advantages, is most solemnly recommended to all Christians. We are great gainers when we lose only our money, or other property, and risk not the loss of our souls, by losing the love of God and man.

Coat] *Χιτωνα, upper garment.*—Cloke, *ἱματιον, under garment.* What we call *strait coat*, and *great coat*.—See on Luke vi. 29.

Verse 41. *Shall compel thee to go a mile, go with him twain.*] *αγγαρευσει.* This word is said to be derived from the *Persians*, among whom the king's *messengers*, or *posts*, were called *Αγγαροι*, or *angari*.—This definition is given both by *Hesychius* and *Suidas*.

The Persian messengers had the royal authority for *pressing horses*, *ships*, and even *men*, to assist them in the business on which they were employed. These *angari* are now termed *chappars*, and serve to carry despatches between the court and the provinces.—When a *chappar* sets out, the master of the horse furnishes him with a single horse; and, when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that refuses to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable. See Sir J. Chardin's and Hanway's Travels. For pressing post horses, &c., the Persian term is سخره گرفتن *Sukhreh geriften.* I find no Persian word exactly of the sound and signification of *Αγγαρος*; but the Arabic اغارة *agharet* signifies *spurring a horse*, *attacking*, *plundering*, &c. The Greek word itself is preserved among the rabbins in Hebrew characters, אנגריא *angaria*, and it has precisely the same meaning: *viz.* to be compelled by violence to do any particular service, especially of the public kind, by the king's authority. *Lightfoot* gives several instances of this in his *Horæ Talmudicæ*.

We are here exhorted to patience and forgiveness:

First, When we receive in our persons all sorts of insults and affronts, ver. 39.

Secondly, When we are despoiled of our goods, ver. 40.

Thirdly, When our bodies are forced to undergo all kinds of toils, vexations, and torments, ver. 41.—The way to improve the injustice of man to our own advantage, is to exercise under it meekness, gentleness, and long-suffering, without which disposition of mind, no man can either be happy here or hereafter; for he that avenges himself must lose the mind of Christ, and thus suffer an injury ten thousand times greater than he can ever receive from man. *Revenge*, at such an expense, is *dear* indeed.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

42 Give to him that asketh thee, and [c] from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, [d] Thou shalt love thy neighbour, [e] and hate thine enemy.

44 But I say unto you, [f] Love your enemies, bless them that curse you, do good

[c] Deut. xv. 8, 10; Luke vi. 30, 35.——[d] Lev. xix. 18.——[e] Deut. xxiii. 6; Psa. xli. 10.——[f] Luke vi. 27, 35; Rom. xii. 14, 20

Verse 42. *Give to him that asketh thee, and from him that would borrow*] To *give* and *lend* freely to all who are in need, is a general precept from which we are only excused by our inability to perform it. Men are more or less obliged to it as they are more or less able, as the want is more or less pressing, as they are more or less burthened with common poor, or with necessitous relatives. In all these matters, both *prudence* and *charity* must be consulted. That God, who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread: and dare we refuse HIM! Let us show at least mildness and compassion, when we can do no more; and if we cannot or will not relieve a poor man, let us never give him an ill word nor an ill look. If we do not *relieve* him, we have no right to *insult* him.

To *give* and to *lend*, are two duties of charity which Christ joins together, and which he sets on equal footing. A rich man is one of God's stewards: God has given him money for the poor, and he cannot deny it without an act of *injustice*. But no man, from what is called a principle of charity or generosity, should give that in *alms* which belongs to his creditors. *Generosity* is godlike; but *justice* has ever, both in *law* and *Gospel*, the *first* claim.

A *loan* is often more beneficial than an absolute *gift: first*, because it flatters less the vanity of him who lends; *secondly*, it spares more the shame of him who is in real want; and, *thirdly*, it gives less encouragement to the idleness of him who may not be very honest. However, no advantage should be taken of the necessities of the *borrower:* he who does so is, at least, *half* a murderer. The *lending* which our Lord here inculcates is that which requires no more than the restoration of the principal in a convenient time: otherwise to live upon *trust* is the sure way to pay *double*.

Verse 43. *Thou shalt love thy neighbour, and hate thine enemy.*] Instead of πλησιον *neighbour*, the Codex Grævii, a MS. of the eleventh century, reads φιλον *friend*. Thou shalt love thy friend, and hate thine enemy. This was certainly the meaning which the Jews put on it: for neighbour, with them, implied those of the Jewish race, and all others were considered by them as *natural enemies*. Besides, it is evident that πλησιον, among the Hellenistic Jews, meant *friend* merely: Christ uses it precisely in this sense in Luke x. 36, in answer to the question asked by a certain lawyer, ver. 29. Who of the three was neighbour (πλησιον friend) to him who fell among the thieves? He who showed him mercy; *i. e.* he who acted the *friendly* part. In Hebrew, רע *reâ*, signifies *friend*, which word is translated πλησιον by the LXX. in more than one hundred places. Among the Greeks it was a very comprehensive term, and signified *every man*, not even an *enemy* excepted, as *Raphelius*, on this verse, has shown from *Polybius*. The Jews thought themselves authorized to kill any Jew who apostatized; and, though they could not do injury to the Gentiles, in whose country they sojourned, yet they were bound to suffer them to perish, if they saw them in danger of death. Hear their own words: "A Jew sees a Gentile fall into the sea, let him by no means lift him out; for it is written, *Thou shalt not rise up against the blood of thy neighbour:*—but this is not thy *neighbour*." Maimon. This shows that by neighbour they understood a *Jew;* one who was of the same blood and religion with themselves.

Verse 44. *Love your enemies*] This is the most sublime piece of morality ever given to man. Has it appeared *unreasonable* and *absurd* to some? It has. And why? Because it is *natural* to man to avenge himself, and plague those who plague him; and he will ever find abundant excuse for his conduct, in the repeated evils he receives from others; for men are naturally hostile to each other. Jesus Christ designs to make men *happy*. Now he is necessarily *miserable* who *hates* another. Our Lord prohibits that only which, from its nature, is opposed to man's happiness. This is therefore one of the most *reasonable* precepts in the universe. But who can obey it? None but he who has the mind of Christ. But I have it not. Seek it from God; it is that *kingdom of heaven* which Christ came to establish upon earth. See on chap. iii. 2. This one precept is a sufficient proof of the holiness of the Gospel, and of the truth of the Christian religion. Every false religion *flatters* man, and *accommodates* itself to his *pride* and his *passions*. None but God could have imposed a yoke so contrary to *self-love;* and nothing but the supreme eternal love can enable men to practise a precept so insupportable to corrupt nature. Sentiments like this are found among Asiatic writers, and in *select cases* were strongly applied; but as a *general command* this was never given by them, or any other people. It is not an *absolute command* in any of the books which they consider to be *Divinely inspired*. Sir William Jones lays by far too much stress on the casual introduction of such sentiments as this in the Asiatic writers. See his WORKS, vol. i. p. 168, where the sentiment is connected with circumstances both extravagant and unnatural; and thus it is nullified by the pretended recommendation.

Bless them that curse you] Ευλογειτε, *give them good words* for their bad words. See the note on Gen. ii. 3.

Do good to them that hate you] Give your enemy every proof that you love him. We must not love in *tongue*, but in *deed* and in *truth*.

Pray for them which despitefully use you] Επηρεαζοντων from επι *against*, and Αρης *Mars*, the heathen god of war. Those who are making *continual war* upon you, and constantly *harassing* and *calumniating*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

to them that hate you, and pray [g] for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for [h] he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.

46 [i] For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ [k] Be ye therefore perfect, even [l] as your Father, which is in heaven, is perfect.

[g] Luke xxiii. 34; Acts vii. 60; 1 Cor. iv. 12, 13; 1 Pet. ii. 23; iii. 9.——[h] Job xxv. 3.——[i] Luke vi. 32.

[k] Gen. xvii. 1; Lev. xi. 44; xix. 2; Luke vi. 36; Col. i. 28; iv. 12; James i. 4; 1 Pet. i. 15, 16.——[l] Eph. v. 1.

you. *Pray for them*—This is another exquisitely reasonable precept. I cannot change that wicked man's heart; and while it is unchanged he will continue to harass me: God alone can change it: then I must implore him to do that which will at once secure the poor man's salvation, and contribute so much to my own peace.

And persecute you] Διωκοντων, those who *press hard on* and *pursue you* with hatred and malice accompanied with *repeated* acts of *enmity*.

In this verse our Lord shows us that a man may be our enemy in *three* different ways.

First, in his *heart*, by *hatred*.

Secondly, in his *words* by *cursing* or using direful imprecations (καταρωμενους) against us.

Thirdly, in his *actions*, by continually *harassing* and *abusing* us.

He shows us also how we are to behave to those.

The *hatred* of the *first* we are to meet with *love*.

The *cursings* or *evil words* of the *second*, we are to meet with *good words* and *blessings*.

And the *repeated injurious acts* of the *third*, we are to meet with *continual prayer* to God for the man's salvation.

Verse 45. *That ye may be the children of your Father*] Instead of υιοι children, some MSS., the latter *Persic* version, and several of the primitive fathers, read ὁμοιοι, that ye may be *like to*, or *resemble*, your Father who is in heaven. This is certainly our Lord's meaning. As a man's child is called *his*, because a partaker of his own nature, so a holy person is said to be a child of God, because he is a partaker of the Divine nature.

He maketh his sun to rise on the evil] "There is nothing greater than to *imitate* God in doing good to our enemies. All the creatures of God pronounce the sentence of condemnation on the revengeful: and this sentence is written by the *rays* of the *sun*, and with the *drops* of *rain*, and indeed by all the natural good things, the use of which God freely gives to his enemies." If God had not loved us while we were his enemies, we could never have become his *children:* and we shall cease to be such, as soon as we cease to imitate him.

Verse 46. *For if ye love them which love you*] He who loves only his *friends*, does nothing for God's sake. He who loves for the sake of *pleasure* or *interest*, pays himself. God has no enemy which he hates but *sin;* we should have no other.

The publicans] That is, *tax-gatherers*, τελωναι, from τελος a *tax*, and ωνεομαι *I buy* or *farm*. A *farmer* or *collector* of the *taxes* or *public revenues*. Of these there were two classes; the *superior*, who were Romans of the equestrian order; and the *inferior*, those mentioned in the Gospels, who it appears were mostly *Jews*.

This class of men was detestable among the Romans, the Greeks, and the Jews, for their intolerable rapacity and avarice. They were abhorred in an especial manner by the Jews, to whom the Roman government was odious: these, assisting in collecting the Roman tribute, were considered as betrayers of the liberties of their country, and abettors of those who enslaved it. They were something like the *tythe-farmers* of certain college-livings in some counties of England, as Lancashire, &c.—a principal cause of the public burthens and discontent. One quotation, of the many produced by *Kypke*, will amply show in what detestation they were held among the Greeks. *Theocritus* being asked, Which of the wild beasts were the most cruel? answered, Εν μεν τοις ορεσιν αρκτοι και λεοντες· εν δε ταις πολεσιν, ΤΕΛΩΝΑΙ και συκοφανται. *Bears and lions, in the mountains; and* TAX-GATHERERS *and calumniators, in cities.*

Verse 47. *And if ye salute your brethren only*] Instead of αδελφους *brethren*, upwards of one hundred MSS., and several of them of great authority and antiquity, have φιλους *friends*. The *Armenian Slavonic*, and *Gothic* versions, with the later *Syriac*, and some of the *primitive fathers*, agree in this reading. I scarcely know which to prefer; as *brother* is more conformable to the Jewish mode of address, it should be retained in the text: the other reading, however, tends to confirm that of the *Codex Gravii* on ver. 43.

On the subject of giving and receiving *salutations* in Asiatic countries, Mr. *Harmer*, Observat. vol. ii. p. 327, &c., edit. 1808, has collected much valuable information: the following extract will be sufficient to elucidate our Lord's meaning.

"Dr. Doddridge supposes that the *salutation* our Lord refers to, Matt. v. 47, *If ye salute your brethren only, what do ye more than others? do not even the publicans so?* means *embracing*, though it is a different word. I would observe, that it is made use of in the Septuagint to express that action of endearment; and which is made use of by an apocryphal writer, (Ecclus. xxx. 19,) whereas, the word we translate *salute* is of a much more general nature: this, I apprehend, arose from his being struck with the thought, that it could never be necessary to caution his disciples, not to restrain the civilities of a common salu

tation to those of their own religious party. *Juvenal*, when he satirizes the Jews of the apostolic age for their religious opinions, and represents them as unfriendly, and even malevolent, to other people, Sat. xiv., and when he mentions their refusing to show travellers the way, *Non monstrare vias*, &c., or to point out to them where they might find water to drink when thirsty with journeying, takes no notice of their not saluting those of another nation; yet there is no reason to believe, from these words of CHRIST, that many of them at least would not, and that even a Jewish publican received no salutations from one of his own nation, excepting brother publicans.

"Nor shall we wonder at this, or think it requisite to suppose the word we translate *salute* (ασπαζομαι) and which certainly, sometimes at least, signifies nothing more than making use of some friendly words upon meeting with people, must here signify something more particular, since we find some of the present inhabitants of the east seem to want this admonition of our Lord. 'When the Arabs salute one another,' according to Niebuhr, 'it is generally in these terms, *Salâm aleikum*, *Peace be with you;* in speaking which words they lay the right hand on the heart. The answer is, *Aleikum essalâm*, *With you be peace.* Aged people are inclined to add to these words, *And the mercy and blessing of God.* The Mohammedans of Egypt and Syria never salute a Christian in this manner; they content themselves with saying to them, *Good day to you;* or, *Friend, how do you do?* The Arabs of Yemen, who seldom see any Christians, are not so zealous but that sometimes they will give them the *Salâm aleikum.*'

"Presently after he says: 'For a long time I thought the Mohammedan custom, of saluting Christians in a different manner from that made use of to hose of their own profession, was an effect of their pride and religious bigotry. I saluted them sometimes with the *Salâm aleikum*, and I had often only the common answer. At length I observed in *Natolia*, that the Christians themselves might probably be the cause that Mohammedans did not make the same return to their civilities that they did to those of their own religion. For the Greek merchants, with whom I travelled in that country, did not seem pleased with my saluting Mohammedans in the Mohammedan manner. And when they were not known to be Christians, by those Turks whom they met with in their journeying, (it being allowed Christian travellers in these provinces to wear a white turban, Christians in common being obliged to wear the sash of their turbans *white* striped with *blue*, that banditti might take them at a distance for Turks, and people of courage,) they never answered those that addressed them with the compliment of *Salâm aleikum.* One would not, perhaps, suspect that similar customs obtain in our times, among Europeans: but I find that the Roman Catholics of some provinces of Germany never address the Protestants that live among them with the compliment JESUS CHRIST *be praised;* and, when such a thing happens by mistake, the Protestants do not return it after the manner in use among Catholics, *For ever and ever. Amen!*'

"After this, the words of our Lord in the close of the fifth of Matthew want no farther commentary. The Jews would not address the usual compliment of *Peace be to you*, to either *heathens* or *publicans;* the publicans of the Jewish nation would use it to their countrymen that were publicans, but not to heathens; though the more rigid Jews would not do it to *them*, any more than to *heathens:* our Lord required his disciples to lay aside the moroseness of Jews, and express more extensive benevolence in their salutations. There seems to be nothing of *embracing* thought of in this case, though that, doubtless, was practised anciently among *relations*, and intimate friends, as it is among modern Asiatics."

If not to *salute* be a heathenish indifference, to hide hatred under *outward civilities* is a diabolic treachery. To pretend much *love* and *affection* for those for whom we have *neither*—to use towards them complimentary phrases, to which we affix no meaning, but that they mean nothing, is highly offensive in the sight of that God by whom actions are weighed and words judged.

Do not—the publicans] Τελωναι,—but εθνικοι *heathens*, is adopted by Griesbach, instead of τελωναι, on the authority of *Codd. Vatican. & Bezæ*, and several others; together with the *Coptic*, *Syriac* later, and *Syriac Jerusalem;* two *Arabic*, *Persic*, *Slavonic;* all the *Itala* but one; *Vulgate*, *Saxon*, and several of the *primitive fathers.*

Verse 48. *Be ye therefore perfect—as your Father*] God himself is the grand law, sole giver, and only pattern of the *perfection* which he recommends to his children. The words are very emphatic, εσεσθε ουν υμεις τελειοι, *Ye shall be therefore perfect*—ye shall be filled with the spirit of that God whose name is *Mercy*, and whose nature is *love.* God has many *imitators* of his *power*, *independence*, *justice*, &c., but few of his *love*, *condescension*, and *kindness.* He calls himself LOVE, to teach us that in *this* consists that *perfection*, the attainment of which he has made both our *duty* and *privilege:* for these words of our Lord include both a *command* and a *promise.*

"Can we be fully saved from sin in this world?" is an important question, to which this text gives a satisfactory answer: "*Ye shall be perfect, as your Father, who is in heaven, is perfect.*"—As in his infinite nature there is no sin, nothing but goodness and love, so in your finite nature there shall dwell *no sin*, for the law of the spirit of life in Christ Jesus shall make you free from the law of *sin* and *death*, Rom. viii. 2. God shall live in, fill, and rule your hearts; and, in what He *fills* and *influences*, neither Satan nor sin can have any part. If men, slighting their own mercies, cry out, *This is impossible!*—whom does this arguing reprove—God, who, on this ground, has given a command, the fulfilment of which is *impossible.* "But who can bring a clean out of an unclean thing?" God Almighty—and, however inveterate the disease of sin may be, the grace of the Lord Jesus can *fully cure it;* and who will say, that he who laid down his life for our souls will not use his *power* completely to effect that salvation which he has died to procure. "But where is the person thus saved?" Wherever *he* is found who loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and, for the

honour of *Christianity* and its AUTHOR, may we not hope there are many such in the Church of God, not known indeed by any profession of this kind which they make, but by a surer testimony, that of uniformly *holy tempers*, *piety* to *God*, and *beneficence* to *man?*

Dr. Lightfoot is not perfectly satisfied with the usual mode of interpreting the 22nd verse of this chapter. I subjoin the substance of what he says. Having given a general exposition of the word *brother*, which the Jews understood as signifying none but an Israelite—ενοχος, which we translate *is in danger of*, and which he shows the Jews used to signify, is *exposed to*, *merits*, or *is guilty of*—and the word *gehenna*, *hell-fire*, which he explains as I have done above, he comes to the three offences, and their sentences.

The FIRST is *causeless anger*, which he thinks too plain to require explanation; but into the two following he enters in considerable detail:—

"The SECOND. Whosoever shall say to his brother, '*Racha*,' a nickname, or scornful title usual, which they disdainfully put one upon another, and very commonly; and therefore our Saviour has mentioned this word, the rather because it was of so common use among them. Take these few examples:—

"A certain man sought to betake himself to repentance (and *restitution.*) His wife said to him, '*Rekah*, if thou make restitution, even thy *girdle* about thee is not thine own, &c.' *Tanchum*, fol. 5.

"Rabbi Jochanan was teaching concerning the building of Jerusalem with sapphires and diamonds, &c. One of his scholars laughed him to scorn. But afterwards, being convinced of the truth of the thing, he saith to him, 'Rabbi, do thou expound, for it is fit for thee to expound: as thou saidst, so have I seen it.' He saith to him, '*Rekah*, hadst thou not seen, thou wouldst not have believed, &c.' *Midras Tillin*, fol. 38, col. 4.

"To what is the thing like? To a king of flesh and blood, who took to wife a king's daughter: he saith to her, 'Wait and fill me a cup;' but she would not: whereupon he was angry, and put her away; she went, and was married to a sordid fellow; and he saith to her, 'Wait, and fill me a cup;' she said unto him, '*Rekah*, I am a king's daughter, &c.' *Idem in* Psa. cxxxvii.

"A Gentile saith to an Israelite, 'I have a choice dish for thee to eat of.' He saith, 'What is it?' He answers, 'Swine's flesh.' He saith to him, '*Rekah*, even what you kill of *clean beasts* is forbidden us, much more this.' *Tanchum*, fol. 18, col. 4.

"The THIRD offence is to say to a brother, 'Thou fool,' which, how to distinguish from *racha*, which signifies *an empty fellow*, were some difficulty, but that *Solomon* is a good dictionary here for us, who takes the term continually here for a wicked wretch and reprobate, and in opposition to spiritual wisdom: so that in the first clause is condemned *causeless anger;* in the second, *scornful taunting and reproaching of a brother;* and, in the last, *calling him* a reprobate *and* wicked, or uncharitably censuring his spiritual and eternal estate. And this last does more especially hit the scribes and Pharisees, who arrogated to themselves only to be called חכמים *chocamim*, wise men, but of all others they had this scornful and uncharitable opinion, '*This people, that knoweth not the law, is cursed,*' John vii. 49.

"And now for the penalties denounced upon these offences, let us look upon them, taking notice of these two traditions of the Jews, which our Saviour seems to face, and to contradict.

"1st. That they accounted the command, *Thou shalt not kill*, to aim only at actual murder. So that in their collecting the six hundred and thirteen precepts out of the law, they understand that command to mean but this: '*That one should not kill an Israelite*,' and accordingly they allotted this only violation of it to judgments; against this wild gloss and practice, he speaks in the first clause: Ye have heard it said, *Thou shalt not kill*, and he that killeth, or committeth actual murder, is liable to judgment, and ye extend the violation of that command no farther; but I say to you, that causeless anger against thy brother is a violation of that command, and even that maketh a man liable to judgment.

"2nd. They allotted that murder only to be judged by the council, or *Sanhedrin*, that was committed by a man in *propria persona:* let them speak their own sense, &c. *Talm. in Sanhedrin, per.* 9.

"'Any one that kills his neighbour with his hand, as if he strike him with a sword, or with a stone that kills him, or strangle him till he die, or burn him in the fire, seeing that he kills him any how in his own person, lo! such a one must be put to death by the Sanhedrin; but he that hires another to kill his neighbour, or that sends his servants, and they kill him, or that violently thrusts him before a lion, or the like, and the beast kills him—any one of these is a *shedder of blood* and the guilt of shedding of blood is upon him, and he is liable to death by the hand of *Heaven*, but he is not to be put to death by the *Sanhedrin*. And whence is the proof that it must be thus? Because it is said, *He that sheddeth man's blood, by man shall his blood be shed.* This is he that slays a man *himself*, and not by the hand of another. *Your blood of your lives will I require.* This is he that slays himself. *At the hand of every beast will I require it.* This is he that delivers up his neighbour before a beast to be rent in pieces. *At the hand of man, even at the hand of every man's brother, will I require the life of man.* This is he that *hires others* to kill his neighbour: In this interpretation, *requiring* is spoken of all the three; *behold*, their judgment is delivered over to Heaven (*or God.*) And all these man-slayers and the like, who are not liable to death by the Sanhedrin, if the king of Israel will slay them by the judgment of the kingdom, and the law of nations, he may, &c.' *Maym.* ubi supr. *per.* 2.

"You may observe in these wretched traditions a twofold killing, and a twofold judgment: a man's killing another in his own person, and with his own hand, and such a one liable to the judgment of the Sanhedrin, to be put to death by them, as a murderer; and a man that killed another by proxy, not with his own hand, but hiring another to kill him, or turning a beast or serpent upon him to kill him. This man is not to be judged and executed by the *Sanhedrin*, but referred and reserved only to the judgment of God. So that we see plainly, from hence, in what sense the word

judgment is used in the latter end of the preceding verse, and the first clause of this, namely, not for the judgment of any one of the *Sanhedrins*, as it is commonly understood, but for the *judgment of God*. In the former verse, *Christ* speaks their sense, and in the first clause of this, his own, in application to it. Ye have heard it said, that any man that kills is liable to the judgment of God; but I say unto you, that he that is but angry with his brother without a cause is liable to the judgment of God. You have heard it said, that he only that commits murder with his own hand is liable to the council, or *Sanhedrin*, as a murderer; but I say unto you, that he that but calls his brother *racha*, as common a word as ye make it, and a thing of nothing, he is liable to be judged by the *Sanhedrin*.

"Lastly, He that saith to his brother, *Thou fool*, wicked one, or cast-away, *shall be in danger of hell-fire*, ενοχος εις γεενναν πυρος. There are two observable things in the words. The first is the change of case from what was before; there it was said τη κρισει τω συνεδριω, but here, εις γεενναν. It is but an emphatical raising of the sense, to make it the more feeling and to speak home. He that saith to his brother, *Raka*, shall be in danger of the council; but he that says, *Thou fool*, shall be in danger of a penalty even to hell-fire. And thus our Saviour equals the sin and penalty in a very just parable. In just anger, with God's just anger and judgment; public reproach, with public correction by the council; and censuring for a child of hell, to the fire of hell.

"2nd. It is not said εις πυρ γεεννης, *To the fire of hell*, but εις γεενναν πυρος, *To a hell of fire;* in which expression he sets the emphasis still higher. And, besides the reference to the *valley of Hinnom*, he seems to refer to that penalty used by the *Sanhedrin* of burning—the most bitter death that they used to put men to; the manner of which was thus: They set the malefactor in a dunghill up to the knees; and they put a towel about his neck, and one pulled one way, and another the opposite, till, by thus strangling him, they forced him to open his mouth. Then they poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels. *Talm. in Sanhedrin. per.* 7.

"Now, having spoken in the clause before, of being judged by the *Sanhedrin*, whose most terrible penalty was this burning, he doth in this clause raise the penalty higher; namely, of burning in hell; not with a little scalding lead, but even with a *hell of fire*." It is possible that our Lord might have reference to such customs as these.

CHAPTER VI.

Of alms-giving, 1–5. *Of prayer*, 6–8. *The Lord's prayer, or model according to which Christians should pray*, 9–13. *Of forgiveness*, 14, 15. *Of fasting*, 16, 17. *Of laying up treasures*, 18–21. *Of the single eye*, 22, 23. *The impossibility of serving two masters*, 24. *Of contentment and confidence in the Divine providence*, 25–32. *Directions about seeking the kingdom of God*, 33, 34.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

TAKE heed that ye do not your [a] alms before men, to be seen of them: otherwise ye have no reward [b] of your Father which is in heaven.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

2 Therefore [c] when thou doest

[a] Or, *righteousness;* Deut. xxiv. 13; Psa. cxii. 9; Dan. iv. 27; 2 Cor. ix. 9, 10.——[b] Or, *with.*——[c] Rom. xii. 8.

NOTES ON CHAP. VI.

Verse 1. *That ye do not your alms*] Δικαιοσυνην υμων μη ποιειν, *perform not your acts of righteousness*—such as *alms-giving*, *fasting*, and *prayer*, mentioned immediately after. Instead of δικαιοσυνην, *righteousness*, or *acts* of *righteousness*, the reading in the text, that which has been commonly received is ελεημοσυνην, *alms*. But the first reading has been inserted in several editions, and is supported by the *Codd. Vatican.* and *Bezæ*, some others, and several versions, all the *Itala* except one, and the *Vulgate*. The Latin fathers have *justitiam*, a word of the same meaning. Mr. Gregory has amply proved, צדקה *tsidekah*, *righteousness*, was a common word for *alms* among the Jews. *Works*, 4to. p. 58, 1671. R. D. Kimchi says that צדקה *tsidekah*, Isa. lix. 14, means *alms-giving;* and the phrase נתן צדקה *natan tsidekah*, is used by the Jews to signify the *giving* of *alms*. The following passages from Dr. Lightfoot show that it was thus commonly used among the Jewish writers:—

"It is questioned," says he, "whether *Matthew* writ Ελεημοσυνην, *alms*, or Δικαιοσυνην, *righteousness*. I answer:—

"I. That our Saviour certainly said צדקה *tsidekah*, *righteousness*, (or, in Syriac זדקתא *zidkatha*,) I make no doubt at all; but, that that word could not be otherwise understood by the common people than of *alms*, there is as little doubt to be made. For although the word צדקה *tsidekah*, according to the idiom of the Old Testament, signifies nothing else than *righteousness;* yet now, when our Saviour spoke these words, it signified nothing so much as *alms*.

"II. *Christ* used also the same word זדקתא *zidkatha*, *righteousness*, in the three verses next following, and Matthew used the word ελεημοσυνην, *alms;* but by what right, I beseech you, should he call it δικαιοσυνην, *righteousness*, in the first verse, and ελεημοσυνην, *alms*, in the following; when Christ every where used one and the same word? Matthew might not change in *Greek*, where our Saviour had not changed in *Syriac:* therefore we must say that the Lord Jesus used the word צדקה *tsidekah* or זדקתא *zidkatha*, in these four first verses; but that, speaking in the dialect of com-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

thine alms, [d] do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have [e] glory of men. Verily I say unto you, They have their reward.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[d] Or, *cause not a trumpet to be sounded;* Prov. xx. 6.

[e] 2 Kings x. 16.

mon people, he was understood by the common people to speak of *alms*. Now they called *alms* by the name of *righteousness*, for the fathers of the traditions taught, and the common people believed, that *alms* contributed very much to justification. Hear the *Jewish* chair in this matter—*For one farthing given to a poor man in alms, a man is made partaker of the beatific vision:* where it renders these words, Psa. xvii. 15, *I shall behold thy face in righteousness*, after this manner, *I shall behold thy face*, BECAUSE of ALMS. Bava. Bathra.

"*This money goeth for alms, that my sons may live, and that I may obtain the world to come.* Bab. Rosh. Hashshanah.

"*A man's table now expiates by alms, as heretofore the altar did by sacrifice.* Beracoth.

"*If you afford alms out of your purse, God will keep you from all damage and harm.* Hieros. Peah.

"MONOBAZES *the king bestowed his goods liberally upon the poor, and had these words spoken to him by his kinsmen and friends—'Your ancestors increased both their own riches, and those that were left them by their fathers; but you waste both your own and those of your ancestors.' To whom he answered—'My fathers laid up their wealth on earth: I lay up mine in heaven. As it is written*, Truth shall flourish out of the earth, but Righteousness shall look down from heaven. *My fathers laid up treasures that bear no fruit; but I lay up such as bear fruit. As it is said*, It shall be well with the just, for they shall eat the fruit of their own works. *My fathers treasured up, when power was in their hands; but I where it is not. As it is said*, Justice and judgment is the habitation of his throne. *My fathers heaped up for others; I for myself. As it is said*, And this shall be to thee for righteousness. *They scraped together for this world. I for the world to come. As it is said*, Righteousness shall deliver from death.' *Ibid.* These things are also recited in the *Babylonian Talmud.*

"You see plainly in what sense he understands *righteousness*, namely, in the sense of *alms:* and that sense not so much framed in his own imagination, as in that of the whole nation, and which the royal catachumen had imbibed from the Pharisees his teachers.

"Behold the *justifying* and saving virtue of *alms*, from the very work done according to the doctrine of the Pharisaical chair! And hence, the opinion of this efficacy of alms so far prevailed with the deceived people, that they pointed out *alms* by no other name (confined within one single word) than צדקה *tsidekah*, *righteousness*. Perhaps those words of our Saviour are spoken in derision of this doctrine. *Yea, give those things which ye have in alms, and behold all things shall be clean to you*, Luke xi. 41. With good reason indeed exhorting them to give alms; but yet withal striking at the covetousness of the *Pharisees*, and confuting their vain opinion of being clean by the washing of their hands, from their own opinion of the efficacy of *alms*. As if he had said, "Ye assert that alms *justifies* and *saves*, and therefore ye call it by the name of righteousness; why therefore do ye affect *cleanliness* by the washing of hands; and not rather by the performance of *charity*?" LIGHTFOOT'S Works, vol. ii. p. 153.

Before men] Our Lord does not forbid public alms-giving, fasting, and prayer, but simply censures those *vain* and *hypocritical* persons who do these things publicly that they *may be seen of men*, and receive from them the *reputation of saints*, &c.

Verse 2. *Therefore when thou doest* thine *alms*] In the first verse the exhortation is general: *Take* YE *heed*. In this verse the address is pointed—and THOU —man—woman—who readest—hearest.

Do not sound a trumpet] It is very likely that this was literally practised among the Pharisees, who seemed to live on the public esteem, and were excessively self-righteous and vain. Having something to distribute by way of alms, it is very probable they caused this to be published by blowing a *trumpet* or *horn*, under pretence of collecting the poor; though with no other design than to gratify their own ambition. There is a custom in the east not much unlike this. "The *derveeshes* carry *horns* with them, which they frequently *blow*, when any thing is *given to them, in honor of the donor*. It is not impossible that some of the poor Jews who begged alms might be furnished like the Persian derveeshes, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their alms-giving to those that they knew would pay them this honour." HARMER'S Observat. vol. i. p. 474.

It must be granted, that in the Jewish writings there is no such practice referred to as that which I have supposed above, viz. blowing a trumpet to gather the poor, or the poor blowing a horn when relieved. Hence some learned men have thought that the word שופר *shopher*, a *trumpet*, refers to the *hole* in the public alms chest, into which the money was dropped which was allotted for the service of the poor. Such holes, because they were wide at one end and grew gradually narrow towards the other, were actually termed שופרות *shopheroth*, trumpets, by the rabbins; of this *Schoettgen* furnishes several examples. An ostentatious man, who wished to attract the notice of those around him, would throw in his money with some force into these trumpet-resembling holes, and thus he might be said שופר, *σαλπιζειν*, to *sound* the *trumpet*. The Jerusalem Gemara, tract *Shekalim*, describes these שופרות *shopheroth* thus—*These trumpet holes were crooked, narrow above and wide below, in order to prevent fraud.* As our Lord only uses the words, *μη σαλπισης*, it may be tantamount to our term *jingle*. Do not make a public ostentatious *jingle* of that money which you give to public charities. Pride and hypocrisy are the things here reprehended. The Pharisees, no doubt, felt the weight of the reproof Still the words may

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

3 But when thou doest alms, let not thy [f] left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself [g] shall reward thee openly.

[f] Psa. xliv. 21; 2 Cor. ix. 7.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

[g] Luke xiv. 14.

be taken in their literal meaning, as we know that the *Moslimans*, who nearly resemble the ancient Pharisees in the ostentation, bigotry, and cruelty of their character, are accustomed, in their festival of *Muhurram*, to erect *stages* in the public streets, and, by the *sound of a trumpet*, call the *poor* together to receive alms of rice, and other kinds of food. See WARD.

Works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God, and the effectual relief of the poor.

In the synagogues and in the streets] That such chests or boxes, for receiving the alms of well-disposed people, were placed in the synagogues, we may readily believe; but what were the *streets?* *Schoettgen* supposes that courts or avenues in the temple and in the synagogues may be intended—places where the people were accustomed to walk, for air, amusement, &c., for it is not to be supposed that such chests were fixed in the public *streets*.

They have their reward.] That is, the honour and esteem of men which they sought. God is under no obligation to them—they did nothing with an eye to his glory, and from HIM they can expect no recompense. They had their recompense in this life; and could expect none in the world to come.

Verse 3. *Let not thy left hand know*] In many cases, works of charity must be hidden from even our nearest relatives, who, if they knew, would hinder us from doing what God has given us power and inclination to perform. We must go even farther; and conceal them as far as is possible from ourselves, by not thinking of them, or eyeing them with complacency. They are given to GOD, and should be hidden in HIM.

Verse 4. *Which seeth in secret*] We should ever remember that the eye of the Lord is upon us, and that he sees not only the *act*, but also every motive that led to it.

Shall reward thee openly.] Will give thee the fullest proofs of his acceptance of thy work of faith, and labour of love, by increasing that substance which, *for his sake*, thou sharest with the poor; and will *manifest* his approbation in thy own heart, by the witness of his Spirit.

Verse 5. *And when thou prayest*] Οταν προσευχη. Προσευχη, *prayer*, is compounded of προς *with*, and ευχη a *vow*, because to pray right, a man *binds* himself to God, as by a *vow*, to live to his glory, if he will grant him his grace, &c. Ευχομαι signifies *to pour out prayers* or *vows*, from ευ *well*, and χεω, *I pour out;* probably alluding to the *offerings* or *libations* which were *poured out* before, or on the altar. A proper idea of prayer is, *a pouring out of the soul unto God*, as a *free-will offering*, solemnly and eternally dedicated to him, accompanied with the most *earnest desire* that it may know, love, and serve him alone. He that comes thus to God will ever be heard and blessed Prayer is the language of *dependence;* he who prays not, is endeavouring to live *independently* of God: this was the *first* curse, and continues to be the great curse of mankind. In the beginning, Satan said, Eat this fruit; ye shall then be as God; *i. e.* ye shall be *independent:* the man hearkened to his voice, sin entered into the world, and notwithstanding the full manifestation of the deception, the ruinous system is still pursued; man will, if possible, live independently of God; hence he either prays not at all, or uses the *language* without the *spirit* of prayer. The following verses contain so fine a view, and so just a definition, of prayer, that I think the pious reader will be glad to find them here.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast:

Prayer is the burden of a sigh,
The falling of a tear,
The upward gleaming of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high:

Prayer is the Christian's vital breath,
The Christian's native air,
His watch-word at the gates of death,
He enters heaven by prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold he prays!

The saints in prayer appear as one,
In word, in deed, in mind,
When with the Father and the Son
Their fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

"O Thou, by whom we come to God!
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

MONTGOMERY

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 But thou, when thou prayest, [h] enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, [i] use not vain repetitions, as the heathen *do:* [k] for

[h] 2 Kings iv. 33.——[i] Eccles. v. 2; Ecclus. vii. 14.

[k] 1 Kings xviii. 26, 29.

Thou shalt not be as the hypocrites] Υποκριται. From *υπο under*, and *κρινομαι to be judged, thought:* properly a stage-player, who acts under a mask, personating a character different from his own; a *counterfeit*, a *dissembler;* one who would be *thought* to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the *outside*.

Love to pray standing in the synagogues and in the corners of the streets] The Jewish phylacterical prayers were long, and the canonical hours obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vain glory, contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people, and applauded for their great and conscientious piety. See *Lightfoot*. As they had no piety but that which was *outward*, they endeavoured to let it fully appear, that they might make the most of it among the people. It would not have answered their end to *kneel* before God, for then they might have been *unnoticed* by men; and consequently have lost that reward which they had in view: *viz.* the esteem and applause of the multitude. This *hypocritical* pretension to devotion is common among the Asiatics. Both *Hindoos and Mohammedans* love to pray in the most *public* places, at the *landing places of rivers*, in the *public streets*, on the *roofs* of the *covered boats*, without the least endeavour to conceal their outside devotion, that they may be seen of men.

Verse 6. *But thou, when thou prayest*] This is a very impressive and emphatic address. But THOU! whosoever thou art, Jew, Pharisee, Christian—enter into thy closet. Prayer is the most secret intercourse of the soul with God, and as it were the conversation of one heart with another. The world is too profane and treacherous to be of the secret. We must *shut the door* against it: endeavour to forget it, with all the affairs which busy and amuse it. Prayer requires retirement, at least of the heart; for this may be fitly termed the *closet* in the house of God, which house the body of every real Christian is, 1 Cor. iii. 16. To this closet we ought to retire even in public prayer, and in the midst of company.

Reward thee openly.] What goodness is there equal to this of God! to give, not only *what* we ask, and *more* than we ask, but to reward even *prayer* itself! How great advantage is it to serve a prince who places prayers in the number of services, and reckons to his subjects' account, even their trust and confidence in begging all things of him!

Verse 7. *Use not vain repetitions*] Μη βαττολογησητε. Suidas explains this word well: "πολυλογια, *much speaking*, from one Battus, who made very prolix hymns, in which the same idea frequently recurred." "*A frequent repetition* of *awful* and *striking* words may often be the result of *earnestness* and *fervour*. See Dan. ix. 3–20; but great *length* of prayer, which will of course involve much *sameness* and idle *repetition*, naturally creates *fatigue* and *carelessness* in the *worshipper*, and seems to suppose *ignorance* or *inattention* in the Deity; a fault against which our Lord more particularly wishes to secure them." See verse 8. This judicious note is from the late Mr. Gilbert Wakefield, who illustrates it with the following quotation from the Heautontimorumenos of Terence:—

Ohe! jam decine Deos, uxor, gratulando OBTUNDERE,
Tuam esse inventam gnatam: nisi illos ex TUO INGENIO judicas,
Ut nil credas INTELLIGERE, *nisi idem* DICTUM SIT CENTIES.

"Pray thee, wife, cease from STUNNING the gods with thanksgivings, because thy child is in safety; unless thou judgest of *them* from *thyself*, that they cannot UNDERSTAND a thing, unless they are told of it a HUNDRED TIMES." *Heaut.* ver. 880.

Prayer requires more of the *heart* than of the *tongue*. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thoughts, studied and vehement motions, and the *order* and *politeness* of the expressions, are things which compose a mere *human* harangue, not an humble and Christian prayer. Our trust and confidence ought to proceed from that which God is *able to do in us*, and not from that which we can *say to him*. It is abominable, says the HEDAYAH, that a person offering up prayers to God, should say, "I beseech thee, by the glory of thy heavens!" or, "by the splendour of thy throne!" for a style of this nature would lead to suspect that the Almighty derived glory from the heavens; whereas the heavens are *created*, but God with all his attributes is eternal and inimitable. HEDAYAH, vol. iv. p. 121.

This is the sentiment of a Mohammedan; and yet for this vain repetition the Mohammedans are peculiarly remarkable; they often use such words as the following:—

يا الله يا الله يا الله يا الله يا رب يا رب
يا رب يا رب ياحي وقيوم يا حي وقيوم يا
حي وقيوم يا حي وقيوم يا بديع السموات
و الارض يا ذا الجلال و الاكرام—وغيره

O God, O God, O God, O God!—O Lord, O Lord, O Lord, O Lord!—O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal!—O Creator of the heavens and the earth!—O thou who art endowed with majesty and authority! O wonderful, &c. I have extracted the above from a form of prayer used by *Tippo Sahib*, which I met with in a book of devotion in which there were several prayers

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 After this manner therefore pray ye: [1] Our

[1] Psa. xxxiii. 15; cxv. 3; Luke xi. 2, &c; Rom. viii. 14, 15.

written with his own hand, and signed with his own name.

Of this vain repetition in civil matters, among the Jews, many instances might be given, and not a few examples might be found among Christians. The *heathens* abounded with them: see several quoted by Lightfoot.—*Let the parricide be dragged! We beseech thee, Augustus, let the parricide be dragged! This is the thing we ask, let the parricide be dragged! Hear us, Cæsar; let the false accusers be cast to the lion! Hear us, Cæsar, let the false accusers be condemned to the lion! Hear us, Cæsar*, &c. It was a maxim among the Jews, that "he who *multiplies prayer*, must be heard." This is correct, if it only imply perseverance in supplication; but if it be used to signify the multiplying of words, or even forms of prayer, it will necessarily produce the evil which our Lord reprehends: *Be not as the heathen—use not vain repetition*, &c. Even the Christian Churches in India have copied this vain repetition work; and in it the Roman Catholic, the Armenian, and the Greek Churches strive to excel.

As the heathen] The *Vatican* MS. reads *υποκριται, like the hypocrites.* Unmeaning words, useless repetitions, and complimentary phrases in prayer, are in general the result of *heathenism*, *hypocrisy*, or *ignorance.*

Verse 8. *Your Father knoweth what things ye have need of*] Prayer is not designed to *inform* God, but to give *man* a sight of his misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that THERE is his *Father*, his *country*, and *inheritance.*

In the preceding verses we may see three faults, which our Lord commands us to avoid in prayer:—

1st. HYPOCRISY. *Be not as the hypocrites.* ver. 5.

2ndly. DISSIPATION. *Enter into thy closet.* ver. 6.

3rdly. MUCH SPEAKING, or UNMEANING REPETITION, *Be not like the heathens.* ver. 7.

Verse 9. *After this manner therefore pray ye*] Forms of prayer were frequent among the Jews; and every public teacher gave one to his disciples. Some forms were drawn out to a considerable length, and from these *abridgments* were made: to the latter sort the following prayer properly belongs, and consequently, besides its own very important use, it is a *plan* for a more extended devotion. What satisfaction must it be to learn from God himself, with *what words*, and in what *manner*, he would have us pray to him, so as not to pray in vain! A king, who draws up the petition which he allows to be presented to himself, has doubtless the fullest determination to grant the request. We do not sufficiently consider the value of this prayer; the respect and attention which it requires; the preference to be given to it; its fulness and perfection; the frequent use we should make of it; and the spirit which we should bring with it. "Lord, teach us how to pray!" is a prayer necessary *to* prayer; for unless we are divinely instructed in the *manner*, and influenced by the spirit of true devotion, even the prayer taught us by Jesus Christ may be repeated without profit to our souls.

Our Father] It was a maxim of the Jews, that a man should not pray alone, but join with the Church; by which they particularly meant that he should, whether alone or with the synagogue, use the *plural* number as comprehending all the followers of God. Hence, they say, Let none pray the *short prayer*, i. e. as the gloss expounds it, the prayer in the *singular*, but in the *plural* number. See *Lightfoot* on this place.

This prayer was evidently made in a peculiar manner for the *children of God.* And hence we are taught to say, not MY *Father*, but OUR *Father.* The heart, says one, of a child of God, is a brotherly heart, in respect of all other Christians: it asks nothing but in the spirit of *unity*, *fellowship*, and *Christian charity*; desiring *that* for its brethren which it desires for itself.

The word *Father*, placed here at the beginning of this prayer, includes two grand ideas, which should serve as a foundation to all our petitions: 1st. That tender and respectful love which we should feel for God, such as that which children feel for their fathers. 2dly. That strong confidence in God's love to us, such as fathers have for their children. Thus all the petitions in this prayer stand in strictest reference to the word *Father*; the first three referring to the *love we have for God*; and the three last, to that *confidence* which we have in the love *he bears to us.*

The relation we stand in to this first and best of beings dictates to us *reverence* for his person, *zeal* for his honour, *obedience* to his will, *submission* to his dispensations and chastisements, and *resemblance* to his nature.

Which art in heaven] The phrase אבינו שבשמים, *abinu sheboshemayim*, our Father who art in heaven, was very common among the ancient Jews; and was used by them precisely in the same sense as it is used here by our Lord.

This phrase in the Scriptures seems used to express:

1st. His OMNIPRESENCE. *The heaven of heavens cannot contain thee.* 1 Kings viii. 27: that is, Thou fillest immensity.

2dly. His MAJESTY and DOMINION over his creatures. *Art thou not God in heaven, and rulest thou not over all the kingdoms of the heathen?* 2 Chron. xx. 6.

3dly. His POWER and MIGHT. *Art thou not God in heaven, and in thy hand is there not power and might, so that no creature is able to withstand thee!* 2 Chron. xx. 6. *Our God is in heaven, and hath done whatsoever he pleased.* Psa. cxv. 3.

4thly. His OMNISCIENCE. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. [m] Thy will be done in earth, [n] as *it is* in heaven.

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

11 Give us this day our [o] daily bread.

[m] Chap. xxvi. 39, 42; Acts xxi. 14.——[n] Psa. ciii. 20, 31.

[o] See Job xxiii. 12; Prov. xxx. 8.

men. Psa. xi. 4. *The Lord looketh down from heaven, he beholdeth all the sons of men.* Psa. xxxiii. 13–15.

5thly. His infinite PURITY and HOLINESS. *Look down from thy holy habitation, &c.* Deut. xxvi. 15. *Thou art the high and lofty One, who inhabiteth eternity, whose name is holy.* Isa. lvii. 15.

Hallowed] Αγιασθητω. Αγιαζω· from *a* negative, and *γη, the earth*, a thing *separated from the earth*, or from *earthly purposes* and *employments*. As the word *sanctified*, or *hallowed*, in Scripture, is frequently used for the *consecration* of a thing or person to a holy use or office, as the *Levites*, *first-born*, *tabernacle*, *temple*, and their utensils, which were all *set apart* from every earthly, common, or profane use, and employed wholly in the service of God, so the Divine Majesty may be said to be sanctified by us, in analogy to those things, viz. when we separate him from, and in our conceptions and desires exalt him above, *earth* and *all things*.

Thy name.] That is, GOD *himself*, with all the *attributes* of his Divine nature—his power, wisdom, justice, mercy, &c.

We hallow God's name, 1st. With our *lips*, when all our conversation is holy, and we speak of those things which are meet to minister grace to the hearers.

2dly. In our *thoughts*, when we suppress every rising evil, and have our tempers regulated by his grace and Spirit.

3dly. In our *lives*, when we begin, continue, and end our works to his glory. If we have an eye to God in all we perform, then every act of our common employment will be an act of religious worship.

4thly. In our *families*, when we endeavour to bring up our *children* in the discipline and admonition of the Lord; instructing also our *servants* in the way of righteousness.

5thly. In a particular *calling* or *business*, when we *separate* the falsity, deception, and lying, commonly practised, from it; buying and selling as in the sight of the holy and just God.

Verse 10. *Thy kingdom come.*] The ancient Jews scrupled not to say: *He prays not at all, in whose prayers there is no mention of the kingdom of God.* Hence, they were accustomed to say, "Let him cause his kingdom to reign, and his redemption to flourish: and let the Messiah speedily come and deliver his people."

The universal sway of the sceptre of Christ:—God has promised that the kingdom of Christ shall be exalted above all kingdoms. Dan. vii. 14–27. That it shall overcome all others, and be at last the universal empire. Isa. ix. 7. Connect this with the explanation given of this phrase, chap. iii. 2.

Thy will be done] This petition is properly added to the preceding; for when the kingdom of righteousness, peace, and joy, in the Holy Spirit, is established in the heart, there is then an ample provision made for the fulfilment of the Divine *will*.

The *will of God* is infinitely good, wise, and holy; to have it fulfilled in and among men, is to have infinite *goodness*, *wisdom*, and *holiness* diffused throughout the universe; and earth made the counterpart of heaven.

As it is *in heaven.*] The Jews maintained, that they were the angels of God upon earth, as those pure spirits were angels of God in heaven; hence they said, "As the angels sanctify the Divine name in heaven, so the Israelites sanctify the Divine name upon earth." See *Schoettgen.*

Observe, 1st. The salvation of the soul is the result of *two wills* conjoined: the *will of God*, and the *will of man*. If God will not the salvation of man, he cannot be saved: If man will not the salvation God has prepared for him, he cannot be delivered from his sins. 2dly. This petition certainly points out a deliverance from all sin; for nothing that is *unholy* can consist with the Divine *will*, and if this be fulfilled in man, surely sin shall be banished from his soul. 3dly. This is farther evident from these words, *as it is in heaven;* i. e. as the *angels* do it: viz. with all *zeal*, *diligence*, *love*, *delight*, and *perseverance*. 4thly. Does not the petition plainly imply, we may live without sinning against God? Surely the holy angels never mingle iniquity with their loving obedience, and as our Lord teaches us to pray, that we do his will *here* as they do it in heaven, can it be thought he would put a petition in our mouths, the fulfilment of which was impossible? 5thly. This certainly destroys the assertion: "*There is no such state of purification to be attained here, in which it may be said, the soul is redeemed from sinful passions and desires;*" for it is on EARTH that we are commanded to pray that this *will*, which is our sanctification, may be done. 6thly. Our souls can never be truly happy, till our WILLS be entirely subjected to, and become one with, the will of God. 7thly. How can any person offer this petition to his Maker, who thinks of nothing *less* than the performance of the *will* of *God*, and of nothing *more* than doing his *own?*

Some see the mystery of the Trinity in the three preceding petitions. The first being addressed to the *Father*, as the source of all holiness. The second, to the *Son*, who establishes the kingdom of God upon earth. The third, to the *Holy Spirit*, who by his energy works in men to *will* and to perform.

To offer these three petitions with success at the throne of God, three graces, essential to our salvation, must be brought into exercise; and, indeed, the petitions themselves necessarily suppose them. FAITH, *Our Father*—for he that cometh to God, must believe that he is.

HOPE, *Thy kingdom come*—For this grace has for its object good things to come.

LOVE, *Thy will be done*—For *love* is the *incentive* to and *principle* of all obedience to God, and beneficence to man.

Verse 11. *Give us this day our daily bread.*] The

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

12 And [p] forgive us our debts, as we forgive our debtors.

13 [q] And lead us not into temptation, but [r] deliver us from evil: [s] For thine is the kingdom, and the power, and the glory, for ever. Amen.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[p] Chap. xviii. 21, &c.——[q] Chap. xxvi. 41; Luke xxii. 40, 46; 1 Cor. x. 13; 2 Pet. ii. 9; Rev. iii. 10.

[r] John xvii. 15.——[s] 1 Chron. xxix. 11.

word επιουσιον has greatly perplexed critics and commentators. I find upwards of thirty different explanations of it. It is found in no Greek writer before the evangelists, and *Origen* says expressly, *that it was formed by them*, αλλ' εοικε πεπλασθαι υπο των ευαγγελιστων. The interpretation of *Theophylact*, one of the best of the Greek fathers, has ever appeared to me to be the most correct, Αρτος επι τη ουσια και συστασει ημων αυταρκης, *Bread, sufficient for our substance and support*, i. e. That quantity of food which is necessary to support our health and strength, by being changed into the *substance* of our bodies. Its composition is of επι and ουσια, *proper* or *sufficient for support*. Mr. Wakefield thinks it probable, that the word was originally written επι ουσιαν, which coalesced by degrees, till they became the επιουσιον of the MSS. There is probably an allusion here to the custom of travellers in the east, who were wont to reserve a part of the food given them the preceding evening to serve for their breakfast or dinner the next day. But as this was not sufficient for the whole day, they were therefore obliged to depend on the providence of God for the additional supply. In Luke xv. 12, 13, ουσια signifies, what a person has to live on; and nothing can be more natural than to understand the compound επιουσιος, of that additional supply which the traveller needs, to complete the provision necessary for a day's eating, over and above what he had then in his possession. See *Harmer*.

The word is so very peculiar and expressive, and seems to have been made on purpose by the evangelists, that more than mere *bodily* nourishment seems to be intended by it. Indeed, many of the primitive fathers understood it as comprehending that daily supply of *grace* which the soul requires to keep it in health and vigour: He who uses the petition would do well to keep both in view. Observe 1. God is the author and dispenser of all temporal as well as spiritual good. 2. We have merited no kind of good from his hand, and therefore must receive it as a *free gift: Give us*, &c. 3. We must depend on him *daily* for support; we are not permitted to ask any thing for to-morrow: give us *to-day*. 4. That petition of the ancient Jews is excellent: "Lord, the necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities: Let it be thy good pleasure to give to every man, what sufficeth for food!"—Thus they expressed their dependence, and left it to God to determine what was best and most suitable. We must ask only that which is *essential* to our support, God having promised neither *luxuries* nor *superfluities*.

Verse 12. *And forgive us our debts*] Sin is represented here under the notion of a *debt*, and as our sins are *many*, they are called here *debts*. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does any thing that tends not to glorify God, he contracts a debt with Divine Justice, how much more is he debtor when he breaks the law by actual transgression! It has been justly observed, "All the attributes of God are reasons of obedience to man; those attributes are infinite; every sin is an act of ingratitude or rebellion against all these attributes; therefore sin is infinitely sinful."

Forgive us.—Man has nothing to *pay:* if his debts are not *forgiven*, they must stand charged against him for ever, as he is absolutely *insolvent*. Forgiveness, therefore, must come from the free mercy of God in Christ: and how strange is it we cannot have the *old* debt cancelled, without (by that very means) contracting a *new* one, as great as the old! but the *credit* is transferred from *Justice* to *Mercy*. While *sinners* we are in debt to infinite *Justice;* when *pardoned*, in debt to endless *Mercy:* and as a continuance in a state of grace necessarily implies a continual communication of mercy, so the debt goes on increasing *ad infinitum*. Strange economy in the Divine procedure, which by rendering a man an infinite debtor, keeps him eternally dependent on his Creator! How good is God! And what does this state of dependence imply? A union with, and participation of, the fountain of eternal goodness and felicity!

As we forgive our debtors.] It was a maxim among the ancient Jews, that no man should lie down in his bed, without forgiving those who had offended him. That man condemns himself to suffer eternal punishment, who makes use of this prayer with *revenge* and *hatred* in his heart. He who will not attend to a *condition* so advantageous to himself (remitting a *hundred pence* to his debtor, that his own creditor may remit him 10,000 *talents*) is a madman, who, to oblige his neighbour to suffer an hour, is himself determined to suffer everlastingly! This condition of forgiving our neighbour, though it cannot possibly *merit* any thing, yet it is that condition without which God will pardon no man. See ver. 14 and 15.

Verse 13. *And lead us not into temptation*] That is, *bring us not into sore trial*. Πειρασμον, which may be here rendered *sore trial*, comes from πειρω, *to pierce through*, as with a *spear*, or *spit*, used so by some of the best Greek writers. Several of the primitive fathers understood it something in this way; and have therefore added *quam ferre non possimus*, "which we cannot bear." The word not only implies violent assaults from *Satan*, but also sorely afflictive circumstances, none of which we have, as yet, grace or fortitude sufficient to bear. *Bring us not in*, or *lead us not in*. This is a mere Hebraism: God is said to *do* a thing which he only *permits* or *suffers* to be done.

The process of temptation is often as follows: 1st,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 ¶ [t] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But [u] if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[t] Ecclus. xxviii. 1, &c.; Mark xi. 25, 26; Eph. iv. 32; Col. iii. 13.

[u] Chap. xviii. 35; James ii. 13.

A simple *evil thought*. 2ndly. A strong *imagination*, or impression made on the imagination, by the thing to which we are tempted. 3dly. *Delight* in viewing it. 4thly. *Consent* of the will to perform it. Thus lust is conceived, sin is finished, and death brought forth. James i. 15. See also on chap. iv. 1. A man may be tempted without entering *into* the temptation: *entering into it* implies giving way, closing in with, and embracing it.

But deliver us from evil] Απο του πονηρου, *from the wicked one*. Satan is expressly called ο πονηρος, the *wicked one*. Matt. xiii. 19, and 38, compare with Mark iv. 15; Luke viii. 12. This epithet of Satan comes from πονος, *labour*, *sorrow*, *misery*, because of the *drudgery* which is found in the way of sin, the *sorrow* that accompanies the commission of it, and the *misery* which is entailed upon it, and in which it ends.

It is said in the MISHNA, Tit. *Beracoth*, that Rabbi Judah was wont to pray thus: "Let it be thy good pleasure to deliver us from impudent men, and from impudence: from an evil man and an evil chance; from an evil affection, an evil companion, and an evil neighbour: from Satan the destroyer, from a hard judgment, and a hard adversary." See *Lightfoot*.

Deliver us] Ρυσαι ημας—a very expressive word—*break our chains*, and *loose our bands*—*snatch*, *pluck us* from the evil, and its calamitous issue.

For thine is the kingdom, &c.] The whole of this doxology is rejected by *Wetstein*, *Griesbach*, and the most eminent critics. The authorities on which it is rejected may be seen in *Griesbach* and *Wetstein*, particularly in the second edition of Griesbach's Testament, who is fully of opinion *that it never made a part of the sacred text*. It is *variously* written in several MSS., and omitted by most of the fathers, both Greek and Latin. As the doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text, merely because some MSS. have omitted it, and it has been variously written in others. See various forms of this doxology, taken from the ancient Jewish writers, in *Lightfoot* and *Schoettgen*.

By the *kingdom*, we may understand that mentioned ver. 10, and explained chap. iii. 2.

By *power*, that energy by which the kingdom is governed and maintained.

By *glory*, the honour that shall redound to God in consequence of the maintenance of the kingdom of grace, in the salvation of men.

For ever and ever.] Εις τους αιωνας, *to the for evers*. Well expressed by our common translation—*ever* in our ancient use of the word taking in the whole duration of *time;* the second *ever*, the whole of *eternity*. May thy name have the glory both in this world, and in that which is to come! The original word *αιων* comes from *αει always*, and *ων being*, or *existence*.—This is Aristotle's definition of it. See the note on Gen. xxi. 33. There is no word in any language which more forcibly points out the grand characteristic of eternity—that *which always exists*. It is often used to signify a *limited* time, the *end* of which is not known; but this use of it is only an *accommodated* one; and it is the grammatical and proper sense of it which must be resorted to in any controversy concerning the word. We sometimes use the phrase *for evermore:* i. e. for ever and more, which signifies the whole of *time*, and the *more* or interminable duration beyond it. See on chap. xxv. 46.

Amen.] This word is Hebrew, אמן, and signifies *faithful* or *true*. Some suppose the word is formed from the initial letters of אדוני מלך נאמן *adoni melech neeman*, *My Lord*, *the faithful King*. The word itself implies a confident resting of the soul in God, with the fullest assurance that all these petitions shall be fulfilled to every one who prays according to the directions given before by our blessed Lord.

The very learned Mr. Gregory has shown that our Lord *collected* this prayer out of the Jewish *Euchologies*, and gives us the whole form as follows:—

"Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth here below! Let thy kingdom reign over us now, and for ever! The holy men of old said, remit and forgive unto all men whatsoever they have done against me! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the kingdom, and thou shalt reign in glory for ever and for evermore." *Gregory's Works*, 4to. 1671, p. 162. See this proved at large in the collections of *Lightfoot* and *Schoettgenius*.

Verse 14. *If ye forgive men*] He who shows mercy to men receives mercy from God. For a king to forgive his subjects a hundred millions of treasons against his person and authority, on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the *shadow* of that which Christ promises on his Father's part to all true penitents. A man can have little regard for his salvation, who refuses to have it on such advantageous terms. See *Quesnel*.

Verse 15. *But if ye forgive not*] He who does not awake at the sound of so loud a voice, is not *asleep* but *dead*. A *vindictive* man excludes himself from all hope of eternal life, and himself seals his own damnation.

Trespasses] Παραπτωματα, from παρα and πιπτω, *to fall off*. What a remarkable difference there is between this word and οφειληματα, *debts*, in verse 12! Men's sins against *us* are only their *stumblings*, or *fallings off* from the duties they owe us; but our's are *debts* to God's justice, which we can never discharge. It can be no great difficulty to forgive those, especially when we consider that in many respects

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

16 Moreover [v] when ye fast, be not, as the hypocrites, of a [w] sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, [x] when thou fastest, [y] anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 ¶ [z] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

[v] 1 Kings xxi. 27; Isa. lviii. 5.——[w] Gen. iv. 4; Psa. xxxv. 13; Matt. xiv. 15.——[x] Ruth iii. 3; 2 Sam. xii. 20; Eccles. ix. 8.

[y] Ruth iii. 3; Daniel x. 3.——[z] Prov. xxiii. 4; 1 Tim. vi. 17; Heb. xiii. 5; James v. 1, &c.

we have failed as much, in certain duties which we owed to *others*, as they have done in those which they owed *us*. "But I have given him no provocation." Perhaps thou art *angry*, and art not a proper judge in the matter; but, however it may be, it is thy interest to forgive, if thou expectest forgiveness from God. On this important subject I will subjoin an extract from Mason's Self-knowledge, page 248, 1755.

"*Athenodorus*, the philosopher, by reason of his old age, begged leave to retire from the court of *Augustus*, which the emperor granted. In his compliments of leave, he said, 'Remember, Cæsar, whenever thou art angry, that thou say or do nothing before thou hast distinctly repeated to thyself the twenty-four letters of the alphabet.' On which Cæsar caught him by the hand, and said, 'I have need of thy presence still:' and kept him a year longer. This was excellent advice from a *heathen*; but a *Christian* may prescribe to himself a wiser rule. When thou art angry, answer not till thou hast repeated the *fifth* petition of our Lord's prayer—*Forgive us our debts, as we forgive our debtors:* and our Lord's comment upon it—*For if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*"

PRAYER *to God* is considered among the *Mohammedans* in a very important point of view. It is declared by the *Mosliman* doctors to be the *corner stone of* RELIGION, *and the pillar of* FAITH. It is not, say they, a thing of mere *form*, but requires that the heart and understanding should accompany it, without which they pronounce it to be of no avail. They direct prayer to be performed *five* times in the *twenty-four* hours. 1. Between *day-break* and *sun-rise*; 2. Immediately after *noon*; 3. Immediately before *sun-set*; 4. In the *evening* before *dark*; and 5. Before the *first watch* of the *night*.

They hold the following points to be essentially requisite to the *efficacy* of prayer:—1. That the person be free from every species of defilement. 2. That all sumptuous and gaudy apparel be laid aside. 3. That the attention accompany the act, and be not suffered to wander to any other object. 4. That the prayer be performed with the face toward the temple of MECCA. HEDAYAH. Prel. Dis. pp. 53, 54.

There are few points here but the follower of Christ may seriously consider and profitably practise.

Verse 16. *When ye fast*] A fast is termed by the Greeks *νηστις*, from *νη not*, and *εσθειν to eat*; hence fast means, *a total abstinence from food for a certain time*. Abstaining from *flesh*, and living on *fish*, *vegetables*, &c., is no fast, or may be rather considered a burlesque on fasting. Many pretend to take the true definition of a fast from Isaiah lviii. 3, and say that it means *a fast from sin*. This is a mistake; there is no such term in the Bible as *fasting from sin*; the very idea is ridiculous and absurd, as if *sin* were a part of our *daily food*. In the *fast* mentioned by the prophet, the people were to divide their bread with the hungry, ver. 7; but could they *eat* their bread, and *give* it too? No man should *save* by a *fast:* he should give all the food he might have eaten to the poor. He who *saves* a day's expense by a fast, commits an abomination before the Lord. See more on chap. ix. 15.

As the hypocrites, of a sad countenance] Σκυθρωποι, either from *σκυθρος sour, crabbed*, and *ωψ* the *countenance*; or from Σκυθης a *Scythian*, a *morose, gloomy, austere* phiz, like that of a *Scythian* or *Tartar*. A hypocrite has always a difficult part to act: when he wishes to appear as a penitent, not having any godly sorrow at heart, he is obliged to counterfeit it the best way he can, by a gloomy and austere look.

Verse 17. *Anoint thine head and wash thy face*] These were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to fast. Our Lord, therefore, cautions us against this: as if he had said, *Affect* nothing—dress in thy ordinary manner, and let the whole of thy deportment prove that thou desirest to recommend thy *soul* to God, and not thy *face* to *men*. That factitious mourning, which consists in putting on black clothes, crapes, &c., is utterly inconsistent with the *simplicity* of the Gospel of Christ; and if practised in reference to spiritual matters, is certainly forbidden here: but sin is so common, and so boldly persisted in, that not even a *crape* is put on, as an evidence of deploring its influence, or of sorrow for having committed it.

Verse 18. *Thy Father which seeth in secret*] Let us not be afraid that our hearts can be concealed from God; but let us fear lest he perceive them to be more desirous of the praise of men than they are of that glory which comes from Him.

Openly.] Εν τω φανερω. These words are omitted by *nine* MSS. in uncial letters; and by more than *one hundred* others, by most of the *versions*, and by several of the primitive *fathers*. As it is supported by no adequate authority, Bengel, Wetstein, Griesbach, and others, have left it out of the text.

Verse 19. *Lay not up for yourselves treasures upon earth*] What blindness is it for a man to lay up that as a *treasure* which must necessarily perish! A heart designed for God and eternity is terribly degraded by

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

20 [a] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ¶ [b] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

[a] Ecclus. xxix. 11; chap. xix. 21; Luke xii. 33, 34; xviii. 22; 1 Tim. vi. 19; 1 Pet. i. 4.——[b] Luke xi. 34, 36.

being fixed on those things which are subject to corruption. "But may we not lay up treasure innocently?" Yes. 1st. If you can do it without setting your heart on it, which is *almost* impossible: and 2dly. If there be neither *widows* nor *orphans*, destitute nor distressed persons in the place where you live. "But there is a portion which belongs to my children; shall I distribute *that* among the poor?" If it belongs to your children, it is not *yours*, and therefore you have no right to dispose of it. "But I have a certain sum in stock, &c.; shall I take that and divide it among the poor?" By no means; for, by doing so, you would put it out of your power to do good after the present division: keep your *principal*, and devote, if you possibly can spare it, the *product* to the poor; and thus you shall have the *continual* ability to do good. In the mean time take care not to shut up your bowels of compassion against a brother in distress; if you do, the love of God cannot dwell in you.

Rust] Or *canker*, βρωσις, from βρωσκω, *I eat, consume*. This word cannot be properly applied to *rust*, but to any thing that *consumes* or *cankers* clothes or metals. There is a saying exactly similar to this in the Institutes of Menu: speaking of the presents made to Brahmins, he says, "It is a gem which neither thieves nor foes take away, and which never perishes." *Chapter of Government, Institute* 83.

Where thieves do not break through] Διορυσσουσι, literally *dig through*, i. e. the wall, in order to get into the house. This was not a difficult matter, as the house was generally made of *mud* and *straw*, kneaded together like the *cobb* houses in Cornwall, and other places. See notes on chap. vii. 27.

Verse 20. *Lay up—treasures in heaven*] "The only way to render perishing goods *eternal*, to secure stately furniture from *moths*, and the richest metals from *canker*, and precious stones from *thieves*, is to transmit them to heaven by acts of charity. This is a kind of *bill of exchange* which cannot fail of *acceptance*, but through our own fault." *Quesnel.*

It is certain we have not the smallest portion of temporal good, but what we have received from the unmerited bounty of God: and if we give back to him all we have received, yet still there is no *merit* that can fairly attach to the act, as the goods *were* the Lord's; for I am not to suppose that I can purchase any thing from a man *by his own property*. On this ground the doctrine of human merit is one of the most absurd that ever was published among men, or credited by sinners. Yet he who supposes he can purchase heaven by giving that meat which was left at his own table, and that of his servants; or by giving a garment which he could no longer in decency wear, must have a base ignorant soul, and a very mean opinion of the heaven he hopes for. But shall not such works as these be rewarded? Yes, yes, God will take care to give you all that your *refuse victuals and old clothes* are *worth*. Yet he, who through love to God and man, divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward; a reward which the mercy of God appoints, but to which, in strict justice, he can lay no claim.

Verse 21. *Where your treasure is*] If God be the treasure of our souls, our hearts, i. e. our affections and desires will be placed on things *above*. An earthly minded man proves that his treasure is *below*; a heavenly minded man shows that his treasure is *above*.

Verse 22. *The light of the body is the eye*] That is, the eye is to the body what the sun is to the universe in the day time, or a lamp or candle to a house at night.

If—thine eye be single] Απλους, *simple, uncompounded*; i. e. so perfect in its structure as to see objects *distinctly* and *clearly*, and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; *one* object appearing *two* or *more*—or else in a different situation, and of a different colour to what it really is. This state of the eye is termed, ver. 23, πονηρος *evil*, i. e. *diseased* or *defective*. An *evil eye* was a phrase in use, among the ancient Jews, to denote an *envious, covetous* man or disposition; a man who repined at his neighbour's prosperity, loved his own money, and would do nothing in the way of charity for God's sake. Our blessed Lord, however, extends and sublimes this meaning, and uses the *sound eye* as a metaphor to point out that *simplicity* of *intention*, and *purity* of *affection* with which men should pursue the supreme good. *We cannot draw more than one straight line between two indivisible points.* We aim at happiness: it is found only in one thing, the *indivisible* and *eternal* God. If the *line* of *simple intention* be *drawn straight* to him, and the soul walk by it, with *purity of affection*, the whole man shall be *light in the Lord*; the *rays* of that excellent glory shall *irradiate* the mind, and through the whole spirit shall the Divine nature be transfused. But if a person who enjoyed this heavenly treasure permit his *simplicity* of *intention* to *deviate* from heavenly to earthly good; and his *purity of affection* to be contaminated by worldly ambition, secular profits, and animal gratifications; then, *the light which was in him becomes darkness*, i. e. his spiritual discernment departs, and his union with God is destroyed: all is only a *palpable obscure*; and, like a man who has totally lost his sight, he walks without *direction, certainty*, or *comfort*. This state is most forcibly intimated in our

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

24 ¶ [c] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [d] Ye cannot serve God and mammon.

25 Therefore I say unto you, [e] Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

[c] Luke xvi. 13.——[d] Gal. i. 10; 1 Tim. vi. 17; James iv. 4; 1 John ii. 15.——[e] Psa. lv. 22; Luke xii. 22, 23; Phil. iv. 6; 1 Pet. v. 7.

Lord's exclamation, *How great a darkness!* Who can adequately describe the misery and wretchedness of that soul which has lost its union with the fountain of all good, and, in losing this, has lost the *possibility* of happiness till the *simple eye* be once more given, and the *straight line* once more drawn.

Verse 24. *No man can serve two masters*] The master of our heart may be fitly termed the *love* that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference betwixt two objects which are incompatible: he is inclined to despise and hate whatever he does not love supremely, when the *necessity* of a *choice* presents itself.

He will hate the one and love the other.] The word *hate* has the same sense here as it has in many places of Scripture; it merely signifies to love *less*—so Jacob loved Rachel, but *hated* Leah; *i. e.* he loved Leah much less than he loved Rachel. God himself uses it precisely in the same sense: Jacob have I loved, but Esau have I *hated; i. e.* I have loved the posterity of Esau less than I have loved the posterity of Jacob: which means no more than that God, in the course of his providence, gave to the Jews greater earthly privileges than he gave to the Edomites, and chose to make them the progenitors of the Messiah, though they ultimately, through their own obstinacy, derived no more benefit from this privilege than the Edomites did. How strange is it, that with such evidence before their eyes, men will apply this *loving* and *hating* to degrees of inclusion and exclusion, in which neither the justice nor mercy of God are honoured!

Ye cannot serve God and mammon.] ממון *mamon* is used for *money* in the *Targum* of *Onkelos*, Exod. xviii. 21; and in that of *Jonathan*, Judg. v. 19; 1 Sam. viii. 3. The Syriac word ממונא *mamona* is used in the same sense, Exod. xxi. 30. Dr. Castel deduces these words from the Hebrew אמן *aman*, to *trust*, *confide;* because men are apt to trust in riches. *Mammon* may therefore be considered any thing a man *confides* in. Augustine observes, "that *mammon*, in the *Punic* or Carthaginian language, signified gain." *Lucrum* Punicè *mammon* dicitur. The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful mammon.* (*τω αδικω,*) but also of the *true* (*το αληθινον.*) St. Luke's phrase, *μαμωνα αδικιας*, very exactly answers to the Chaldee ממון דשקר *mamon dishekar*, which is often used in the Targums. See more in *Wetstein* and *Parkhurst.*

Some suppose there was an *idol* of this name, and Kircher mentions such a one in his *Œdip. Egyptiacus.* See *Castel.*

Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a *man of the world* cannot be a truly religious character. He who gives his heart to the world robs God of it, and, in *snatching* at the *shadow* of earthly good, loses substantial and eternal blessedness. How dangerous is it to set our hearts upon riches, seeing it is so easy to make them our God!

Verse 25. *Therefore*] *Δια τουτο, on this account;* viz., that ye may not serve *mammon*, but have unshaken confidence in God, *I say unto you,*—

Take no thought] Be not anxiously careful, *μη μεριμνατε*; this is the proper meaning of the word. *Μεριμνα anxious solicitude*, from *μεριζειν τον νουν dividing* or *distracting the mind.* My old MS. Bible renders it, **be not busy to your life.** Prudent care is never forbidden by our Lord, but only that *anxious distracting* solicitude, which, by *dividing* the mind, and *drawing it different ways*, renders it utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much upon providence as not to use the very powers and faculties with which the Divine Being has endowed us, is to tempt God. If we labour without placing our confidence in our labour, but expect all from the blessing of God, we obey his will, co-operate with his providence, set the springs of it a-going on our behalf, and thus imitate Christ and his followers by a *sedate care* and an *industrious confidence.*

In this and the following verses, our Lord lays down several reasons why men should not disquiet themselves about the wants of life, or concerning the future.

The *first* is, the experience of greater benefits already received. *Is not the life more than meat, and the body than raiment?* Can he who gave us our body, and breathed into it the breath of life, before we could ask them from him, refuse us that which is necessary to preserve both, and when we ask it in humble confidence?

The clause *what ye must eat*, is omitted by two MSS., most of the ancient versions, and by many of the primitive fathers. *Griesbach* has left it in the text with a note of doubtfulness. It occurs again in the 31st verse, and there is no variation in any of the MSS. in that place. Instead of, *Is not the life more than, &c.*, we should read, *Of more value;* so the word *πλειον* is used in Num. xxii. 15, and by the best Greek writers; and in the same sense it is used in chap. xxi. 37. See the note there.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 [f] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can [g] add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 And yet I say unto you, [h] That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, [i] if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, [k] O ye of little faith?

[f] Job xxxviii. 41; Psa. cxlvii. 9; Luke xii. 24, &c.——[g] Luke ii. 52; xii. 25, 26.——[h] Luke xii. 27.——[i] Luke xii. 28.——[k] Ch. xiv. 31.

Verse 26. *Behold the fowls of the air*] The *second* reason why we should not be anxiously concerned about the future, is the example of the smaller animals, which the providence of God feeds without their own labour; though he be not their father. We never knew an earthly father take care of his *fowls*, and neglect his *children*; and shall we fear this from our heavenly Father? God forbid! That man is utterly unworthy to have God for his father, who depends less upon his goodness, wisdom, and power, than upon a crop of corn, which may be spoiled either in the field or in the barn. If our great Creator have made us capable of knowing, loving, and enjoying himself eternally, what may we not expect from him, after so great a gift?

They sow not, neither do they reap] There is a saying among the rabbins almost similar to this—"Hast thou ever seen a beast or a fowl that had a workshop? yet they are fed without labour and without anxiety. They were created for the service of man, and man was created that he might serve his Creator. Man also would have been supported without labour and anxiety, had he not corrupted his ways. Hast thou ever seen a *lion* carrying burthens, a *stag* gathering summer fruits, a *fox* selling merchandise, or a *wolf* selling oil, that they might thus gain their support? And yet they are fed without care or labour. Arguing therefore from the less to the greater, if *they* which were created that they might serve *me*, are nourished without labour and anxiety, how much more *I*, who have been created that I might serve my Maker! What therefore is the cause, why I should be obliged to labour in order to get my daily bread? Answer, SIN." This is a curious and important extract, and is highly worthy of the reader's attention. See *Schoettgen*.

Verse 27. *Which of you by taking thought can add one cubit unto his stature?*] The *third* reason against these carking cares is the unprofitableness of human solicitude, unless God vouchsafe to bless it. What can our *uneasiness* do but render us still more unworthy of the Divine care? The passage from distrust to apostasy is very short and easy; and a man is not far from murmuring against Providence, who is dissatisfied with its conduct. We should depend as fully upon God for the *preservation* of his *gifts* as for the *gifts* themselves.

Cubit unto his stature?] I think ηλικιαν should be rendered *age* here, and so our translators have rendered the word in John ix. 21, αυτο ηλικιαν εχει *he is of age*. A very learned writer observes, that no difficulty can arise from applying πηχυν a *cubit*, a measure of *extension*, to *time*, and the *age* of man: as *place* and *time* are both *quantities*, and capable of *increase* and *diminution:* and, as no *fixed material* standard can be employed in the *mensuration* of the *fleeting* particles of *time*, it was *natural* and *necessary*, in the construction of language, to apply parallel terms to the discrimination of *time* and *place*. Accordingly we find the same words indifferently used to denote *time* and *place* in every known tongue. Lord, let me know the MEASURE of my days! Thou hast made my days HAND-BREADTHS, Psa. xxxix. 56. Many examples might be adduced from the *Greek* and *Roman* writers. Besides, it is evident that the phrase of adding one cubit is proverbial, denoting something minute; and is therefore applicable to the *smallest possible portion* of *time;* but, in a *literal* acceptation, the *addition* of a *cubit* to the *stature*, would be a *great* and *extraordinary* accession of *height*. See *Wakefield*.

Verse 28. *And why take ye thought for raiment?*] Or, *why are ye anxiously careful about raiment?* The *fourth* reason against such inquietudes is the example of inanimate creatures: The *herbs* and *flowers* of the field have their being, nourishment, exquisite flavours, and beautiful hues from God himself. They are not only without anxious care, but also without care or thought of every kind. Your being, its excellence and usefulness, do not depend on your anxious concern: they spring as truly from the beneficence and continual superintendence of God, as the flowers of the field do; and were you brought into such a situation, as to be as utterly incapable of contributing to your own preservation and support as the *lilies* of the field are to theirs, your heavenly Father could augment your substance, and preserve your being, when for his glory and your own advantage.

Consider] Diligently consider this, καταμαθετε, *lay it earnestly to heart*, and let your confidence be unshaken in the God of infinite bounty and love.

Verse 29. *Solomon in all his glory*] Some suppose that as the *robes of state* worn by the *eastern* kings were usually *white*, as were those of the *nobles* among the Jews, that therefore the *lily* was chosen for the comparison.

Verse 30. *If God so clothe the grass of the field*] Christ confounds both the luxury of the *rich* in their superfluities, and the distrust of the *poor* as to the necessaries of life. Let man, who is made for God

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But [l] seek ye first the kingdom of God, and his righteousness; [m] and all these things shall be added unto you.

34 Take therefore no thought for the [n] morrow: for the morrow shall take thought for the things of itself. [o] Sufficient unto the day *is* the evil thereof.

[l] See 1 Kings iii. 13; Psa. xxxvii. 25; Mark x. 30; Luke xii. 31; 1 Tim. iv. 8.

[m] Mark x. 30; Luke xii. 31; Rom. xiv. 17.——[n] Lev. xxii. 30; Prov. xxvii. 1.——[o] Job xiv. 1; Luke xii. 20.

and eternity, learn from a flower of the field how low the care of Providence stoops. All our inquietudes and distrusts proceed from lack of faith: *that* supplies all wants. The poor are not really such, but because they are destitute of faith.

To-morrow is cast into the oven] The inhabitants of the east, to this day, make use of *dry straw*, *withered herbs*, and *stubble*, to heat their *ovens*. Some have translated the original word κλιβανον, *a still*, and intimate that our Lord alludes to the *distillation of herbs* for medicinal purposes; but this is certainly contrary to the scope of our Lord's argument, which runs thus: If God covers with so much *glory* things of no farther value than to serve the *meanest* uses, will he not take care of his *servants*, who are so precious in his sight, and designed for such *important services* in the world? See *Harmer's Observations*.

Verse 31. *What shall we eat? or, What shall we drink? &c.*] These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, in the lust of the eye, and in the pride of life.

Verse 32. *For after all these things do the Gentiles seek*] The *fifth* reason against solicitude about the future is—that to concern ourselves about these wants with anxiety, as if there was no such thing as a providence in the world; with great affection towards earthly enjoyments, as if we expected no other; and without *praying* to God or consulting his will, as if we could do any thing without him: this is to imitate the worst kind of *heathens*, who live without hope, and without God in the world.

Seek] Επιζητει from επι, intensive, and ζητεω, *I seek*, to *seek intensely*, *earnestly*, *again and again:* the true characteristic of the worldly man; his soul is never satisfied—*give! give!* is the ceaseless language of his earth-born heart.

Your heavenly Father knoweth, &c.] The *sixth* reason against this anxiety about the future is—because God, our heavenly Father, is infinite in wisdom, and knows all our wants. It is the property of a *wise* and *tender* father to provide *necessaries*, and not *superfluities*, for his children. Not to expect the former is an offence to his *goodness;* to expect the latter is injurious to his *wisdom*.

Verse 33. *But seek ye first the kingdom of God*] See on Matt. iii. 7.

His righteousness] That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above. See on chap. v. 20.

The *seventh* reason against these worldly cares and fears is—because the business of our salvation ought to engross us entirely: hither all our desires, cares, and inquiries ought to tend. *Grace* is the way to *glory*—holiness the way to happiness. If men be not righteous, there is no heaven to be had: if they be, they shall have heaven and earth too; for godliness has the promise of both lives. 1 Tim. vi. 3.

All these things shall be added unto you.] The very blunt note of old Mr. *Trapp*, on this passage, is worthy of serious attention. All things shall be added. "They shall be cast in as an overplus, or as small advantages to the main bargain; as paper and pack-thread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." This was a very common saying among the Jews: "Seek that, to which other things are necessarily connected." "A king said to his particular friend, 'Ask what thou wilt, and I will give it unto thee.' He thought within himself, 'If I ask to be made a general I shall readily obtain it. I will ask something to which all these things shall be added:' he therefore said, 'Give me thy daughter to wife.' This he did knowing that all the dignities of the kingdom should be added unto this gift." See in *Schoettgen*.

To this verse, probably, belong the following words, quoted often by *Clement*, *Origen*, and *Eusebius*, *as the words of Christ:* αιτειτε τα μεγαλα, και τα μικρα υμιν προστεθησεται· και αιτειτε τα επουρανια, και τα επιγεια προστεθησεται υμιν. "Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you."

Verse 34. *Take therefore no thought*] That is, *Be not therefore anxiously careful.*

The *eighth* and last reason, against this preposterous conduct, is—that *carking care* is not only useless in itself, but renders us miserable beforehand. The future falls under the cognizance of God alone: we encroach, therefore, upon his rights, when we would fain foresee all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized by those *timorous* forecasts of *what may happen;* and those *faithless* apprehensions concerning the *future!* Let us do *now* what God requires of us, and trust the consequences to him. The *future* time which God would

have us foresee and provide for is that of judgment and eternity: and it is about this *alone* that we are careless!

Sufficient unto the day is *the evil thereof.*] Αρκετον τη ἡμερα ἡ κακια αυτης, *Sufficient for each day is its own calamity.* Each day has its *peculiar* trials: we should meet them with confidence in God. As we should live but a day at a time, so we should take care to suffer no more evils in one day than are necessarily attached to it. He who neglects the *present* for the *future* is acting opposite to the order of God, his own interest, and to every dictate of sound wisdom. Let us live for *eternity*, and we shall secure all that is valuable in *time*.

There are many valuable reflections in the *Abbé Quesnel's* work, on this chapter; and from it several of the preceding have been derived.

CHAPTER VII.

Our Lord warns men against rash judgment and uncharitable censures, 1–5. *Shows that holy things must not be profaned*, 6; *gives encouragement to fervent persevering prayer*, 7–11. *Shows how men should deal with each other*, 12. *Exhorts the people to enter in at the strait gate*, 13, 14; *to beware of false teachers, who are to be known by their fruits*, 15–20. *Shows that no man shall be saved by his mere profession of Christianity, however specious*, 22, 23. *The parable of the wise man who built his house upon a rock*, 24, 25. *Of the foolish man who built his house, without a foundation, on the sand*, 26, 27. *Christ concludes his sermon, and the people are astonished at his doctrine*, 28, 29.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

JUDGE [a] not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: [b] and with what measure ye mete, it shall be measured to you again.

3 [c] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam

[a] Luke vi. 37; Rom. ii. 1; xiv. 3, 4, 10, 13; 1 Cor. iv. 3, 5; James iv. 11, 12.——[b] Mark iv. 24; Luke vi. 38.——[c] Luke vi. 41, 42.

NOTES ON CHAP. VII.

Verse 1. *Judge not, that ye be not judged.*] These exhortations are pointed against rash, harsh, and uncharitable judgments, the *thinking evil, where no evil seems*, and speaking of it accordingly. The Jews were highly criminal here, and yet had very excellent maxims against it, as may be seen in *Schoettgen*. This is one of the most important exhortations in the whole of this excellent sermon. By a secret and criminal disposition of nature, man endeavours to elevate himself above others, and, to do it more effectually, depresses them. His jealous and envious heart wishes that there may be no good quality found but in himself, that he alone may be esteemed. Such is the state of every unconverted man; and it is from this criminal disposition, that *evil surmises, rash judgments, precipitate decisions*, and all other unjust procedures against our neighbour, flow.

Verse 2. *For with what judgment*] He who is *severe* on *others* will naturally excite their *severity* against *himself*. The censures and calumnies which we have suffered are probably the just reward of those which we have dealt out to others.

Verse 3. *And why beholdest thou the mote*] Καρφος might be translated the *splinter:* for *splinter* bears some analogy to *beam*, but *mote* does not. I should prefer this word (which has been adopted by some learned men) on the authority of *Hesychius*, who is a *host* in such matters; Καρφος, κεραια ξυλου λεπτη, *Karphos is a thin piece of wood, a splinter.* It often happens that the faults which we consider as of the first enormity in others are, to our own iniquities, as a *chip* is, when compared to a large *beam*. On one side, self-love blinds us to ourselves; and, on the other, envy and malice give us piercing eyes in respect of others. When we shall have as much zeal to correct ourselves, as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbour. There is a caution very similar to this of our Lord given by a heathen:—

Cum tua prævideas oculis mala lippus inunctis:
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?
HOR. Sat. lib. 1. sat. 3. l. 25–27.

"When you can so readily overlook your own *wickedness*, why are you more clear-sighted than the eagle or serpent of Epidaurus, in spying out the *failings* of your friends?" But the saying was very common among the Jews, as may be seen in *Lightfoot*.

Verse 4. *Or how wilt thou say*] That man is utterly unfit to show the way of life to others who is himself walking in the way of death.

Verse 5. *Thou hypocrite*] A hypocrite, who professes to be what he is not, (viz. a true Christian,) is obliged, for the support of the character he has assumed, to imitate all the dispositions and actions of a Christian; consequently he must reprove sin, and endeavour to show an uncommon affection for the glory of God. Our Lord unmasks this vile pretender to saintship, and shows him that his hidden hypocrisy, covered with the garb of external sanctity, is more abo

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ [d] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ [e] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For [f] every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 [g] Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, [h] being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

[d] Prov. ix. 7, 8; xxiii. 9; Acts xiii. 45, 46.——[e] Ch. xxi. 22; Mark xi. 24; Luke xi. 9, 10; xviii. 1; John xiv. 13; xv. 7; xvi. 23, 24; James i. 5, 6; 1 John iii. 22; v. 14, 15.——[f] Prov. viii. 17; Jer. xxix. 12, 13.——[g] Luke xi. 11, 12, 13.——[h] Gen. vi. 5; viii. 21.

minable in the sight of God than the openly professed and practised iniquity of the profligate.

In after times, the Jews made a very bad use of this saying: "I wonder," said Rabbi Zarphon, "whether there be any in this age that will suffer reproof? If one say to another, *Cast out the mote out of thine eye*, he is immediately ready to answer, *Cast out the beam that is in thine own eye*." This proverbial mode of speech the Gloss interprets thus: "Cast out, קסים *kisim*, the *mote*, that is, the *little sin*, that is in thy hand: to which he answered, Cast out the *great sin* that is in thine. So they could not reprove, because all were sinners." See *Lightfoot*.

Verse 6. *Give not that which is holy*] Το αγιον, *the holy* or *sacred thing*; i. e. any thing, especially, of the *sacrificial* kind, which had been consecrated to God. The members of this sentence should be transposed thus:—

Give not that which is holy unto the dogs,
Lest they turn again and rend you:
Neither cast ye your pearls before swine,
Lest *they trample them under their feet.*

The propriety of this transposition is self-evident. There are many such transpositions as these, both in *sacred* and *profane* writers. The following is very remarkable:—

"I am black but comely;
"As the tents of Kedar, as the curtains of Solomon."
That is,
"I am *black* as the *tents of Kedar*,
"*Comely* as the *curtains of Solomon*."

See many proofs of this sort of writing in Mr. Wakefield's *Commentary*.

As a general meaning of this passage, we may just say: "The sacrament of the Lord's supper, and other holy ordinances which are only instituted for the genuine followers of Christ, are not to be dispensed to those who are continually returning like the *snarling ill-natured dog* to their easily predominant sins of rash judgment, *barking at* and *tearing* the characters of others by *evil speaking*, *back biting* and *slandering*; nor to him who, like the *swine*, is frequently returning to *wallow* in the *mud* of *sensual gratifications* and *impurities*."

Verse 7. *Ask—seek—knock*] These three words include the ideas of *want*, *loss*, and *earnestness*. *Ask:* turn beggar at the door of mercy; thou art *destitute* of all spiritual good, and it is God alone who can give it to thee; and thou hast no claim but what his *mercy* has given thee on *itself*.

Seek: Thou hast *lost* thy God, thy paradise, thy soul.—Look about thee—leave no stone unturned: there is no peace, no final salvation for thee till thou get thy soul restored to the favour and image of God.

Knock: Be in *earnest*—be *importunate:* Eternity is at hand! and, if thou die in thy sins, where God is thou shalt never come.

Ask with confidence and humility.

Seek with care and application.

Knock with earnestness and perseverance.

Verse 8. *For every one that asketh receiveth*] Prayer is always heard after one manner or other. No soul can pray in vain that prays as directed above. The truth and faithfulness of the Lord Jesus are pledged for its success.—Ye SHALL receive—ye SHALL find—it SHALL be opened. These words are as strongly binding on the side of God, as *thou shalt do no murder* is on the side of man. Bring Christ's *word*, and Christ's *sacrifice* with thee, and not one of Heaven's blessings can be denied thee. See on Luke xi. 9.

Verse 9. *Or what man is there—whom if his son*] Men are exhorted to come unto God, with the persuasion that he is a most gracious and compassionate Parent, who *possesses* all heavenly and earthly good, *knows* what is necessary for each of his creatures, and is infinitely *ready* to communicate that which they need most.

Will he give him a stone?] Will he not readily give him bread if he have it? This was a proverb in other countries; a benefit grudgingly given by an avaricious man is called by *Seneca*, *panem lapidosum*, stony bread. Hence that saying in Plautus: *Altera manu, fert lapidem, panem ostentat altera.*—In one hand he brings a stone, and stretches out bread in the other.

Verse 11. *If ye, then, being evil*] Πονηροι οντες, who are radically and diabolically depraved, yet feel yourselves led, by natural affection, to give those things to your children which are necessary to support their lives, how much more will your Father who is in heaven, whose nature is infinite goodness, mercy, and grace, *give good things*—his grace and Spirit (πνευμα

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

12 Therefore all things, [i] whatsoever ye would that men should do to you, do ye even so to them; for [k] this is the law and the prophets.

13 ¶ [l] Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 [m] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ [n] Beware of false prophets, [o] which

[i] Tob. iv. 15; Luke vi. 31.——[k] Lev. xix. 18; chap. xxii. 40; Rom. xiii. 8, 9, 10; Gal. v. 14; 1 Tim. i. 5.——[l] Luke xiii. 24. [m] Or, *How.*

[n] Deut. xiii. 3; Jer. xxiii. 16; chap. xxiv. 4, 5, 11, 24; Mark xiii. 22; Rom. xvi. 17, 18; Eph. v. 6; Col. ii. 8; 2 Pet. ii. 1, 2, 3; 1 John iv. 1.——[o] Mic. iii. 5; 2 Tim. iii. 5.

αγιον, the Holy Ghost, Luke xi. 13,) to them who ask him? What a picture is here given of the goodness of God! Reader, ask thy soul, could this heavenly Father *reprobate* to *unconditional* eternal damnation any creature he has made? He who can believe that he has, may believe any thing: but still GOD IS LOVE.

Verse 12. *Therefore all things whatsoever ye would that men*] This is a most sublime precept, and highly worthy of the grandeur and beneficence of the *just* God who gave it. The general meaning of it is this: "Guided by *justice* and *mercy*, do unto all men as you would have them to do to you, were your circumstances and theirs reversed." Yet this saying may be misunderstood. "If the prisoner should ask the judge, 'whether he would be content to be hanged, were he in *his* case,' he would answer, '*No.*' *Then*, says the prisoner, *do as you would be done to.*—Neither of them must *do as private* men; but the judge must do by him as they have publicly *agreed:* that is, both judge and prisoner have consented to a law, that if either of them steal he shall be hanged."—*Selden.* None but he whose heart is filled with love to God and all mankind can keep this precept, either in its *spirit* or *letter*. Self-love will feel itself sadly cramped when brought within the limits of this precept; but God hath spoken it: it is the spirit and design of *the law and the prophets;* the sum of all that is laid down in the Sacred Writings, relative to men's conduct toward each other. It seems as if God had written it upon the hearts of all men, for sayings of this kind may be found among all nations, Jewish, Christian, and Heathen. See many examples in *Wetstein's* notes.

Verse 13. *Enter ye in at the strait gate*] Our Saviour seems to allude here to the distinction between the public and private ways mentioned by the Jewish lawyers. The public roads were allowed to be sixteen cubits broad, the private ways only *four*. The words in the original are very emphatic: Enter in (to the kingdom of heaven) through THIS strait gate, *δια της στενης πυλης*, i. e. of *doing to every one as you would he should do unto you;* for this alone seems to be the *strait gate* which our Lord alludes to.

For wide is *the gate*] *And* very *broad*, *ευρυχωρος*, from *ευρυς*, *broad*, and *χωρος*, *a place*, a spacious roomy place, that leadeth forward, *απαγουσα*, into THAT destruction, *εις την απωλειαν*, meaning eternal misery; intimating, that it is much more congenial, to the revengeful, covetous heart of fallen man, to take every advantage of another, and to enrich himself at his expense, rather than to walk according to the rule laid down before, by our blessed Lord, and that acting contrary to it is the way to everlasting misery. With those who say it means repentance, and forsaking sin, I can have no controversy. That is certainly a *gate*, and a *strait* one too, through which every sinner must turn to God, in order to find salvation. But the doing to every one as we would they should do unto us, is a gate extremely *strait*, and very difficult, to every unregenerate mind.

Verse 14. *Because strait* is *the gate*] Instead of *οτι because*, I should prefer *τι how*, which reading is supported by a great majority of the best MSS., *versions*, and *fathers*. How *strait is that* gate! This mode of expression more forcibly points out the difficulty of the way to the kingdom. How strange is it that men should be unwilling to give up their worldly interests to secure their everlasting salvation! And yet no interest need be abandoned, but that which is produced by *injustice* and *unkindness*. Reason, as well as God, says, such people should be excluded from a place of blessedness. He who shows no *mercy* (and much more he who shows no *justice*) shall have judgment without mercy. James ii. 13.

Few there be that find it.] The strait gate, *στενη πυλη*, signifies literally what we call a *wicket*, i. e. a little door in a large gate. Gate, among the Jews, signifies, metaphorically, the entrance, introduction, or means of acquiring any thing. So they talk of the gate of repentance, the gate of prayers, and the gate of tears. When God, say they, shut the gate of paradise against Adam, He opened to him the gate of repentance. The *way* to the kingdom of God is made sufficiently manifest—the completest assistance is promised in the way, and the greatest encouragement to persevere to the end is held out in the everlasting Gospel. But men are so wedded to their own passions, and so determined to follow the imaginations of their own hearts, that still it may be said: There are *few* who *find* the way to heaven; fewer yet who *abide* any time in it; fewer still who *walk* in it; and fewest of all who *persevere* unto the end. Nothing renders this way either *narrow* or *difficult* to any person, but *sin*. Let all the world leave their sins, and all the world may walk *abreast* in this good way.

Verse 15. *Beware of false prophets*] By false prophets we are to understand *teachers* of erroneous doctrines, who come professing a commission from God, but whose aim is not to bring the heavenly treasure to the people, but rather to rob them of their earthly good. Teachers who preach for *hire*, having no motive to enter into the ministry but to get a *living*, as it is ominously called by some, however they may bear the garb and appearance of the innocent useful

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

come to you in sheep's clothing, but inwardly they are [p] ravening wolves.

16 [q] Ye shall know them by their fruits. [r] Do men gather grapes of thorns, or figs of thistles?

17 Even so [s] every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 [t] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

21 ¶ Not every one that saith unto me, [u] Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we [v] not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And [w] then will I profess unto them, I never knew you: [x] depart from me, ye that work iniquity.

[p] Acts xx. 29, 30.——[q] Ver. 20; chap. xii. 33.——[r] Luke vi. 43, 44.——[s] Jer. xi. 19; chap. xii. 33.——[t] Chap. iii. 10; Luke iii. 9; John xv. 2, 6.——[u] Hos. viii. 2; chap. xxv. 11, 12; Luke vi. 46; xiii. 25; Acts xix. 13; Rom. ii. 13; James i. 22.——[v] Num. xxiv. 4; John xi. 51; 1 Cor. xiii. 2.——[w] Chap. xxv. 12; Luke xiii. 25, 27; 2 Tim. ii. 19.——[x] Psa. v. 5; vi. 8; chap. xxv. 41

sheep, the true pastors commissioned by the Lord Jesus, or to whatever name, class, or party they may belong, are, in the sight of the heart-searching God, no other than *ravenous wolves*, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus *ruin*, instead of *save*, the flock.

Verse 16. *Ye shall know them by their fruits.*] Fruits, in the Scripture and Jewish phraseology, are taken for *works* of any kind. "A man's works," says one, "are the *tongue* of his *heart*, and tell honestly whether he is inwardly corrupt or pure." By these works you may *distinguish* (επιγνωσεσθε) these ravenous wolves from true pastors. The judgment formed of a man by his *general* conduct is a safe one: if the judgment be not favourable to the person, that is *his* fault, as you have your opinion of him from his works, i. e. *the confession of his own heart.*

Verse 17. *So every good tree*] As the *thorn* can only produce *thorns*, not *grapes*; and the *thistle*, not *figs*, but *prickles*; so an *unregenerate heart* will produce fruits of *degeneracy*. As we perfectly know that a *good* tree will not produce *bad* fruit, and the *bad* tree will not, cannot produce *good* fruit, so we know that the *profession* of *godliness*, while the *life* is *ungodly*, is imposture, hypocrisy, and deceit. A man cannot be a *saint* and a *sinner* at the same time. Let us remember, that as the *good tree* means a *good heart*, and the *good fruit*, *a holy life*, and that *every* heart is naturally *vicious*; so there is none but God who can pluck up the vicious tree, create a good heart, plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.

Verse 18. *A good tree cannot bring forth evil fruit*] *Love* to God and man is the root of the good tree; and from this principle all its fruit is found. To teach, as some have done, that a state of salvation may be consistent with the *greatest crimes*, (such as *murder* and *adultery* in David,) or that the righteous necessarily sin in all their best works, is really to make *the good tree bring forth bad fruit*, and to give the lie to the Author of eternal truth.

Verse 19. *Every tree that bringeth not forth good fruit*] What a terrible sentence is this against Christless pastors, and Christless hearers! Every tree that produceth not *good fruit*, εκκοπτεται, is to be now cut down; the *act of excision* is now taking place: the curse of the Lord is even *now* on the head and the heart of every *false teacher*, and *impenitent hearer*.

Verse 20. *Wherefore by their fruits*, &c.] This truth is often repeated, because our eternal interests depend so much upon it. Not to have *good fruit* is to have *evil:* there can be no innocent sterility in the invisible tree of the heart. He that brings forth *no* fruit, and he that brings forth *bad* fruit, are both only fit for the *fire*.

Verse 21. *Not every one*] Ου πας, a *Hebraism*, say some, for *no person*. It is a *Græcism* and a *Latinism* too: *ου παντων θεων*, *not* ALL *of the gods*, i. e. *not* ANY *of the gods*, Hom. *Odyss.* Z. 240. So Terence: *Sine omni periclo*, without ALL danger, *i. e.* without ANY danger. And Juvenal: *Sine omni labe*, without ALL imperfection, *i. e.* without ANY. See more in Mr. *Wakefield*. The sense of this verse seems to be this: No person, by merely acknowledging my authority believing in the Divinity of my nature, professing faith in the perfection of my righteousness, and infinite merit of my atonement, *shall enter into the kingdom of heaven*—shall have any part with God in glory; but *he who doeth the will of my Father*—he who gets the bad tree rooted up, the good tree planted, and continues to bring forth fruit to the glory and praise of God. There is a good saying among the rabbins on this subject. "A man should be as *vigorous* as a *panther*, as *swift* as an *eagle*, as *fleet* as a *stag*, and as *strong* as a *lion*, to do the will of his Creator."

Verse 22. *Many will say to me in that day*] Εκεινη τη ημερα, *in that very day*, viz. the day of judgment—*have we not prophesied*, taught, publicly preached, *in thy name;* acknowledging thee to be the only Saviour, and proclaiming thee as such to others; *cast out demons*, impure spirits, who had taken possession of the bodies of men; *done many miracles*, being assisted by supernatural agency to invert even the course of nature, and thus prove the truth of the doctrine we preached?

Verse 23. *Will I profess*] Ομολογησω, *I will fully and plainly tell them, I never knew you*—I never *ap-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

24 ¶ Therefore [y] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

[y] St. Luke, chap. vi. 47, &c.

proved of you; for so the word is used in many places, both in the Old and New Testaments. You held the truth in unrighteousness, while you preached my pure and holy doctrine; and for the sake of my own truth, and through my love to the souls of men, I blessed your preaching; but yourselves I could never esteem, because you were destitute of the spirit of my Gospel, unholy in your hearts, and unrighteous in your conduct. Alas! alas! how many *preachers* are there who appear *prophets* in their pulpits; how many *writers*, and other evangelical workmen, the miracles of whose labour, learning, and doctrine, we admire, who are *nothing*, and worse than nothing, before God, because they perform not *his will*, but their *own?* What an awful consideration, that a man of eminent gifts, whose talents are a source of public utility, should be only as a *way-mark* or *finger-post* in the way to eternal bliss, pointing out the road to others, without walking in it himself!

Depart from me] What a terrible word! What a dreadful separation! Depart from ME! from the very Jesus whom you have proclaimed, in *union* with whom alone eternal life is to be found. For, united to Christ, all is *heaven;* separated from him, all is *hell.*

Verse 24. *Therefore whosoever heareth these sayings of mine*] That is, the excellent doctrines laid down before in this and the two preceding chapters. There are several parables or similitudes like to this in the rabbins. I shall quote but the two following:—

Rabbi *Eleasar* said, "The man whose knowledge exceeds his works, to whom is he like? He is like a tree which had many branches, and only a few roots; and, when the stormy winds came, it was plucked up and eradicated. But he whose good works are greater than his knowledge, to what is he like? He is like a tree which had few branches, and many roots; so that all the winds of heaven could not move it from its place." *Pirke Aboth.*

Elisha, the son of *Abuja*, said, "The man who studies much in the law, and maintains good works, is like to a man who built a house, laying *stones* at the foundation, and building *brick* upon them; and, though many waters come against it, they cannot move it from its place. But the man who studies much in the law, and does not maintain good words, is like to a man who, in building his house, put *brick* at the foundation, and laid *stones* upon them, so that even gentle waters shall overthrow that house." *Aboth Rab. Nath.*

Probably our Lord had this or some parable in his eye: but how amazingly improved in passing through his hands! In our Lord's parable there is dignity, majesty, and point, which we seek for in vain in the Jewish archetype.

I will liken him unto a wise man] To a prudent man—*ανδρι φρονιμω*, to a *prudent* man, a man of sense and understanding, who, foreseeing the evil hideth himself, who proposes to himself the *best end*, and makes use of the *proper means* to accomplish it. True *wisdom* consists in getting the building of our salvation completed: to this end we must build on the *Rock*, CHRIST JESUS, and make the building *firm*, by keeping close to the maxims of his Gospel, and having our tempers and lives conformed to its *word* and *spirit;* and when, in order to this, we lean on nothing but the grace of Christ, we then build upon a *solid rock.*

Verse 25. *And the rain descended—floods came—winds blew*] In Judea, and in all countries in the neighbourhood of the tropics, the *rain* sometimes falls in great *torrents*, producing rivers, which sweep away the soil from the rocky hills; and the houses, which are built of brick only dried in the sun, of which there are whole villages in the east, literally *melt* away before those rains, and the land-floods occasioned by them. There are *three* general kinds of trials to which the followers of God are exposed; and to which, some think, our Lord alludes here: *First*, those of temporal *afflictions*, coming in the course of Divine *Providence:* these may be likened to the torrents of *rain. Secondly*, those which come from the *passions* of men, and which may be likened to the *impetuous rivers. Thirdly*, those which come from *Satan* and his *angels*, and which, like *tempestuous whirlwinds*, threaten to carry every thing before them. He alone, whose soul is built on the *Rock of ages*, stands all these shocks; and not only *stands* in, but *profits* by them.

Verse 26. *And every one that heareth—and doeth them not*] Was there ever a stricter system of morality delivered by God to man, than in this sermon? He who reads or hears it, and does not look to God to conform his soul and life to it, and notwithstanding is hoping to enter into the kingdom of heaven, is like the *fool* who *built* his house on the *sand.* When the *rain*, the *rivers*, and the *winds* come, his building must fall, and his soul be crushed into the nethermost pit by its ruins. *Talking* about Christ, his righteousness, merits, and atonement, while the person is not *conformed* to his *word* and *spirit*, is no other than solemn self-deception.

Let it be observed, that it is not the man who *hears* or *believes* these sayings of Christ, whose building shall stand, when the earth and its works are burnt up; but the man who DOES them.

Many suppose that the law of Moses is abolished, merely because it is *too strict*, and *impossible to be observed;* and that the Gospel was brought in to *liberate* us from *its obligations;* but let all such know,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, [z] the people were astonished at his doctrine:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 [a] For he taught them as *one* having authority, and not as the scribes.

[z] Chap. xiii. 54; Mark i. 22; vi. 2; Luke iv. 32.

[a] John vii. 46.

that in the whole of the old covenant nothing can be found so exceedingly *strict* and *holy* as this sermon, which Christ lays down as the *rule* by which we are to walk. "Then, the fulfilling of these precepts is the purchase of glory." No, it is the WAY *only* to that glory which has already been *purchased* by the blood of the Lamb. To him that believes, all things are possible.

Verse 27. *And the rain descended, and the floods came, &c.*] A fine illustration of this may be seen in the case of the fishermen in *Bengal*, who, in the dry season, build their huts on the *beds of sand* from which the rivers had retired: but when the rain sets in suddenly, as it often does, accompanied with violent north-west winds, and the waters pour down in *torrents* from the mountains; in one night, multitudes of these buildings are swept away, and the place where they stood is on the next morning indiscoverable.

Verse 28. *The people were astonished*] Οι οχλοι, *the multitudes;* for vast crowds attended the ministry of this most popular and faithful of all preachers. They *were astonished at his doctrine.* They heard the law defined in such a manner as they had never thought of before; and this sacred system of morality urged home on their consciences with such clearness and *authority* as they had never felt under the teaching of their *scribes* and *Pharisees.* Here is the grand difference between the teaching of *scribes* and *Pharisees*, the *self-created* or *men-made* ministers, and those whom GOD *sends.* The first may preach what is called very good and very sound doctrine; but it comes with no *authority* from God to the souls of the people: therefore, the unholy is unholy still; because preaching can only be effectual to the conversion of men, when the unction of the Holy Spirit is in it; and as these are not sent by the Lord, therefore they shall not profit the people at all. Jer. xxiii. 32.

From one of the royal household of George III., I have received the following anecdote:—The late Bishop F. of Salisbury having procured a young man of promising abilities to preach before the king, and the young man having, to his lordship's apprehension, acquitted himself well, the Bishop, in conversation with the king afterwards, wishing to get the king's opinion, took the liberty to say, "Does not your majesty think that the young man who had the honour to preach before your majesty, is likely to make a good clergyman, and has this morning delivered a very good sermon?" To which the king, in his *blunt* manner, hastily replied, "*It might have been a good sermon, my lord, for aught I know; but I consider no sermon good that has nothing of Christ in it!*"

Verse 29. *Having authority*] They felt a commanding power and authority in his word, *i. e.* his doctrine. His statements were perspicuous; his exhortations persuasive; his doctrine sound and rational; and his arguments irresistible. These they never felt in the trifling teachings of their most celebrated doctors, who consumed their own time, and that of their disciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile *splittings* of controversial *hairs*—questions not calculated to minister grace to the hearers.

Several excellent MSS. and almost all the ancient versions read, και οι Φαρισαιοι, *and the Pharisees.* He taught them as one having authority, like the most eminent and distinguished teacher, *and not as the scribes and Pharisees*, who had no part of that unction which he in its plenitude possessed. Thus ends a sermon the most strict, pure, holy, profound, and sublime, ever delivered to man; and yet so amazingly simple is the whole that almost a child may apprehend it! Lord! write all these thy sayings upon our hearts, we beseech thee! Amen.

CHAPTER VIII.

Great multitudes follow Christ, 1. *He heals a leper*, 2–4. *Heals the centurion's servant*, 5–13. *Heals Peter's wife's mother*, 14, 15; *and several other diseased persons*, 16, 17. *Departs from that place*, 18. *Two persons offer to be his disciples*, 19–22. *He and his disciples are overtaken with a tempest, which he miraculously stills*, 23–27. *He cures demoniacs, and the demons which were cast out enter into a herd of swine, which, rushing into the sea, perish*, 28–32. *The swine-herds announce the miracle to the Gergesenes, who request Christ to depart from their country*, 33, 34.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

WHEN he was come down from the [a] mountain, great multitudes followed him.

2 [b] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 And Jesus saith unto him, [c] See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that [d] Moses commanded, for a testimony unto them.

[a] Chap. v. 1; Luke vii. 1.——[b] Mark i. 40, &c.; Luke v. 12, &c.

[c] Chap. ix. 30; Mark v. 43.——[d] Lev. xiv. 3, 4, 10; Luke v. 14.

NOTES ON CHAP. VIII.

Verse 1. *From the mountain*] That mountain on which he had delivered the preceding inimitable sermon.

Great multitudes followed him.] Having been deeply impressed with the glorious doctrines which they had just heard.

Verse 2. *And, behold, there came a leper*] The leprosy λεπρα, from λεπις, *a scale*, was an inveterate cutaneous disease, appearing in dry, thin, white scurfy scales or scabs, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments, (Lev. xiii. 47, &c.,) and houses, (Lev. xiv. 34, &c.,) and was deemed incurable by any human means. Among the Jews, GOD alone was applied to for its removal; and the cure was ever attributed to his sovereign power.

The various symptoms of this dreadful disorder, which was a striking emblem of *sin*, may be seen in Lev. xiii., xiv., where also may be read the legal ordinances concerning it; which, as on the one hand, they set forth how *odious* sin is to God, so, on the other, they represent the cleansing of our *pollutions* by the *sacrifice* and *resurrection* of *Christ*, by the *sprinkling* and *application* of his *blood*, and by the sanctifying and *healing influences* of the *Holy Spirit*.

The Greek name λεπρα, seems to have been given to this distemper, on account of the *thin*, *white* SCALES (λεπιδες) with which the bodies of the leprous were sometimes so covered as to give them the appearance of *snow*, Exod. iv. 6; Num. xii. 10; 2 Kings v. 27.

Herodotus, lib. 1, mentions this disorder as existing, in his time, among the *Persians*. He calls it λευκην, the *white* scab; and says, that those who were affected with it were prohibited from mingling with the other citizens; and so dreadful was this malady esteemed among them that they considered it a punishment on the person, from their great god, the *sun*, for some evil committed against him. Dr. *Mead* mentions a remarkable case of this kind which came under his own observation. "A countryman whose whole body was so miserably seized with it that his *skin was shining as covered with flakes of snow*, and as the furfuraceous or bran-like *scales* were daily rubbed off, the flesh appeared *quick* or *raw* underneath." See the doctor's *Medica Sacra*, chap. ii. It was probably on account of its tendency to produce this disorder, in that warm climate, that God forbade the use of *swine's flesh* to the Jews. Feeding on this crude aliment, in union with the intemperate use of *ardent spirits*, is, in all likelihood, the grand cause of the *scurvy*, which is so common in the British nations, and which would probably assume the form and virulence of a *leprosy*, were our climate as hot as that of Judea. See the notes on Exod. iv. 6, and on Levit. xiii. and xiv.

Lord, if thou wilt, thou canst make me clean.] As this leper may be considered as a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner, truly penitent, seeks God with a respectful faith; approaches him in the spirit of adoration; humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God who *can do* all things, and of dependence upon his *will* or mercy, from which all good must be derived. It is peculiar to God that he need only *will* what he intends to perform. His power is his will. The *ability* of God to do what is necessary to be done, and his *willingness* to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.

Verse 3. *Jesus put forth* his *hand—I will; be thou clean.*] The most sovereign authority is assumed in this speech of our blessed Lord—I WILL: there is here no supplication of any power *superior* to his own; and the event proved to the fullest conviction, and by the clearest demonstration, that his authority was absolute, and his power unlimited. *Be thou cleansed*, καθαρισθητι; a single word is enough.

And immediately his leprosy was cleansed.] What an astonishing sight! A man whose whole body was covered over with the most loathsome disease, cleansed from it in a moment of time! Was it possible for any soul to resist the *evidence* of this fact? This action of Christ is a representation of that *invisible hand* which makes itself *felt* by the most *insensible heart*; of that *internal word* which makes itself *heard* by the most *deaf*; and of that *supreme will* which *works* every thing according to its *own counsel*.

Verse 4. *Jesus saith—See thou tell no man*] Had our Lord, at this early period, fully manifested himself *as the Messiah*, the people in all likelihood would have proclaimed him King; this, however, refused by him, must have excited the hatred of the Jewish rulers, and the jealousy of the Roman government; and, speaking after the manner of men, his farther preachings and miracles must have been impeded. This alone seems to be the reason why he said to the leper, *See thou tell no man.*

Show thyself to the priest] This was to conform to the law instituted in this case, Lev. xiv 1, &c

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 ¶ [e] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, [f] I am not worthy that thou shouldest come under my roof: but [g] speak the word only, and my servant shall be healed.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

[e] Luke vii. 1, &c.——[f] Luke xv. 19, 21.

[g] Psa. cvii. 20.

Offer the gift] This gift was *two living, clean birds, some cedar wood, with scarlet and hyssop*, Lev. xiv. 4, which were to be brought *for* his cleansing; and, *when* clean, *two he lambs, one ewe lamb, three tenth deals of flour, and one log of oil*, ver. 10; but if the person was *poor*, then he was to bring *one lamb, one tenth deal of flour, one log of oil, and two turtle doves, or young pigeons*, ver. 21, 22. See the notes on Lev. xiv.

Now all this was to be done *for a testimony to them;* to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed; and thus, *in this private way*, to give full proof to the *priesthood* that Jesus was the true Messiah. The Jewish rabbins allowed that curing the lepers should be a *characteristic* of the Messiah; (see Bishop Chandler's Vindication;) therefore the obstinacy of the priests, &c., in rejecting Christ, was utterly inexcusable.

Verse 5. *Capernaum*] See chap. iv. 13.

A centurion] Εκατονταρχος. A Roman military officer who had the command of *one hundred men.*

Verse 6. *Lord*] Rather, *Sir*, for so the word κυριε should always be translated when a *Roman* is the speaker.

Lieth at home] Βεβληται, *lieth all along;* intimating that the disease had reduced him to a state of the utmost impotence, through the grievous torments with which it was accompanied.

Sick of the palsy] Or *paralytic.* See chap. iv. 24. This centurion did not act as many masters do when their servants are afflicted, have them immediately removed to an *infirmary*, often to a *work-house;* or sent home to friends or relatives, who probably either care nothing for them, or are unable to afford them any of the comforts of life. In case of a contagious disorder, it may be necessary to remove an infected person to such places as are best calculated to cure the distemper, and prevent the spread of the contagion. But, in all common cases, the servant should be considered as a child, and receive the same friendly attention. If, by a hasty, unkind, and unnecessary removal, the servant die, are not the master and mistress murderers before God?

Verse 7. *I will come and heal him.*] Εγω ελθων θεραπευσω αυτον, *I am coming, and will heal him.* This saying is worthy of observation. Jesus did not positively say, *I will come and heal him;* this could not have been strictly true, because our Lord healed him without going to the house; and the issue shows that the words ought to be taken in the most literal sense: thus understood, they contained a promise which it seems none of them distinctly comprehended. Foreseeing the exercise of the centurion's faith, he promises that while he is coming, ere he arrives at the house, he will heal him, and this was literally done, verse 13. There is much beauty in this passage.

Verse 8. *But speak the word only*] Or instead of ειπε λογον, read ειπε λογω, speak *by word* or *command.* This reading is supported by the most extensive evidence from MSS., versions, and fathers. See here the pattern of that living faith and genuine humility which ought always to accompany the prayer of a sinner: Jesus can *will away* the *palsy*, and *speak away* the most *grievous torments.* The *first* degree of humility is to acknowledge the necessity of God's mercy, and our own inability to help ourselves: the *second*, to confess the freeness of his grace, and our own utter unworthiness. Ignorance, unbelief, and presumption will ever retard our spiritual cure.

Verse 9. *For I am a man under authority*] That is, *under the authority of others.* This verse has given considerable embarrassment to commentators and critics. I believe the paraphrase given above to be the true meaning of the evangelist. To make this matter more plain, let it be observed, that the Roman *foot* was divided into three grand parts, *Hastati, Principes*, and *Triarii.* Each of these grand divisions was composed of thirty *manipuli* or *companies;* and every *manipulus* made two *centuries* or companies of *one hundred men.* Every manipulus had two *centurions;* but these were very far from being *equal* in rank and honour, though possessing the very same office. The *Triarii* and *Principes* were esteemed the most honourable, and had their *centurions* elected first; and these first elected *centurions* took precedency of the *centurions* of the *Hastati*, who were elected last. The *centurion* in the text was probably one of this last order; he was under the authority of either the *Principes* or *Triarii*, and had none *under* him but the hundred men whom he commanded, and who appear to have been in a state of the most loving subjection to him. The argument of the centurion seems to run thus. If I, who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, Come, and he cometh, to another, Go, and he goeth, and *to my slave* (τω δουλω μου) Do this, and he doeth it; how much more then canst *thou* accomplish whatsoever thou willest, being under no control, and having all things under thy command. He makes a proper use of his authority, who, by it,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

10 When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, that [h] many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

12 But [i] the children of the kingdom [k] shall be cast [l] out into outer darkness: there shall be weeping and gnashing of teeth.

[h] Gen. xii. 3; Isa. ii. 2, 3; xi. 10; Mal. i. 11; Luke xiii. 29; Acts x. 45; xi. 18; xiv. 27; Rom. xv. 9, &c.; Eph. iii. 6. [i] Chap. xxi. 43.

[k] Chap. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28; 2 Pet. ii. 17; Jude 13.——[l] Psa. xlix. 19; Rev xvi. 9, 11.

raises his mind to the contemplation of the sovereign power of God, taking occasion from it to humble himself before Him who has all power in heaven and earth, and to expect all good from him.

There are two beautiful passages in *Arrian* that tend much to illustrate this speech of the centurion. Καταταγεις Αγαμεμνων, λεγει μοι, πορευου προς τον Αχιλλεα, και αποσπασον την Βρισηιδα, πορευομαι. Ερχου, ερχομαι. "He who personates Agamemnon says to me, Go to Achilles, and bring hither Briseis: I go. He says, Come hither: I come." Dissert. l. i. c. 25. p. 97.

Οταν ο Θεος ειπῃ τοις φυτοις ανθειν, ανθει. Οταν ειπῃ βλαστανειν, βλαστανει. Οταν εκφερειν τον καρπον, εκφερει. Οταν πεπαινειν, πεπαινει. Οταν παλιν αποβαλλειν, και φυλλορροειν, και αυτα εις αυτα συνειλουμενα εφ' ησυχιας μενειν, και αναπανεσθαι, μενει και αναπανεται. "When God commands the plants to blossom, they bear blossoms. When he commands them to bear seed, they bear seed. When he commands them to bring forth fruit, they put forth their fruits. When he commands them to ripen, they grow ripe. When he commands them to fade, and shed their leaves, and remain inactive, involved in themselves, they thus remain, and are inactive." Cap. 14. p. 62. See *Raphelius*.

This mode of speech fully marks supreme and uncontrolled power, and that power put forth by a sovereign will to effect any purpose of justice or mercy. *And God said, let there be light, and there was light*, is a similar expression.

Verse 10. *I have not found so great faith, no, not in Israel.*] That is, I have not found so great an instance of confidence and faith in my power, even among the *Jews*, as this *Roman*, a Gentile, has shown himself to possess.

From Luke vii. 5, where it is said of this centurion, "he loved our nation, and has built us a synagogue," we may infer that this man was like the centurion mentioned Acts x. 1; a devout Gentile, a *proselyte of the gate*, one who believed in the God of Israel, without conforming to the Jewish *ritual*, or receiving *circumcision*. Though the military life is one of the most improper nurses for the Christian religion, yet in all nations there have been found several instances of genuine humility, and faith in God, even in soldiers; and perhaps never more, in the British *military*, than at present, A. D. 1831.

Verse 11. *Many shall come from the east and west*] Men of every *description*, of all *countries*, and of all *professions*; and shall *sit down*, that is, *to meat*, for this is the proper meaning of ανακλιθησονται, intimating the *recumbent* posture used by the easterns at their *meals*. The rabbins represent the blessedness of the kingdom of God under the notion of a banquet. See several proofs of this in Schoettgenius. This was spoken to soften the unreasonable prejudices of the Jews, which they entertained against the Gentiles, and to prepare them to receive their brethren of mankind into religious fellowship with themselves, under the Christian dispensation.

With Abraham, and Isaac, and Jacob] In the closest communion with the most eminent followers of God. But if we desire to inherit the promises, we must be *followers* of them who through faith and patience enjoy them. Let us therefore imitate *Abraham* in his *faith*, *Isaac* in his *obedience* unto death, and *Jacob* in his *hope* and *expectation* of good things to come, amidst all the evils of this life, if we desire to reign with them.

Verse 12. *Shall be cast out into outer darkness*] As the enjoyment of that salvation which Jesus Christ calls the kingdom of heaven is here represented under the notion of a nuptial festival, at which the guests sat down in a *reclining posture*, with the master of the feast; so the state of those who were excluded from the banquet is represented as *deep darkness*; because the nuptial solemnities took place at *night*. Hence, at those suppers, the house of reception was filled with lights called δαδες, λαμπαδες, λυκνεια, φανοι, *torches*, *lamps*, *candles*, and *lanthorns*, by *Athenæus* and *Plutarch*: so they who were admitted to the banquet had the benefit of the *light*; but they who were *shut out* were in *darkness*, called here *outer darkness*, i. e. the darkness on the *outside* of the house in which the guests were; which must appear more abundantly *gloomy*, when compared with the *profusion* of light *within* the guest-chamber. And because they who were *shut out* were not only exposed to *shame*, but also to *hunger* and *cold*; therefore it is added, *there shall be weeping and gnashing of teeth*. As these feasts are often alluded to by the evangelists, I would observe, once for all:—that they who were invited to them entered by a *gate* designed to receive them; whence Christ, by whom we enter into the marriage feast, compares himself to a *gate*, John x. 1, 2, 7, 9. This *gate*, at the time the guests were to come, was made narrow, the *wicket* only being left open, and the porter standing there, that they who were not bidden to the marriage might not rush into it. Hence Christ exhorts the Jews to enter in at the strait gate, chap. vii. 13, &c. When all that were invited were once come, the door was presently shut, and was not to be opened to any who came *too late*, and stood knocking without: so after the *wise virgins* had entered with the bridegroom, the *gate was shut*, and was not opened to the *foolish virgins*, who

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

13 And Jesus said unto the centurion, Go thy way; [m] and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[m] Mark v. 34; Luke vii. 10, 50.

stood knocking without, chap. xxv. 11. And in this sense we are to understand the words of Christ, Luke xiii 24, 25. Many shall seek to enter in, but shall not be able. Why? because *the master of the house hath risen up and shut to the door;* they would not come to him *when* they might, and now the day of probation is ended, and they must be judged according to the deeds done in the body. See *Whitby* on the place. How many of those who are called *Christians* suffer the kingdom, the graces, and the salvation which they had in their hands, to be lost; *while* West-India negroes, American Indians, Hindoo polytheists, and atheistic Hottentots obtain salvation! An *eternity* of darkness, fears, and pains, for comparatively a moment of sensual gratification, how terrible the thought! What *outer darkness*, or το σκοτος το εξωτερον, *that darkness, that which is outermost*, may refer to, in eternal damnation, is hard to say: what it *alludes* to I have already mentioned: but as the words βρυγμος των οδοντων, *gnashing* or CHATTERING *of teeth*, convey the idea, not only of extreme anguish, but of extreme cold; some have imagined that the punishment of the damned consists in sudden *transitions* from *extreme heat* to *extreme cold;* the extremes of both I have found to produce exactly the same sensation.

MILTON happily describes this in the following inimitable verses, which a man can scarcely read, even at *midsummer*, without *shivering*.

Beyond this flood a *frozen* continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail ———
——— the parching air
Burns frore, and *cold performs the effect of fire.*
Thither by harpy-footed furies haled,
At certain *revolutions* all the damn'd
Are brought; and feel by *turns* the bitter *change*
Of fierce *extremes*, extremes by change more fierce,
From beds of *raging fire*, to starve in *ice*,
——— and there to pine
Immovable, infix'd, and *frozen* round
Periods of time; thence hurried back to *fire.*
Parad. Lost, book ii. line 586.

There is a passage in the Vulgate, Job xxiv. 19, that might have helped Milton to this idea. *Ad nimium calorem transeat ab aquis nivium.* "Let him pass to excessive heat, from waters of snow." This reading, which is found only in this *form* in the Vulgate, is vastly expressive. Every body knows that *snow-water* feels *colder* than *snow* itself, even when both are of the same temperature, viz. 32°, because the human body, when in contact with *snow water*, cools quicker than when in contact with snow. Another of our poets has given us a most terrible description of perdition on the same ground.

The once pamper'd spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with *restless violence* round about
This pendant world; or to be *worse* than *worst*
Of those that lawless and incertain thoughts
Imagine———

Similar to this is that dreadful description of the torments of the wicked given in the Institutes of Menu: "The wicked shall have a sensation of agony in *Tamisra*, or *utter darkness*, and in other seats of horror; in *Asipatravana*, or the *sword-leaved* forest, and in different places of *binding fast*, and of *rending:* multifarious tortures await them: they shall be mangled by ravens and owls, and shall swallow cakes boiling hot, and shall walk over inflamed sands, and shall feel the pangs of being *baked* like the vessels of a potter: they shall assume the forms of beasts continually miserable, and suffer alternate afflictions from *extremities* of *cold* and *heat;* surrounded with terrors of various kinds. They shall have *old age* without *resource; diseases* attended with *anguish;* pangs of innumerable sorts, and, lastly, *unconquerable death.*"

Institutes of MENU, chap. xii. Inst. 75–80.

In the Zend Avesta, the place of wicked spirits is termed, "The *places* of *darkness*, the germs of the *thickest darkness.*" An uncommonly significant expression: Darkness has its *birth* there: there are its *seeds* and *buds*, there it *vegetates* everlastingly, and its eternal *fruit* is—*darkness!*

See Zend Avesta, vol. i. *Vendidad sadi, Fargard.* xviii. p. 412.

And is this, or any thing as *bad* as this, HELL? Yes, and *worse* than the *worst* of all that has already been mentioned. Hear Christ himself. *There their worm dieth not, and the fire is* NOT QUENCHED! Great God! save the reader from this damnation!

Verse 13. *As thou hast believed; so be it done*] Let the mercy thou requestest be *equal* to the *faith* thou hast brought to receive it by. ACCORDING *to thy faith be it done unto thee*, is a general measure of God's dealings with mankind. To get an increase of *faith* is to get an increase of every grace which constitutes the mind that was in Jesus, and prepares *fully* for the enjoyment of the kingdom of God. God is the *same* in the present time which he was in ancient days; and miracles of *healing* may be wrought on our own bodies and souls, and on those of *others*, by the instrumentality of our faith. But, alas! *where* is faith to be found!

And his servant was healed in the selfsame hour.] Εν τη ωρα εκεινη, in that very hour. Faith is never exercised in the power and goodness of God till it is needed; and, *when* it is exercised, God works the miracle of healing. Christ never says, Believe *now* for a salvation which thou *now* needest, and I will give it to thee in some *future* time. That salvation

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 ¶ [n] And when Jesus was come into Peter's house, he saw [o] his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ [p] When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [q] Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 [r] And a certain scribe came, and said

[n] Mark i. 29, 30, 31; Luke iv. 38, 39.——[o] 1 Corinthians ix. 5.

[p] Mark i. 32, &c.; Luke iv. 40, 41.——[q] Isa. liii. 4; 1 Pet. ii. 24. [r] Luke ix. 57, 58.

which is expected through *works* or *sufferings* must of necessity be *future*, as there must be time to *work* or *suffer* in; but the salvation which is by *faith* must be for the *present moment*, for this simple reason, IT IS BY FAITH, that God may be *manifested* and *honoured;* and not by *works* or by *sufferings*, lest any man should *boast*. To say that, though it is of faith, yet it may, and must in many cases, be *delayed*, (though the person is coming in the most genuine humility, deepest contrition, and with the liveliest faith in the blood of the Lamb,) is to say that there is still something necessary to be *done*, either on the part of the *person*, or on the part of *God*, in order to procure it; neither of which positions has any truth in it.

Verse 14. *Peter's house*] That Peter lived at Capernaum, and that Christ lodged with him, is fully evident from this verse compared with chap. xvii. 24.

Peter's—wife's mother] Learn hence, says Theophylact, that *marriage* is no hinderance to *virtue*, since the chief of the apostles had his wife. Marriage is one of the first of Divine institutions, and is a positive command of God. He says, the state of celibacy is not GOOD, Gen. ii. 18. Those who pretend to say that the *single* state is more holy than the *other* slander their Maker, and say in effect, "We are too holy to keep the commandments of God."

Verse 15. *He touched her hand*] Can any thing on this side the unlimited power of God effect such a cure with only a touch? If the Scriptures had not spoken of the divinity of Christ, these proofs of his power must have demonstrated it to the common sense of every man whose *creed* had not previously blinded him.

Ministered unto them.] Αυτοις, *them*, is the reading of most of the *printed* editions, but *αυτω*, *to him*, has the utmost evidence in its support from MSS., versions, and fathers. Serving Christ in his ordinances and in his members is the best proof we can give to others of our being soundly restored to spiritual health.

Verse 16. *When the even was come*] The Jews kept their sabbath from evening to evening, according to the law, Lev. xxiii. 32, *From evening to evening shall ye celebrate your sabbath.* And the rabbins say, *The sabbath doth not enter but when the sun is set.* Hence it was that the sick were not brought out to our Lord till after sun-set, because then the sabbath was ended.

Many that were possessed with devils] Dr. Lightfoot gives two sound reasons why Judea, in our Lord's time, abounded with *demoniacs*. First, Because they were then advanced to the very height of impiety. See what Josephus, their own historian, says of them: There was not (said he) a nation under heaven more wicked than they were. See on Rom. i. 1. Secondly, Because they were then strongly addicted to *magic*, and so, as it were, invited evil spirits to be familiar with them. It seems strange to find men at this distance of time questioning the truth of that which neither scribes nor Pharisees then doubted; nor did they ever object against the pretensions of Christ and his apostles to cast them out. And, if the whole business of *demonism* had been only a *vulgar error*, (as *wise* men *now* tell us,) what a fine opportunity had the *wise* men *then*, to unmask the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their Divine mission, *that demons were subject to them!*

And healed all that were sick] Not a soul did the Lord Jesus ever reject, who came to him soliciting his aid. Need any sinner despair who comes to him, conscious of his spiritual malady, to be healed by his merciful hand?

Verse 17. *Himself took our infirmities*] The quotation is taken from Isa. liii. 4, where the verb נשא *nasa* signifies to *bear sin*, so as to *make atonement for it.* And the rabbins understand this place to speak of the sufferings of the Messiah for the sins of Israel; and say that all the diseases, all the griefs, and all the punishments due to Israel shall be borne by him. See *Synopsis Sohar.* Christ fulfils the prophecies in *all* respects, and is himself the completion and truth of them, as being the *lamb* and *victim* of God, which *bears* and *takes away* the sin of the world. The text in Isaiah refers properly to the *taking away of sin;* and this in the evangelist, to the *removal* of *corporeal* afflictions: but, as the diseases of the body are the emblems of the sin of the soul, Matthew, referring to the prediction of the prophet, considered the miraculous healing of the *body* as an emblem of the *soul's salvation* by Christ Jesus.

Verse 18. *Unto the other side.*] Viz. of the lake of *Genesareth*, whence he proceeded to the country of the *Gergesenes*, ver. 28.

Verse 19. *A certain scribe*] Though εις γραμματευς, ONE *scribe*, may be considered as a Hebraism, yet it

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the son of man hath not where to lay *his* head.

21 [s] And another of his disciples said unto him, Lord, [t] suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 [u] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

[s] Luke ix. 59, 60.——[t] See 1 Kings xix. 20.

[u] Mark iv. 37, &c.; Luke viii. 23, &c.

is probable that the *literal* construction of it was intended, to show that few of this class came to the Lord Jesus for instruction or salvation.

Master] Rather, *teacher*, διδασκαλε, from διδασκω, *I teach*, which itself seems to be derived from δεικω, *I show*, and means the person who *shows* or *points out* a particular *way* or *science*.

I will follow thee whithersoever thou goest.] A man who is *not* illuminated by the Spirit of God thinks himself capable of *any thing:* he alone who is divinely taught knows he can do *nothing* but through Christ strengthening him. Every teacher among the Jews had disciples, and some especially that followed or accompanied them *wherever they went*, that they might have some person at hand with whom they might converse concerning the Divine law.

Verse 20. *The foxes have holes*, &c.] Reader! art thou a *poor man?* and dost thou fear God? Then, what comfort must thou derive from the thought, that thou so nearly resemblest the Lord Jesus! But how unlike is the *rich man*, who is the votary of pleasure and slave of sin, to this heavenly pattern!

Son of man] A Hebrew phrase, expressive of *humiliation* and *debasement;* and, on that account, applied emphatically to himself, by the meek and lowly Jesus. Besides, it seems here to be used to point out the incarnation of the Son of God, according to the predictions of the prophets, Psa. viii. 5; Dan. vii. 13. And as our Lord was now showing forth his eternal *Divinity* in the miracles he wrought, he seems studious to prove to them the certainty of his *incarnation*, because on this depended the atonement for sin. Indeed our Lord seems more intent on giving the proofs of his *humanity*, than of his *divinity*, the latter being necessarily manifested by the miracles which he was continually working.

Verse 21. *Another of his disciples*] This does not mean any of the *twelve*, but one of those who were constant hearers of our Lord's preaching; the name of *disciple* being common to all those who professed to believe in him, John vi. 66. *Bury my father:* probably his father was old, and apparently near death; but it was a maxim among the Jews, that, if a man had any duty to perform to the *dead*, he was, for that time, free from the observance of any other precept or duty. The children of Adam are always in extremes; some will rush into the ministry of the Gospel *without a call*, others will delay long after they are called; the middle way is the only safe one: not to move a finger in the work till the call be given, and not to delay a moment after.

Verse 22. *Let the dead bury their dead.*] It was usual for the Jews to consider a man as *dead* who had departed from the precepts of the law; and, on this ground, every transgressor was reputed a *dead man*. Our Lord's saying, being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul; spiritual death, the separation of God and the soul: men who live in sin are dead to God. Leave the *spiritually* dead to bury their *natural* dead. All the common offices of life may be performed by *any* person; to preach the glad tidings of the kingdom of God is granted but to a *few*, and to these only by an *especial call;* these should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry.

Verse 24. *Arose a great tempest in the sea*] Probably excited by Satan, the prince of the power of the air, who, having got the author and all the preachers of the Gospel together in a small vessel, thought by drowning it to defeat the purposes of God, and thus to prevent the salvation of a ruined world. What a noble opportunity must this have appeared to the enemy of the human race!

Verse 25. *And his disciples*] THE disciples. In the common printed editions, as well as in our translation, it is HIS disciples, but αυτου, *his*, is omitted by the very best MSS., and by *Bengel*, *Wetstein*, and *Griesbach*. This is a matter of very small importance, and need not be noticed; only every translator and commentator should aim, to the uttermost of his knowledge and power, to give every *particle* of the language of the inspired penman that can be expressed, and to insert no one word which he has reason to believe did not come by the inspiration of God.

Lord, save us: we perish.] One advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ. It is by *faith* alone that we may be said to *approach* him; by *love* we are *united* to him, and by *prayer* we *awake* him. All good *perishes* in us without Christ: without his grace, there is not so much as one moment in which we are not in danger of utter ruin. How proper, then, is this short prayer for us, and how familiar should it be to us! Taken in the extensive Christian sense it is exceedingly expressive: it com-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then [v] he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ [w] And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

[v] Psa. lxv. 7; lxxxix. 9; cvii. 29.

[w] Mark v. 1, &c.; Luke viii. 26, &c.

prehends all the *power* of our Lord's *might*, all the *merit* of his *atonement*, and all the *depth* of *our misery* and *danger*. See *Quesnel*.

Verse 26. *Why are ye fearful, O ye of little faith?*] *Faith* is ever *bold—incredulity* always *timid*. When faith fails in temptation, there is the utmost danger of shipwreck. *Lord, increase our faith!* is a necessary prayer for all who desire to be saved.

Then he arose and rebuked the winds, &c.] As the agitation of the sea was only the *effect* of the wind, it was necessary to remove the *cause* of the disturbance, that the *effect* might cease. Joshua did not say to the *earth*, *Earth*, *stand thou still*, because the earth is not the *cause* of its own motion: but, *Sun*, *stand thou still*, שמש דום *shemesh dom*, Sun, be silent, or restrain thy influence, which is a proper cause of the revolutions of all the planets. When the solar influence was by the miraculous power of God suspended, the standing still of the earth was a necessary consequence. Both Christ and Joshua spoke with the strictest philosophical precision. See the notes on Josh. x. 12–14.

There was a great calm.] One word of Christ can change the face of nature; one word of his can restore calm and peace to the most troubled and disconsolate soul. Prayer and faith, if sincere, shall be heard, though they may be weak. 1. That our imperfections may not hinder us from praying to God. 2. That we may be persuaded it is not our merits which make our prayers effectual. 3. That we may offer them up with great humility: and, 4. That we may be fully united to Christ, without which union there is no salvation.

There was at first a great agitation; then a great calm. Thus God ever proportions the *comfort* to the *affliction*.

Verse 27. *The men marvelled*] Every part of the creation (man excepted) hears and obeys the Creator's voice. Sinners have an ear for the world, the devil, and the flesh: till this ear is shut, God's voice is not discerned; for when it is shut to its enemies it is open to its *friends*.

What manner of man is this] Ποταπος εστιν ουτος, *How great is this person!* Here was God fully manifest; but it was in the *flesh*—there were the hidings of his power.

Verse 28. *The country of the Gergesenes*] This word is variously written in the MSS. and versions; *Gergasenes*, *Gerasenes*, *Gadarenes*, *Gergesions*, and *Gersedonians*. The three first are supported by the greater authorities. They might have all been names of the *same* place or district; but, if we depend on what *Origen* says, the people mentioned here could not have been the inhabitants of *Gerasa*, which, says he, is a city of Arabia, *ουτε θαλασσαν, ουτε λιμνην πλησιον εχοντα, which has neither sea nor lake nigh to it.*—"Gadara was, according to *Josephus*, the metropolis of *Perea*, or the region beyond *Jordan:* both the city and villages belonging to it lay in the country of the *Gergasenes;* whence Christ going into the country of the *Gadarenes*, Mark v. 1, is said to go into the region of the *Gergasenes*, Matt. viii. 28." Whitby.

Two possessed with devils] Persons possessed by evil demons. Mark and Luke mention only *one* demoniac, probably the fiercer of the two.

Coming out of the tombs] It is pretty evident that cupolas were generally builded over the graves among the Jews, and that these demoniacs had their dwellings under such: the evil spirits which were in them delighting more in these abodes of desolation and ruin, as being more congenial to their *fierce* and *diabolic* nature, and therefore would drive the possessed into them.

Verse 29. *What have we to do with thee*] The literal translation of τι ημιν και σοι, is, *What* is it *to us and to thee;* which perhaps might be understood to imply their disclaiming any design to interfere with the work of Christ, and that *he* should not therefore meddle with *them;* for it appears they exceedingly dreaded his power.

What have we to do with thee, is a Jewish phrase, which often occurs in the Old Testament, signifying an abrupt refusal of some request, or a wish not to be troubled with the company or importunity of others. Jehu said to the messenger who was sent by Joram to meet him, *What hast thou to do with peace?* David said, *What have I to do with you, ye sons of Zeruiah?* Compare Judg. xi. 12; 2 Sam. xvi. 10; 2 Kings ix. 18; Ezra iv. 3; John ii. 4. See the note on Mark i. 24.

Jesus, thou Son of God] Griesbach omits the word *Jesus*, on the authority of several MSS. of the greatest antiquity and respectability; besides some *versions*, and several of the *fathers*. I heartily concur with these MSS., &c., for this simple reason, among others, that the word *Jesus*, i. e. *Saviour*, was of too ominous an import to the Satanic interest to be used freely, in such a case, by any of his disciples or subalterns.

Art thou come hither to torment us before the time?]

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 And there was, a good way off from them, a herd of many swine feeding.

31 So [x] the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, [y] they besought *him* that he would depart out of their coasts.

[x] Mark v. 7, 12; Luke viii. 30–33; Rev. xii. 12.

[y] See Deut. v. 25; 1 Kings xvii. 18; Luke v. 8; Acts xvi. 39.

From this it appears that a greater degree of punishment awaited these demons than they at that time endured; and that they knew there was a time determined by the Divine Judge, when they should be sent into greater torments.

Verse 30. *A herd of many swine*] These were in all probability Jewish property, and kept and used in express violation of the law of God; and therefore their destruction, in the next verse, was no more than a proper manifestation of the *justice* of God.

Verse 31. *Suffer us to go away*] Επιτρεψον ημιν απελθειν: this is the common reading; but αποστειλον ημας, *send us away*, appears more likely to be genuine. This latter reading *Griesbach* has adopted, on the authority of three ancient MSS., the *Coptic*, *Sahidic*, *Ethiopic*, *Syriac*, all the *Arabic*, *Saxon*, most of the *Itala*, and the *Vulgate*. *Send us away* seems to express more fully the absolute power Jesus Christ had over them—*permission* alone was not sufficient; the very *power* by which they were *to go away*, must come from Christ himself! How vain was the boast of Satan, chap. iv. 9, when we find he could not possess the body of one of the *vilest animals* that God has made, without immediate authority from the Most High! Since a demon cannot enter even into a *swine* without being *sent* by God himself, how little is the *power* or *malice* of any of them to be dreaded by those who have God for their portion and protector!

Verse 32. *They went into the herd of swine*] Instead of την αγελην των χοιρων, *the herd of swine*, *Griesbach* reads τους χοιρους, *the swine*, on the authority of many MSS. and versions.

The whole herd of swine] Των χοιρων, *of swine*, is omitted by many MSS. and versions. See *Griesbach*, and see on Luke viii. 26, &c.

Ran violently down a steep place, &c.] The *prayer* of these demons is heard and answered! Strange! But let it be noted, that God only hears demons and certain sinners when their prayer is the echo of his own justice. Here is an emblem of the final impenitence and ruin into which the *swinish sinners*, the habitually *impure*, more commonly fall than other sinners. Christ permits the demons to do that in the *swine* which he did not permit them to do in the *possessed*, on purpose to show us what rage they would exercise on us if left to their liberty and malice.—Many are the Divine favours which we do not consider, or know only in general. "But the owners of the swine lost their property." Yes; and learn from this of how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through *mercy*; sometimes out of *justice*, to punish us for having *acquired* or *preserved* them either by *covetousness* or *injustice*.

Verse 33. *And they that kept them fled*] Terrified at what had happened to the swine.

Verse 34. *The whole city came out*] Probably with the intention to destroy Jesus for having destroyed their swine; but, having seen him, they were awed by his presence, and only besought him to depart from their borders. Many rather chose to lose Jesus Christ than those temporal goods by which they gratify their passions at the expense of their souls. They love even their *swine* better than their *salvation*.

Certain *doctors* in both sciences, *divinity* and *physic*, gravely tell us that these demoniacs were only common *madmen*, and that the disease was supposed, by the superstitious Jews, to be occasioned by demons. But, with due deference to great characters, may not a plain man be permitted to ask, by what figure of speech can it be said that "two diseases *besought*—*went out*—*filled a herd of swine*—*rushed down a precipice?*" &c. What silly trifling is this! Some people's creeds will neither permit God nor the devil to work; and, in several respects, hardly to exist. For he who denies Divine inspiration, will scarcely acknowledge diabolic influence. See the note on ver. 16, and on Luke vii. 21.

It is said, *The whole city came out to meet Jesus*. This means no more than all the inhabitants of that place, which, most probably, was no more than a small country village; or perhaps but a few houses. I have observed that the inhabitants of the Zetland Isles, in the North Seas, denominate any collection of houses a *town*, even where there are but three or four: and thus I think that the Jews denominated their villages, often calling them *cities*.

CHAPTER IX.

Christ heals a paralytic person at Capernaum, 1–8. *Calls Matthew*, 10. *Eats with publicans and sinners, at which the Pharisees are offended, and he vindicates his conduct*, 11, 12. *The disciples of John come to him and inquire about fasting*, 14–17. *A ruler requests him to heal his daughter*, 18, 19. *On his road to the ruler's house, he heals a diseased woman*, 20–22. *Arriving at the ruler's house, he restores the young woman to life*, 23–26. *Heals two blind men*, 27–31. *Casts out a dumb demon*, 32–34. *Preaches and works miracles in all the cities and villages*, 35. *Is greatly affected at the desolate and dark state of the Jewish people*, 36. *Exhorts his disciples to pray to God to send them proper instructers*, 37, 38.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND he entered into a ship, and passed over, [a] and came into his own city.

2 [b] And, behold, they brought to him a man sick of the palsy, lying on a bed: [c] and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth. A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 And Jesus, [d] knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, [e] Arise, and walk?

6 But that ye may know that the Son of man

[a] Chap. iv. 13.——[b] Mark ii. 3; Luke v. 18.——[c] Chap. viii. 10.

[d] Psa. cxxxix. 2; chap. xii. 25; Mark xii. 15; Luke v. 22; vi. 8; ix. 47; xi. 17.——[e] Isa. xxxv. 6; John v. 8.

NOTES ON CHAP. IX.

Verse 1. *He came into his own city*] Viz. *Capernaum*, where he seems to have had his common residence at the house of Peter. See chap. iv. 13, and viii. 13. This verse properly belongs to the preceding chapter.

Verse 2. *Sick of the palsy*] See chap. iv. 24.

Lying on a bed] Κλινης, a *couch* or *sofa*, such as they *reclined* on at meals.

Seeing their faith] The faith of the paralytic person, and the faith of those who brought him; see on Mark ii. 4.

Be of good cheer] Θαρσει τεκνον, *Son, take courage!* Probably he began to *despond*, and Christ spoke thus to support his *faith*.

Thy sins be forgiven thee.] Moral evil has been the *cause* of all the natural evil in the world. Christ goes to the *source* of the malady, which is *sin*; and to that as the procuring cause we should refer in all our afflictions. It is probable that this paralytic person had, in the earnest desires of his heart, entreated the cure of his soul, leaving his body to the care of others, as the first miracle of healing is wrought on his soul. In a state of helplessness, when we seek above all things to please God, by giving him our hearts, he often inspires others with the care of our temporal necessities. It may be necessary to be observed, that it was a maxim among the Jews that *no diseased person could be healed till all his sins were blotted out.* See *Nedarim*, fol. 41. Hence our Lord first forgives the sins, and then heals the body of the paralytic person. This appears to have been founded on Psa. ciii. 3. *Who forgiveth all thine iniquities*, and *healeth* all *thy diseases.* Here *pardon* precedes *health.* See also Psa. xli. 3, 4. It may be observed, also, that most people are more in earnest about their souls when in sickness than in health, and therefore are more earnest in prayer for salvation.

Verse 3. *This* man *blasphemeth.*] Βλασφημεω comes either from *βλαπτειν την φημην, to hurt* or *blast the reputation* or *credit* of another, or from *βαλλειν ταις φημαις, to smite with reports.* Whenever it is used in reference to God, it simply signifies, *to speak impiously* of his *nature*, or attributes, or works. *Injurious speaking* is its proper translation when referred to *man.*

The *scribes* were the *literati* of that time; and their learning, because not used in dependence on God, rendered them proud, envious, and obstinate. Unsanctified knowledge has still the same effect: that light serves only to blind and lead men out of the way which is not joined with uprightness of heart. The most sacred truths often become an occasion of delusion, where men are under the government of their evil passions.

Verse 4. *Jesus knowing* (ιδων *seeing*) *their thoughts*] In telling them what the thoughts of their hearts were, (for they had expressed nothing publicly,) he gave them the fullest proof of his power to forgive sins; because God only can forgive sins, and God only can *search* and *know* the heart. Jesus pronounced the man's sins forgiven; and gave the scribes the fullest proof of his power to do so, by telling them what, *in the secret of their souls*, they *thought* on the subject.

God sounds the secrets of all hearts—no sin escapes his notice: how senseless then is the sinner to think he sins securely when unseen by men! Let us take heed to our hearts, as well as to our conduct, for God searches out and condemns all that does not spring from, and leads not to himself.

Verse 5. *For whether is easier*, to say, Thy *sins be forgiven thee; or to say, Arise, and walk?*] Both are *equally easy*, and *equally difficult*; for both require *unlimited* power to produce them. And every thing is equally easy to that power which is unlimited. A universe can be as easily produced by a single act of the Divine *will* as the smallest elementary part of matter.

The common punctuation of the above passage almost destroys the sense: the comma should be placed after *easier*, and *to say*, made the first part of the question.

Verse 6. *But that ye may know, &c.*] *External* miracles are the proofs of *internal ones.* *Three* mira

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

hath power on earth [f] to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ [g] And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

10 ¶ [h] And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples:

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with [i] publicans and [k] sinners?

[f] Isaiah xliii. 25; Mic. vii. 18.——[g] Mark ii. 14; Luke v. 27.

[h] Mark ii. 15, &c.; Luke v. 29, &c.——[i] Chap. xi. 19; Luke v. 30; xv. 2.——[k] Gal. ii. 15.

cles are wrought in this case. (I mean, by miracle, something *produced* or *known* that no *power* is capable of but that which is *omnipotent*, and no *knowledge* adequate to but that which is *omniscient*.) The miracles are these: 1st. The remission of the poor man's sins. 2d. The discernment of the secret thoughts of the scribes. 3d. The restoring of the paralytic, in an instant, to perfect soundness. Thus one miracle becomes the proof and establishment of another. Never was a clearer proof of omnipotent energy and mercy brought under the senses of man. Here is an absolutely perfect miracle wrought; and here are absolute incontestable proofs that the miracle *was* wrought; and the conclusion is the fullest demonstration of the Divinity of the ever-blessed Jesus.

Arise, take up thy bed] Being enabled to obey this command was the public proof that the man was made whole. Such a circumstance should not pass without improvement. A man gives proof of his conversion from sin to God who imitates this paralytic person. He who does not *rise* and *stand upright*, but either continues *grovelling* on the earth, or *falls back* as soon as he is *got up*, is not yet cured of his spiritual *palsy*. When we see a penitent enabled to rejoice in hope of God's glory, and to walk in the way of his commandments, he affords us all the proof which we can reasonably require, that his conversion is *real:* the proof sufficient to satisfy *himself* is the *witness of the Holy Spirit in his own heart;* but this is a matter of which those who are without cannot judge: they must form their opinion from his *conduct*, and judge of the *tree* by its *fruits*.

Verse 8. *When the multitudes saw* it, *they marvelled*] Instead of εθαυμασαν, *wondered*, the Codex *Vatic.* and Cod. *Bezæ*, with several other MSS. and versions, have εφοβηθησαν, *feared*. In the *Gothic*, and one copy of the *Itala*, both readings are conjoined, thus: *And the multitudes seeing it, wondered and feared, and glorified God. Wondered* at the *miracle; feared* to *offend* against such *power* and *goodness;* and *glorified God* for the works of *mercy* which he had wrought.

That which to the *doctors of the law*, the worldly-wise and prudent, is a matter of scandal, is to the humble an occasion of glorifying the Most High. Divine things make a deeper impression on the hearts of the simple multitude than on those of the doctors, who, puffed up with a sense of their own wisdom, refuse to receive the truth *as it is in Jesus*. The conversion of one rebellious soul is a greater miracle, and more to be admired than all that can be wrought on inanimate creatures. He who sees a sinner converted from the error of his way sees a miracle wrought by eternal power and goodness. May such miracles be *multiplied!*

Verse 9. *Named Matthew*] Generally supposed to be the same who wrote this history of our blessed Lord. *Mathai* signifies a *gift* in Syriac; probably so named by his parents as implying a *gift from God*.

The receipt of custom] The custom-house, τελωνιον—the place where the taxes levied by the *Romans* of the *Jews*, were collected.

Follow me.] That is, become my disciple.

And he arose, and followed him.] How blessed it is to be obedient to the first call of Christ—how much happiness and glory are lost by *delays*, though conversion at last may have taken place!

Verse 10. *Sat at meat in the house*] Viz. of Matthew, who it appears, from Luke v. 29, made a great feast on the occasion, thus testifying his gratitude for the honour done him; and that his friends and acquaintances might profit by the teaching of his new master, he invites them to the entertainment that was honoured by the presence of Christ. His companions, it appears, were not of the most creditable kind. They were *tax-gatherers* (see chap. v. 46) *and sinners*, αμαρτωλοι, a word which I believe in general signifies heathens, throughout the Gospels, and in several other parts of the New Testament. See, among others, chap. xi. 19; xxvi. 45; Mark ii. 15–17; xiv. 41; Luke v. 30–32; vi. 32–34; vii. 34, 37, 39; xv. 1, 2, 7, 10; xix. 7; xxiv. 7; John ix. 16, 24, 25, 31; Rom. v. 8; Gal. ii. 15; Heb. vii. 26; 1 Pet. iv. 18; in most, if not all of which places, it evidently refers to the character or state of a *Gentile*, or *Heathen*. See also the notes on these passages.

Verse 11. *When the Pharisees saw it*] He who, like a Pharisee, never felt himself indebted to infinite mercy for his own salvation, is rarely solicitous about the salvation of others. The grace of Christ alone inspires the soul with true benevolence. The self-righteous Pharisees considered it equal to legal defilement to sit in company with tax-gatherers and heathens. It is certain that those who fear God should not associate, through choice, with the workers of iniquity, and should only be found with them when transacting their

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [l] I will have mercy and not sacrifice; for I am not come to call the righteous, [m] but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [n] Why do we and the Pharisees fast oft, but thy disciples fast not?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

15 And Jesus said unto them, Can [o] the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken

[l] Hos. vi. 6; Mic. vi. 6, 7, 8; chap. xii. 7.——[m] 1 Tim. i. 15.

[n] Mark ii. 18, &c.; Luke v. 33, &c.; xviii. 12.——[o] John iii. 29.

secular business requires it, or when they have the prospect of doing good to their souls.

Verse 12. *They that be whole need not a physician*] A common proverb, which none could either misunderstand or misapply. Of it the reader may make the following use:—

1. Jesus Christ represents himself here as the sovereign Physician of souls. 2. That all stand in need of his healing power. 3. That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. 4. That it is the most inveterate and dangerous disease the soul can be afflicted with to imagine itself *whole*, when the *sting of death*, *which is sin*, has pierced it through in every part, infusing its poison every where.

Verse 13. *I will have mercy, and not sacrifice*] Quoted from 1 Sam. xv. 22. These are remarkable words. We may understand them as implying, 1st. That God prefers an act of mercy, shown to the necessitous, to any act of religious worship to which the person might be called at that time. Both are good; but the former is the greater good, and should be done in preference to the other. 2dly. That the whole sacrificial system was intended only to point out the infinite mercy of God to fallen man, in his redemption by the blood of the new covenant. And 3dly. That we should not rest in the *sacrifices*, but look for the *mercy* and salvation prefigured by them. This saying was nervously translated by our ancestors, Ic pylle mildheortnerre nær onfæhðnerre, *I will mildheartedness, and not sacrifice.*

Go ye and learn] צא ולמד *tse velimmed*, a form of speech in frequent use among the rabbins, when they referred to any fact or example in the Sacred Writings. Nothing tends more to humble pretenders to devotion than to show them that they understand neither Scripture nor religion, when, relying on external performances, they neglect love to God and man, which is the very soul and substance of true religion. True holiness has ever consisted in *faith working by love.*

I am not come to call the righteous, but sinners] Most of the common editions add, εις μετανοιαν, *unto repentance;* but this is omitted in the *Codex Vatic.* and *Bezæ*, sixteen others, both the *Syriac*, both the *Persic*, *Ethiop. Armen. Gothic*, *Anglo-Saxon*, all the *Itala* except three, the *Vulgate*, *Clemens Roman. Origen*, *Basil*, *Jerome*, *Augustin*, *Ambrose*, and *Barnabas.* The omission is approved by *Mill* and *Bengel. Griesbach* leaves it out of the text.

Verse 14. *Thy disciples fast not?*] Probably meaning that they did not fast so *frequently* as the others did, or for the same purposes, which is very likely, for the Pharisees had many superstitious fasts. They fasted in order to have lucky *dreams*, to obtain the interpretation of a dream, or to avert the evil import of a dream. They also fasted often, in order to obtain the things they wished for. The tract, *Taanith* is full of these *fasts*, and of the wonders performed thus by the Jewish doctors.

Verse 15. *Can the children of the bride-chamber*] Νυμφωνος. Or, νυμφιον, *bridegroom*, as the *Cod. Bezæ* and several *versions* have it. These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. The marriage-feast among the Jews lasted *seven* days; but the new married woman was considered to be a bride for *thirty* days. Marriage feasts were times of extraordinary festivity, and even of *riot*, among several people of the east.

When the bridegroom shall be taken from them, &c.] There was one *annual* fast observed in the primitive Church, called by our ancestors lencten-fæsten, the *spring fast*, and, by us, LENT; by the Greeks τεσσερακοστη, and by the Latins, *Quadrigessima.* This fast is pretended to be kept by many, in the present day, in commemoration of our Lord's *forty* days' fast in the wilderness; but it does not appear that, in the purest ages of the *primitive Church*, genuine Christians ever pretended that their *quadrigessimal* fast was kept for the above purpose. Their fast was kept merely to commemorate the *time* during which Jesus Christ lay under the power of death, which was about FORTY HOURS; and it was in this sense they understood the words of this text: *the days will come*, &c. With them, the *bridegroom* meant *Christ:* the time in which he was *taken away*, his crucifixion, death, and the time he lay in the grave. Suppose him dying about twelve o'clock on what is called *Friday*, and that he rose about *four* on the morning of his own day, (St. John says, *Early, while it was yet dark*, chap. xx. 1,) the interim makes *forty hours*, which was the true primitive *Lent*, or *quadrigessimal fast.* It is true that many in the primitive Church were not agreed on this subject, as *Socrates*, in his Church History, book v. chap. 22, says, "Some thought they should fast *one day;* others *two;* others *more.*" Different Churches also were divided concerning the length of the time, some keeping it *three*, others *five*, and others *seven* weeks; and the historian himself is puzzled to know why they all agreed in calling these fasts, differing so much in their *duration*, by the name of *Quadrigessima*, or *forty* days' fast: the plain obvious reason appears

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

from them, and [p] then shall they fast.

16 No man putteth a piece of new [q] cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

18 ¶ [r] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

[p] Acts xiii. 2, 3; xiv. 23; 1 Cor. vii. 5.——[q] Or, *raw*, or *unwrought cloth*.——[r] Mark v. 22, &c.; Luke viii. 41, &c.

to me to have been simply this: They put DAYS in the place of HOURS; and this absurdity continues in some Christian Churches to the present day. For more on *fasting*, see chap. vi. 16.

Verse 16. *No man putteth a piece of new cloth*] Ουδεις δε επιβαλλει επιβλημα ρακους αγναφου επι ιματιω παλαιω. *No man putteth a patch of unscoured cloth upon an old garment.* This is the most literal translation I can give of this verse, to convey its meaning to those who cannot consult the original. Ρακος αγναφον is that cloth which has not been scoured, or which has not passed under the hand of the *fuller*, who is called γναφευς in Greek: and επιβλημα signifies a *piece put on*, or what we commonly term a *patch*.

It—taketh from the garment] Instead of *closing* up the rent, it makes a larger, by tearing away with it the whole breadth of the cloth over which it was laid; αιρει γαρ το πληρωμα αυτου—*it taketh its fulness or whole breadth from the garment;* this I am persuaded is the meaning of the original, well expressed by the *Latin*, or *Itala* of the C. BEZÆ, *Tollit enim plenitudo ejus de vestimento.* "It takes away its fulness from the garment."

Verse 17. *New wine into old bottles*] It is still the custom, in the eastern countries, to make their bottles of *goat skins:* if these happened to be old, and new wine were put into them, the violence of the *fermentation* must necessarily burst them; and therefore newly made bottles were employed for the purpose of putting that wine in which had not yet gone through its state of fermentation. The institutes of Christ, and those of the Pharisees, could never be brought to accord: an attempt to combine the two systems would be as absurd as it would be destructive. The old covenant made way for the *new*, which was its completion and its end; but with that old covenant the new cannot be incorporated.

Christian prudence requires that the weak, and newly converted, should be managed with care and tenderness. To impose such duties and mortifications as are not absolutely necessary to salvation, before God has properly prepared the heart by his grace for them, is a conduct as absurd and ruinous as putting a piece of raw, unscoured cloth on an old garment; it is, in a word, requiring the person to do the work of a *man*, while as yet he is but a *little child*. Preachers of the Gospel, and especially those who are instruments in God's hand of *many* conversions, have need of much heavenly wisdom, that they may know to watch over guide, and advise those who are brought to a sense of their sin and danger. How many auspicious beginnings have been ruined by men's proceeding too hastily, endeavouring to make their own designs take place, and to have the honour of that success themselves which is due only to God.

Verse 18. *A certain ruler*] There were two officers in the synagogue, חזן הכנסת *chazan ha-ceneseth*, the bishop or overseer of the congregation; and אש הכנסת *rosh ha-ceneseth*, the head or ruler of the congregation. The *chazan* takes the book of the Law, and gives it to the *rosh*, or ruler; and he appoints who shall read the different sections, &c. *Jairus*, who is the person intended here, was, in this latter sense, the ruler or governor of one of the synagogues, probably at *Capernaum*. See Mark v. 22; Luke viii. 41.

My daughter is even now dead] Or, *my daughter was just now dying;* αρτι ετελευτησεν, or, *is by this time dead:* i. e. as Mr. *Wakefield* properly observes, She was so ill when I left home that she must be dead by this time. This turn of the expression reconciles the account given here with that in Mark and Luke. Michaelis conjectures that, in the Hebrew original, the words must have stood thus, עתה מתה *âtah matah*, which, without the points, may signify either, *She is dead*, or *She is dying*.

To be successful in our applications to God by prayer, *four* things are requisite; and this ruler teaches us what they are.

First, A man should place himself in the presence of God—*he came unto him.*

Secondly, He should humble himself sincerely before God—*he fell down before him—at his feet.* Mark v. 22.

Thirdly, He should lay open his wants with a holy earnestness—*he besought him greatly.* Mark v. 23.

Fourthly, He should have unbounded confidence in the power and goodness of Christ that his request shall be granted—*put thy hand upon her, and she shall live.* He who comes in this way to God, for salvation, is sure to be heard. *Imposition* of hands was a rite anciently used by the servants of God, through which heavenly influences were conveyed to the bodies and souls of men. This rite is still used in certain Churches; but, as there is no Holy Ghost communicated by it, some suppose it may be as well omitted. But why is this? Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But, however this may be, where is the man or number of men who have autho-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ [s] And, behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; [t] thy faith hath made thee whole. And the woman was made whole from that hour.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 ¶ [u] And when Jesus came into the ruler's house, and saw [v] the minstrels and the people making a noise,

[s] Mark v. 25; Luke viii. 43.—[t] Luke vii. 50; viii. 48; xvii. 19; xviii. 42.—[u] Mark v. 38; Luke viii. 51.—[v] See 2 Chron. xxxv. 25.

rity to abrogate a rite of God's own appointment? In the appointment of men to the sacred ministry it should never be omitted: even in these degenerate days, it may still serve as a sign of the necessity of the gifts and graces of that Holy Spirit without which no man can fulfil the work of the ministry, or be the instrument of saving the souls of them that hear him. When the inventions of men are put in the place of the ordinances of God, the true Church of Christ is in great danger.

Verse 19. *Jesus arose, and followed him*] Our blessed Lord could have acted as well at a *distance* as *present*; but he goes to the place, to teach his ministers not to spare either their steps or their pains when the salvation of a soul is in question. Let them not think it sufficient to pray for the sick in their closets; but let them go to their bed-sides, that they may instruct and comfort them. He can have little unction in *private*, who does not also give himself up to *public* duties.

Verse 20. *A woman which was diseased with an issue of blood*] Γυνη αἱμορῥοουσα. *Mulier sanguinis profluvio laborans. Significatur hoc loco, fluxus muliebris, in* SANIS, *menstruus; in* HAC *perpetuus.* It would be easy to explain the nature and properties of the disease here mentioned; but, when it is said that prudence forbids it, the intimation itself may be thought sufficiently explanatory of the disorder in question. There are some remarkable circumstances relative to this case mentioned by St. Mark, chap. v. 25, &c., which shall be properly noticed in the notes on that place.

The hem of his garment] The ציצית *tsitsith*, or *fringes*, which the Jews were commanded to wear on their garments. See Num. xv. 38, and the note there.

Verse 21. *She said within herself, If I may but touch his garment*] Her disorder was of that delicate nature that modesty forbade her to make any public acknowledgment of it; and therefore she endeavoured to transact the whole business in private. Besides, the *touch* of such a person was by the law reputed unclean. By faith in Christ Jesus, little things are often rendered efficacious to our salvation. What more simple than a *morsel* of *bread*, and a *few drops* of *wine*, in the Lord's Supper! And yet, they who receive them by faith in the sacrifice they represent, are made partakers of the blessings purchased by the crucified body and spilled blood of the Lord Jesus!

Verse 22. *Daughter, be of good comfort*] Θαρσει θυγατερ, *Take courage, daughter.* See on ver. 2. The reason of this kind speech was—Jesus, finding that virtue had proceeded from him, made inquiry who had touched him. The woman, finding that she could not be hid, came *fearing* and *trembling*, (Mark v. 33,) and confessed the truth: to dispel these *fears* and to comfort her mind, Jesus said, *Daughter, take courage.*

Thy faith hath made thee whole.] Η πιστις σου σεσωκε σε, *This thy faith hath saved thee:* i. e. thy faith in my power has interested that power in thy behalf, so that thou art *saved* from thy disorder, and from all its consequences. See on Luke viii. 46.

Verse 23. *Saw the minstrels and the people making a noise*] Αυλητας, *pipers;* Anglo-Saxon, hpirtlepar, the *whistlers;* Gothic, haurngans haurngandans, the *horn-blowers blowing with their horns.* Nearly the same as the *pipublasara*, pipe-blowers of the *Islandic:* for among all those nations funeral lamentations, accompanied with such rude instruments, were made at the death of relatives. That *pipes* were in use among the *Jews*, in times of calamity or death, is evident from Jer. xlviii. 36. And among the *Greeks*, and *Romans*, as well as among the Jews, persons were *hired* on purpose to follow the funeral processions with *lamentations.* See Jer. ix. 17–21; Amos v. 16. Even the poorest among the Jews were required to have two *pipers*, and one mourning woman. At these funeral solemnities it was usual with them to drink considerably; even *ten* cups of wine each, where it could be got. See *Lightfoot.* This custom is observed among the native Irish to this day, in what is called their CAOINAN. The body of the deceased, dressed in grave-clothes and ornamented with flowers, is placed in some eminent place; the relations and *caoiners* range themselves in two divisions, one at the head and the other at the feet of the corpse. Anciently, where the deceased was a great personage, the *bards* and *croteries* prepared the *caoinan.* The chief bard of the head chorus began by singing the first stanza in a low doleful tone; which was softly accompanied by the harp. At the conclusion, the *foot* semichorus began the lamentation, or ULLALOO, from the final note of the preceding stanza, in which they were answered by the head *semichorus;* then both united in one general chorus.

The chorus of the first stanza being ended, the chief bard of the *foot* semichorus sung the second stanza, the strain of which was taken from the concluding note of the preceding chorus, which ended, the head semichorus began the GOL, or lamentation, in which they were answered by that of the *foot*, and then, as before, both united in the general full chorus. Thus alternately were the song and choruses performed

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

24 He said unto them, [w] Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [x] the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, [y] *Thou* son of David, have mercy on us.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

28 And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

[w] Acts xx. 10.——[x] Or, *this fame.*——[y] Chap. xv. 22; xx. 30, 31; Mark x. 47, 48; Luke xviii. 38, 39.

during the night. I have seen a number of women, sometimes fourteen, twenty-four, or more, accompany the deceased from his late house to the grave-yard, divided into two parties on each side the corpse, singing the ULLALOO, alternately, all the way. That drinking, in what is called the *wake*, or watching with the body of the deceased, is practised, and often carried to a shameful excess, needs little proof. This kind of intemperance proceeded to such great lengths among the Jews that the Sanhedrin were obliged to make a decree, to restrain the drinking to *ten* cups each. I mention these things more particularly, because I have often observed that the customs of the aboriginal Irish bear a very striking resemblance to those of the ancient Jews, and other Asiatic nations. The application of these observations I leave to others.

It was a custom with the Greeks to make a great noise with brazen vessels; and the Romans made a general *outcry*, called *conclamatio*, hoping either to stop the soul which was now taking its flight, or to awaken the person, if only in a state of *torpor*. This they did for eight days together, calling the person incessantly by his name; at the expiration of which term the phrase, *Conclamatum est—all is over—there is no hope*—was used. See the words used in this sense by *Terence*, EUN. l. 347. In all probability this was the θορυβουμενον, the making a *violent outcry*, mentioned here by the evangelist. How often, on the death of relatives, do men incumber and perplex themselves with vain, worldly, and tumultuous ceremonies, instead of making profitable reflections on death!

Verse 24. *The maid is not dead, but sleepeth*] That is, she is not dead so as to *continue* under the power of death; but shall be raised from it as a person is from natural sleep.

They laughed him to scorn.] Κατεγελων αυτον, *they ridiculed him*; from κατα, intensive, and γελαω, *I laugh*: —*they grinned a ghastly smile*, expressive of the contempt they felt for his person and knowledge.—People of the world generally ridicule those truths which they neither comprehend nor love, and deride those who publish them; but a faithful minister of God, (copying the example of Christ,) keeps on his way, and does the work of his Lord and Master.

Verse 25. *He—took her by the hand, and the maid arose.*] The fountain of life thus communicating its vital energy to the dead body. Where death has already taken place, no power but that of the great God can restore to life; in such a case, vain is the help of man. So the soul that is dead in trespasses and sins—that is, sentenced to death because of transgression—and is thus dead in law, can only be restored to spiritual life by the mighty power of the Lord Jesus; because HE alone has made the atonement, and HE alone can pardon transgression. If the spiritually dead person be utterly unconcerned about the *state* and *fate* of his soul, let a converted relative either *bring him to Christ by leading him to hear the unadulterated Gospel of the kingdom*; or *bring Christ to him by fervent, faithful, and persevering* prayer.

Verse 26. *And the fame hereof went abroad*] In this business Jesus himself scarcely appears, but the *work* effected by his sovereign power is *fully manifested*; to teach us that it is the business of a successful preacher of the Gospel to conceal *himself* as much as possible, that God *alone* may have the glory of his own grace. This is a proper miracle, and a full exemplification of the unlimited power of Christ.

Verse 27. *Son of David*] This was the same as if they had called him *Messiah*. Two things here are worthy of remark: 1st. That it was a generally received opinion at this time in Judea, that the Messiah should be son of David. (John vii. 42.) 2dly. That Jesus Christ was generally and incontestably acknowledged as coming from this stock. Matt. xii. 23.

Have mercy on us.] That man has already a measure of heavenly light who knows that he has no *merit*; that his *cry* should be a cry for *mercy*; that he must be *fervent*, and that in *praying* he must *follow* Jesus Christ as the true Messiah, the *son of David*, expected from heaven.

Verse 28. *When he was come into the house*] That is, the house of Peter at Capernaum, where he ordinarily lodged.

Believe ye that I am able to do this?] Without *faith* Jesus does nothing to men's souls *now*, no more than he did to their bodies in the days of his flesh.

They said unto him, Yea, Lord.] Under a sense of our spiritual blindness we should have, 1st. A lively faith in the almighty grace of Christ. 2dly. A *fervent, incessant cry* for the communication of this grace. 3dly. A proper view of his *incarnation*, because it is through his union with our nature, and by his sufferings and death, we are to expect salvation.

Verse 29. *According to your faith*] See on chap viii. 13.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 And their eyes were opened; and Jesus straitly charged them, saying, [z] See *that* no man know *it*.

31 [a] But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [b] As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [c] He casteth out devils through the prince of the devils.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

35 [d] And Jesus went about all the cities and villages, [e] teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ [f] But when he saw the multitudes, he was moved with compassion on them, because they [g] fainted, and were scattered abroad, [h] as sheep having no shepherd.

[z] Chap. viii. 4; xii. 16; xvii. 9; Luke v. 14.——[a] Mark vii. 36.——[b] See chap. xii. 22; Luke xi. 14.——[c] Chap. xii. 24; Mark iii. 22; Luke xi. 15.

[d] Mark vi. 6; Luke xiii. 22.——[e] Chap. iv. 23.——[f] Mark vi. 34. [g] Or, *were tired and lay down.*——[h] Num. xxvii. 17; 1 Kings xxii. 17; Ezek. xxxiv. 5; Zech. x. 2.

Verse 30. *Straitly charged them*] *He charged them severely*, from ενεβριμησατο, from εν, and βριμαομαι, to *roar* or *storm with anger;* he charged them, on pain of his *displeasure*, not to make it as yet public. See the reasons, chap. viii. 4.

Verse 31. *But they—spread abroad his fame*] They should have held their peace; for to *obey* is better than *sacrifice*, 1 Sam. xv. 22; but man must always be wiser than God. However, it may be profitable to remark, 1st. That honour pursues those who fly from it. 2dly. He who is thoroughly sensible of God's mercy cannot *long* contain his acknowledgments. 3dly. That God in general requires that what a man has received, for his own salvation, shall become subservient to that of others—*Let your light so shine*, &c. God chooses to help man by man, that all may be firmly *knit* together in brotherly love.

Verse 32. *A dumb man possessed with a devil.*] Some demons rendered the persons they possessed *paralytic*, some *blind*, others *dumb*, &c. It was the interest of Satan to hide his influences under the appearance of *natural* disorders. A man who does *not acknowledge* his sin to God, who *prays not* for salvation, who *returns no praises* for the mercies he is continually receiving, may well be said *to be possessed with a dumb demon.*

Verse 33. *And when the devil was cast out, the dumb spake*] The very miracle which was now wrought was to be the demonstrative proof of the Messiah's being manifested in the flesh. See Isa. xxxv. 5, 6.

It was never so seen in Israel.] The greatest of the prophets has never been able to do such miracles as these. This was the remark of the people; and thus we find that the poor and the simple were more ready to acknowledge the hand of God than the *rich* and the *learned*. Many miracles had been wrought in the course of this one day, and this excited their surprise.

Verse 34. *He casteth out devils through the prince of the devils.*] This verse is wanting in both the Greek and Latin of the *C. Bezæ*, in another copy of the *Itala*, and in *Hilary* and *Juvencus*. But see on chap. xii. 24.

It is a consummate piece of *malice* to attribute the *works of God* to the *devil*. *Envy* cannot suffer the approbation which is given to the excellencies of others. Those whose hearts are possessed by this vice speak the very language of the devil. *Calumny* is but a little distance from *envy*. Though all persons may not have as much *envy* as the *Pharisees*, yet they should fear having some degree of it, as all have the *principle* from whence it proceeds, viz. *sin*.

Verse 35. *Jesus went about all the cities and villages*] Of Galilee. See on chap. iv. 23, 24. A real minister of Jesus Christ, after his example, is neither detained in one place by a comfortable provision made by some, nor discouraged from pursuing his work by the calumny and persecution of others. It is proper to remark, that, wherever Christ comes, the proofs of his presence evidently appear: he works none but salutary and beneficial miracles, because his ministry is a ministry of salvation.

Among the people.] Εν τω λαω. This clause is omitted by about *fifty* MSS., several of them of the first antiquity and authority; by the *Complutensian*, and by *Bengel;* by both the *Syriac*, both the *Arabic*, both the *Persic;* the *Ethiopic*, *Gothic*, *Saxon*, and all the *Itala*, except four. *Griesbach* has left it out of the text.

Verse 36. *Moved with compassion*] Εσπλαγχνισθη, from σπλαγχνον, *a bowel*. The Jews esteemed *the bowels* to be the seat of sympathy and the tender passions, and so applied the *organ* to the *sense*.

Επλαγχνιζομαι signifies, says *Mintert*, "to be moved with pity from the very inmost bowels. It is an emphatic word, signifying a vehement affection of commiseration, by which the bowels and especially the heart is moved." Both this verb and the noun seem to be derived from σπαω, *to draw;* the whole intestinal canal, in the peristaltic motion of the bowels, being drawn, affected, and agitated with the sight of a distressed or miserable object. Pity increases this motion of the bowels, and produces considerable pain: hence σπλαγχνιζομαι, to *have the bowels moved*, signifies to feel pity or compassion at seeing the miseries of others.

They fainted] Instead of εκλελυμενοι, *fainted*, all the best MSS., versions, and fathers, read εσκυλμενοι, *grieved* and *melancholy*. *Kypke* says σκυλλειν properly signifies, *to pluck off the hair*, as persons do in extreme sorrow or distress. The margin says, *They were tired and lay down.*

And were scattered abroad] Ερριμμενοι, *thrown*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

37 Then saith he unto his disciples, [i] The harvest truly *is* plenteous, but the labourers *are* few;

38 [k] Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

[i] Luke x. 2; John iv. 35.

[k] 2 Thess. iii. 1.

down, or, *all along*. They were utterly *neglected* as to the interests of their souls, and *rejected* by the proud and disdainful Pharisees. *This people* (οχλος, *this mob*) *that knoweth not the law, is accursed*, John vii. 49. Thus those execrable men spoke of the souls that God had made, and of whom they should have been the instructers.

Those teachers, in *name*, have left their successors behind them; but, as in the days of Christ, so now, God has in his mercy rescued the flock out of the hands of those who only fed upon their flesh, and clothed themselves with their wool. The days in which a man was obliged to give his property to what was called THE *Church*, for the salvation of his soul, Christ being left out of the question, are, thank God, nearly over and gone. Jesus is the true Shepherd; without him there is nothing but *fainting*, *fatigue*, *vexation*, and *dispersion*. O that we may be led out and in by *him*, and find pasture!

Verse 37. *The harvest*] The souls who are ready to receive the truth are very numerous; *but the labourers are few*. There are *multitudes* of scribes, Pharisees, and priests, of *reverend* and *right reverend* men; but there are few that *work*. Jesus wishes for *labourers*, not *gentlemen*, who are either *idle* drones, or *slaves* to pleasure and sin, and *nati consumere fruges* "Born to consume the produce of the soil."

It was customary with the Jews to call their rabbins and students *reapers;* and their work of instruction, the *harvest*. So in *Idra Rabba*, s. 2. "The days are few; the creditor is urgent; the crier calls out incessantly; and the *reapers are few*." And in *Pirkey Aboth:* "The day is short, the work great, the *workmen* idle, the reward abundant, and the *master of the household* is urgent." In all worldly concerns, if there be the prospect of much gain, most men are willing enough to labour; but if it be to save their own souls, or the souls of others, what indolence, backwardness, and carelessness! While their adversary, the devil, is going about as a roaring lion, seeking whom he may devour; and a careless soul, and especially a careless minister is his especial prey.

The *place* of the *harvest* is the *whole earth:* it signifies little *where* a man works, provided it be by the *appointment*, in the *Spirit*, and with the *blessing* of God.

Verse 38. *That he will send forth labourers*] Οπως εκβαλλη εργατας, *that he would thrust forth labourers*. Those who are fittest for the work are generally most backward to the employment. The man who is forward to become a preacher knows little of God, of human nature, or of his own heart. It is God's province to *thrust out* such preachers as shall *labour;* and it is our duty to *entreat* him to do so. A minister of Christ is represented as a *day-labourer:* he comes into the harvest, not to become *lord* of it, not to live on the labour of others, but to *work*, and to labour *his day*. Though the work may be very *severe*, yet, to use a familiar expression, there is good wages in the harvest-home; and the day, though *hot*, is but a *short* one. How earnestly should the flock of Christ pray to the good Shepherd to send them pastors after his own heart, who will feed them with knowledge, and who shall be the means of spreading the knowledge of his truth and the savour of his grace over the face of the whole earth!

The subject of *fasting*, already slightly noticed in the preceding notes, should be farther considered.

In all countries, and under all religions, *fasting* has not only been considered a *duty*, but also of extraordinary virtue to procure blessings, and to avert evils. Hence it has often been practised with extraordinary *rigour*, and abused to the most superstitious purposes. There are *twelve* kinds of fasts among the Hindoos:—

1. The person neither eats nor drinks for a day and night. This fast is indispensable, and occurs twenty-nine times in the year.

2. The person fasts during the day, and eats at night.

3. The person eats nothing but fruits, and drinks milk or water.

4. He eats *once* during the day and night.

5. Eats one particular kind of food during the day and night, but as often as he pleases.

6. Called *Chanderaym*, which is, to eat on the first day, only one mouthful; two on the second; and thus continue increasing one mouthful every day for a month, and then decreasing a mouthful every day, till he leaves off where he began.

7. The person neither eats nor drinks for twelve days.

8. Lasts twelve days: the first three days he eats a little once in the day; the next three, he eats only once in the night; the next three, he eats nothing, unless it be brought to him; and, during the last three days, he neither eats nor drinks.

9. Lasts fifteen days. For three days and three nights, he eats only one handful at night; the next three days and nights, he eats one handful if it be brought him, if not, he takes nothing. Then he eats nothing for three days and three nights. The next three days and nights he takes only a handful of warm water each day. The next three days and nights he takes a handful of warm milk each day.

10. For three days and nights he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

11. Lasts fifteen days. Three days and three nights he eats nothing but leaves; three days and three nights, nothing but the Indian fig; three days and three nights, nothing but the seed of the lotus; three days and three nights, nothing but *peepul* leaves; three days and three nights, the expressed juice of a particular kind of grass called *doobah*.

12. Lasts a week. First day he eats milk; second, milk-curds; third, *ghee*, i. e. clarified butter; fourth, cow's urine; fifth, cow's dung; sixth, water; seventh, nothing.

During every kind of fast, the person sleeps on the ground, plays at no game, has no connection with women, neither shaves nor anoints himself, and bestows alms each day.—AYEEN AKBERY, vol. iii. p. 247–250. How much more simple and effectual is the way of salvation taught in the BIBLE! But, because it is *true*, it is not credited by fallen man.

FASTING is considered by the *Mohammedans* as an essential part of *piety*. Their orthodox divines term it *the gate of religion*. With them, it is of two kinds, *voluntary* and *incumbent*; and is distinguished by the *Moslimàn* doctors into three degrees: 1. The refraining from every kind of nourishment or carnal indulgence. 2. The restraining the various members from every thing which might excite sinful or corrupt desires. 3. The abstracting the mind wholly from worldly cares, and fixing it exclusively upon God. Their great annual fast is kept on the month *Ramzan*, or *Ramadhan*, beginning at the first new moon, and continuing until the appearance of the next; during which, it is required to abstain from every kind of nourishment from day-break till after sun-set of each day. From this observance none are excused but the *sick*, the *aged*, and *children*. This is properly the Mohammedan *Lent*. See HEDAYAH, prel. Dis. p. LV. LVI.

It is worthy of remark, that these children of the Bridegroom, the disciples, did not *mourn*, were exposed to no persecution, while the *Bridegroom*, the Lord Jesus, was *with them*: but after he had been *taken from them*, by death and his ascension, they did *fast* and mourn; they were exposed to all manner of *hardships*, *persecutions*, and even *death* itself, in some of its worst forms.

CHAPTER X.

Jesus calls, commissions, and names his twelve disciples, 1–4. *Gives them particular instructions relative to the objects of their ministry*, 5, 6. *Mode of preaching, &c.*, 7–15. *Foretells the afflictions and persecutions they would have to endure, and the support they should receive*, 16–25. *Cautions them against betraying his cause, in order to procure their personal safety*, 26–39. *And gives especial promises to those who should assist his faithful servants in the execution of their work*, 40–42.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3

AND [a] when he had called unto *him* his twelve disciples, he gave them power [b] *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, [c] who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

[a] Mark iii. 13, 14; vi. 7; Luke vi. 13; ix. 1.

[b] Or, *over*.——[c] John i. 42.

NOTES ON CHAP. X.

Verse 1. *Twelve disciples*] Our Lord seems to have had the *twelve patriarchs*, heads of the congregation of Israel, in view, in his choosing *twelve disciples*. That he had the plan of the ancient Jewish Church in his eye is sufficiently evident from chap. xix. 28; and from Luke x. 1; xxii. 30; John xvii. 1, &c., and Rev. xxi. 12–14.

He gave them power against *unclean spirits*] The word κατα, *against*, which our translators have supplied in *Italic*, is found in many MSS. of good note, and in the principal versions. Here we find the first call to the Christian ministry, and the *end* proposed by the commission given. To call persons to the ministry belongs only to *Him* who can give them *power to cast out unclean spirits*. He whose ministry is not accompanied with *healing* to diseased souls, was never called of God. But let it be observed, that, though the spiritual gifts requisite for the ministry must be supplied by God himself, yet this does not preclude the importance of *human learning*. No man can have his mind too well cultivated, to whom a dispensation of the Gospel is committed. The influence of the Spirit of God was no more designed to render human learning useless, than that learning should be considered as superseding the necessity of Divine inspiration.

Verse 2. *Apostles*] This is the first place where the word is used. Αποστολος, an *apostle*, comes from αποστελλω, *I send a message*. The word was anciently used to signify a person commissioned by a king to negotiate any affair between him and any other power or people. Hence αποστολοι and κηρυκες, *apostles* and *heralds*, are of the same import in *Herodotus*. See the remarks at the end of chap. iii.

It is worthy of notice, that those who were Christ's *apostles* were first his *disciples*; to intimate, that men must be first *taught* of God, before they be *sent* of God. Jesus Christ never made an *apostle* of any man who was not first his *scholar* or *disciple*. These twelve apostles were chosen: 1. That they might be with our Lord, to see and witness his miracles, and hear his doctrine. 2. That they might bear testimony of the former, and preach his truth to mankind.

The first, Simon, who is called Peter, and Andrew his brother; &c.] We are not to suppose that the word πρωτος, *first*, refers to any kind of dignity, as some have imagined; it merely signifies the *first in order*—the person *first mentioned*. A pious man remarks: "God here unites by *grace* those who were before united by *nature*." Though nature cannot be deemed a step towards grace, yet it is not to be considered as always a hinderance to it. Happy the brothers who are joint envoys of Heaven, and the parents who have two or more children employed as ambassa-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 [d] Simon the Canaanite, and Judas [e] Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, [f] Go not into the way of the Gentiles, and into *any* city of [g] the Samaritans enter ye not:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 [h] But go rather to the [i] lost sheep of the house of Israel.

7 [k] And as ye go, preach, saying, [l] The kingdom of heaven is at hand.

[d] Luke vi. 15; Acts i. 13.——[e] John xiii. 26.——[f] Chap. iv. 15. See 2 Kings xvii. 24; John iv. 9, 20.——[g] Chap. xv. 24; Acts xiii. 46.——[h] Isa. liii. 6; Jer. l. 6, 17; Ezek. xxxiv. 5, 6, 16; 1 Pet. ii. 25.——[i] Luke ix. 2.——[k] Chap. iii. 2; iv. 17; Luke x. 9.

dors for God! But this is a very rare case; and family compacts in the work of the ministry are dangerous and should be avoided.

Verse 3. *Bartholomew*] Many are of opinion that this was *Nathanael*, mentioned John i. 46, whose name was probably *Nathanael bar Talmai*, Nathanael, the son of *Talmai:* here, his own name is repressed, and he is called *Bar Talmai*, or *Bartholomew*, from his *father*.

Matthew the publican] The writer of this history. See the preface.

James the son *of Alpheus*] This person was also called *Cleopas*, or *Clopas*, Luke xxiv. 18; John xix. 25. He had married *Mary*, sister to the blessed Virgin, John xix. 25.

Verse 4. *Simon*] He was third son of *Alpheus*, and brother of *James* and *Jude*, or *Judas*, Matt. xiii. 55.

The Canaanite] This word is not put here to signify a particular *people*, as it is elsewhere used in the Sacred Writings; but it is formed from the Hebrew קנא *kana*, which signifies *zealous*, literally translated by Luke, chap. vi. 15, ζηλωτης, *zelotes*, or the *zealous*, probably from his great *fervency* in preaching the Gospel of his Master. But see Luke vi. 15.

Judas Iscariot] Probably from the Hebrew איש קריות *ish kerioth*, a *man of Kerioth*, which was a city in the tribe of Judah, Josh. xv. 25, where it is likely this man was born.

As אשכרא *iscara*, signifies the *quinsy*, or *strangulation*, and Judas *hanged* himself after he had betrayed our Lord, Dr. Lightfoot seems inclined to believe that he had his name from this circumstance, and that it was not given him till after his death.

Who also betrayed him] Rather, *even he who betrayed him*, or *delivered him up;* for so, I think, ο και παραδους αυτον should be translated. The common translation, *who* ALSO *betrayed him*, is very exceptionable, as it seems to imply, he was betrayed by *some others*, as well as by Judas.

Verse 5. *These twelve Jesus sent forth, and commanded*] To be properly qualified for a minister of Christ, a man must be, 1. filled with the spirit of holiness; 2. called to this particular work; 3. instructed in its nature, &c.; and, 4. commissioned to *go forth*, and testify the Gospel of the grace of God. These are four different gifts which a man must receive from God by Christ Jesus. To these let him add all the human qualifications he can possibly attain; as in his arduous work he will require every gift and every grace.

Go not into the way of the Gentiles] Our Lord only intended that the *first* offers of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumbling-block might be cast in the way of the Jews.

Into any *city of the Samaritans enter ye not*] The Samaritans had afterwards the Gospel preached to them by Christ himself, John iv. 4, &c., for the reason assigned above. Such as God seems at first to pass by are often those for whom he has designed his greatest benefits, (witness the Samaritans, and the Gentiles in general,) but he has his own proper time to discover and reveal them.

The history of the *Samaritans* is sufficiently known from the Old Testament. Properly speaking, the inhabitants of the city of Samaria should be termed Samaritans; but this epithet belongs chiefly to the people sent into that part of the promised land by Salmanezer, king of Assyria, in the year of the world 3283, when he carried the Israelites that dwelt there captives beyond the Euphrates, and sent a mixed people, principally Cuthites, to dwell in their place. These were altogether heathens at first; but they afterwards incorporated the worship of the true God with that of their idols. See the whole account, 2 Kings xvii. 5, &c. From this time they feared Jehovah, and served other gods till after the Babylonish captivity. From Alexander the Great, Sanballat, their governor, obtained permission to build a temple upon Mount Gerizim, which the Jews conceiving to be in opposition to their temple at Jerusalem, hated them with a perfect hatred, and would have no fellowship with them. The Samaritans acknowledge the Divine authority of the law of Moses, and carefully preserve it in their own characters, which are probably the genuine ancient Hebrew; the character which is now called *Hebrew* being that of the Chaldeans. The Samaritan Pentateuch is printed in the London Polyglott, and is an undeniable record. A poor remnant of this people is found still at *Naplouse*, the ancient *Shechem;* but they exist in a state of very great poverty and distress, and probably will soon become extinct.

Verse 6. *But go rather to the lost sheep*, &c.] The Jewish Church was the ancient *fold* of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these under-shepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

Verse 7. *And as ye go, preach*] πορευομενοι δε κηρυσσετε, and as *you proceed, proclaim like heralds*—make this proclamation wherever ye go, and while ye are journeying. Preach and travel; and, as ye travel

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: [m] freely ye have received, freely give.

9 [n] Provide [o] neither gold, nor silver, nor [p] brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet [q] staves: [r] for the workman is worthy of his meat.

11 [s] And into whatsoever city or town ye shall enter, inquire who in it is wor

[m] Acts viii. 18, 20.——[n] 1 Sam. ix. 7; Mark vi. 8; Luke ix. 3; x, 4; xxii. 35.——[o] Or, *Get.*

[p] See Mark vi. 8.——[q] Gr. *a staff.*——[r] Luke x. 7; 1 Cor. ix. 7, &c. · 1 Tim. v. 18.——[s] Luke x. 8.

preach—proclaim salvation to all you meet. Wherever the ministers of Christ go, they find lost, ruined souls; and, *wherever* they find them, they should proclaim *Jesus*, and his power to save. For an explanation of the word *proclaim* or *preach*, see on chap. iii. 1.

From this commission we learn what the grand subject of apostolic preaching was—THE KINGDOM OF HEAVEN IS AT HAND! This was the great message. "They *preached*," says *Quesnel*, "to establish the faith; *the kingdom*, to animate the hope; *of heaven*, to inspire the love of heavenly things, and the contempt of earthly; which *is at hand*, that men may prepare for it without *delay*."

Verse 8. *Raise the dead*] This is wanting in the MSS. marked EKLMS of *Griesbach*, and in those marked BHV of *Mathaï*, and in upwards of *one hundred* others. It is also wanting in the *Syriac*, (Vienna edition,) latter *Persic*, *Sahidic*, *Armenian*, *Sclavonic*, and in one copy of the *Itala;* also in *Athanasius*, *Basil*, and *Chrysostom*. There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples *at this time*, is, I think, pretty evident from verse 1, and from Luke ix. 6, 10; x. 19, 20, where, if any such power had been *given*, or *exercised*, it would doubtless have been mentioned. *Wetstein* has rejected it, and so did *Griesbach* in his first edition; but in the second (1796) he has left it in the text, with a note of doubtfulness.

Freely ye have received, freely give.] A rule very necessary, and of great extent. A minister or *labourer* in the Gospel vineyard, though worthy of his comfortable support while in the work, should never preach for hire, or make a secular traffic of a spiritual work. What a scandal is it for a man to traffic with gifts which he pretends, at least, to have received from the Holy Ghost, of which he is not the master, but the dispenser. He who preaches to get a *living*, or to make a *fortune*, is guilty of the most infamous *sacrilege*.

Verse 9. *Provide neither gold, nor silver, nor brass, in your purses*] Εις τας ξωνας υμων, *in your* GIRDLES. It is supposed that the people of the east carry their money in a fold of their girdles. This is scarcely correct: they carry it in a purse *in their bosom*, *under their girdles*. This I have often observed.

In a thousand instances an apostolic preacher, who goes to the wilderness to seek the lost sheep, will be exposed to hunger and cold, and other inconveniences; he must therefore resign himself to God, depending on his providence for the necessaries of life. If God have sent him, he is bound to support him, and *will* do it: anxiety therefore, in him, is a double crime, as it insinuates a bad opinion of the Master who has employed him. Every *missionary* should make himself master of this subject.

Have no money in your purse, is a command, obedience to which was secured by the narrow circumstances of most of the *primitive* genuine preachers of the Gospel. Whole herds of friars mendicants have professed the same principle, and abandoned themselves to voluntary poverty; but if the money be in the *heart* it is a worse evil. In the former case, it *may* be a temptation to sin; in the latter, it *must* be *ruinous*.

Verse 10. *Nor scrip for* your *journey*] To carry provisions. This was called תורמיל *tormil*, by the rabbins; it was a leathern pouch hung about their necks, in which they put their victuals. This was properly, the *shepherd's bag*.

Neither two coats, &c.] Nothing to encumber you.

Nor yet staves] Ραβδον, *a staff*, as in the *margin*, but, instead of ραβδον, *staff*, which is the common reading, all the following MSS. and versions have ραβδους, *staves*, and CEFGKLMPS. V. *ninety-three* others, *Coptic*, *Armenian*, *latter Syriac*, one of the *Itala*, *Chrysostom*, and *Theophylact*. This reading is of great importance, as it reconciles this place with Luke ix. 3, and removes the seeming contradiction from Mark vi. 8; as if he had said: "Ye shall take nothing to defend yourselves with, because ye are the servants of the Lord, and are to be supported by his *bounty*, and defended by his *power*. In a word, be like men in haste, and eager to begin the important work of the ministry. The sheep are lost—ruined: Satan is devouring them: give all diligence to pluck them out of the jaws of the destroyer."

The workman is worthy of his meat.] Της τροφης αυτου, *of his maintenance*. It is a *maintenance*, and that only, which a minister of God is to expect, and *that* he has a Divine right to; but not to make a fortune, or lay up wealth: besides, it is the *workman*, he that *labours* in the word and doctrine, that is to get even this. How contrary to Christ is it for a man to have vast revenues, as a minister of the Gospel, who ministers no Gospel, and who spends the revenues of the Church to its disgrace and ruin!

Verse 11. *Into whatsoever city or town ye shall enter*] In the commencement of Christianity, Christ and his preachers were all *itinerant*.

Inquire who in it is worthy] That is, of a good character; for a preacher of the Gospel should be careful of his reputation, and lodge only with those who are of a regular life.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

thy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 [t] And if the house be worthy, let your peace come upon it: [u] but if it be not worthy, let your peace return to you.

14 [v] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [w] shake off the dust of your feet.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

15 Verily I say unto you, [x] It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ [y] Behold, I send you forth as sheep in the midst of wolves: [z] be ye therefore wise as serpents, and [a] harmless [b] as doves.

[t] Luke x. 5.——[u] Psa. xxxv. 13.——[v] Mark vi. 11; Luke ix. 5; x. 10, 11.——[w] Neh. v. 13; Acts xiii. 51; xviii. 6.

[x] Chap. xi. 22, 24.——[y] Luke x. 3.——[z] Rom. xvi. 19; Eph. v. 15. [a] 1 Cor. xiv. 20; Phil. ii. 15.——[b] Or, *simple*.

There abide till ye go thence.] *Go not about from house to house*, Luke x. 7. Acting contrary to this precept has often brought a great disgrace on the Gospel of God. Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great; if you do, it will unavoidably prove a snare to you. The unction of God will perish from your mind, and your preaching be only a dry barren repetition of *old things;* the bread of God in your hands will be like the *dry, mouldy, Gibeonitish crusts*, mentioned Josh. ix. 5. He who knows the value of time, and will redeem it from useless chit-chat, and trifling visits, will find enough for all the purposes of his own salvation, the cultivation of his mind, and the work of the ministry. He to whom time is not precious, and who lives not by rule, never finds time sufficient for any thing—is always embarrassed—always in a hurry, and never capable of bringing one good purpose to proper effect.

Verse 12. *Salute it*] Λεγοντες, ειρηνη εν τω οικω τουτω, *saying*, "*Peace be to this house.*" This clause, which, as explanatory of the word ασπασασθε, is necessary to the connection in which it now stands, is added, by the MSS. D and L, and *forty-three* others, the *Armenian*, *Ethiopic*, *Slavonic*, *Saxon*, *Vulgate*, all the copies of the old *Itala*, *Theophylact*, and *Hilary*. The clause is also found in several modern versions. The *modern* Greek has λεγοντες· ειρηνη εις το σκηπτι τουτο. The Italian, by Matthew, of Erberg, and of Diodati, renders it thus: *Pace sia a questa casa.* Peace be to this house.

It is found also in *Wickliff*, and in my old MS. Saying, pees be to this hous. Some suppose it is an addition taken from *Luke;* but there is nearly as much reason to believe *he* took it from *Matthew*.

Peace, שלום, among the Hebrews, had a very extensive meaning:—it comprehended all blessings, spiritual and temporal. Hence that saying of the rabbins, גדול שלום שכל הברכות כלולות בו *Gadal shalom, shecol haberacoth culoloth bo. Great is PEACE, for all other blessings are comprehended in it.* To wish peace to a family, in the name and by the authority of Christ, was in effect a positive *promise*, on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. Whoever receives the messengers of God into his house confers the highest honour upon *himself*, and not upon the preacher, whose honour is from God, and who comes with the blessings of life eternal to that man and his family who receives him.

In India, it is customary for a way-faring man, when night draws on, to enter a house, and simply say, "Sir, I am a guest with you this night." If the owner cannot lodge him, he makes an apology, and the traveller proceeds to another house.

Verse 13. *If that house be worthy*] If that *family* be proper for a preacher to lodge in, and the master be ready to embrace the message of salvation.

Your peace] The blessings you have prayed for shall come upon the family: God will prosper them in their bodies, souls, and substance.

But if it be not worthy] As above explained.

Let your peace] The blessings prayed for, return to you. Προς υμας επιστραφητω, *it shall turn back upon yourselves. They* shall get nothing, and *you* shall have an increase.

The trials, disappointments, insults, and wants of the followers of Christ become, in the hand of the all-wise God, subservient to their best interests: hence, nothing can happen to them without their deriving profit from it, unless it be their own fault.

Verse 14. *Shake off the dust of your feet.*] The Jews considered themselves defiled by the dust of a heathen country, which was represented by the prophets as a *polluted land*, Amos vii. 17, when compared with the land of Israel, which was considered as a *holy land*, Ezek. xlv. 1; therefore, to shake the dust of any city of Israel from off one's clothes or feet was an *emblematical* action, signifying a renunciation of all farther connection with them, and placing them on a level with the cities of the *Heathen*. See Amos ix. 7.

Verse 15. *In the day of judgment*] Or, *punishment*, —κρισεως. Perhaps not meaning *the day* of *general judgment*, nor the day of the *destruction of the Jewish state* by the *Romans;* but *a* day in which God should send *punishment* on that particular city, or on that person, for their crimes. So the *day of judgment* of *Sodom and Gomorrah*, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven.

If men are thus treated for not receiving the preachers of the Gospel, what will it be to despise the *Gospel* itself—to decry it—to preach the contrary—to hinder the preaching of it—to abuse those who do preach it in its purity—or to render it fruitless by calumnies and lies? Their *punishment*, our Lord intimates, shall be greater than that inflicted on the inhabitants of Sodom and Gomorrah!

Verse 16. *Behold, I send you forth as sheep in the midst of wolves*] He who is called to preach the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 But beware of men: for [c] they will deliver you up to the councils, and [d] they will scourge you in their synagogues:

18 And [e] ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[c] Chap. xxiv. 9; Mark xiii. 9; Luke xii. 11; xxi. 12.

[d] Acts v. 40.——[e] Acts xii. 1; xxiv. 10; xxv. 7, 23; 2 Tim. iv. 16.

Gospel is called to embrace a state of constant labour, and frequent suffering. He who gets ease and pleasure, in consequence of embracing the ministerial office, neither preaches the Gospel, nor is sent of God. If he did the *work* of an *evangelist*, wicked men and demons would both oppose him.

Wise (φρονιμοι *prudent*) *as serpents, and harmless as doves.*] This is a proverbial saying: so in *Shir hashirim Rabba*, fol. 16, "The holy blessed God said to the Israelites, Ye shall be towards me as *upright as the doves;* but, towards the Gentiles, as *cunning as serpents.*"

There is a beauty in this saying which is seldom observed. The serpent is represented as prudent to excess, being full of cunning, Gen. iii. 1; 2 Cor. xi. 3; and the dove is simple, even to stupidity, Hos. vii. 11; but Jesus Christ corrects here the *cunning* of the *serpent*, by the *simplicity* of the *dove;* and the *too great simplicity* of the *dove*, by the *cunning* of the *serpent.* For a fine illustration of this text, see the account of the *Boiga*:—

"This species is remarkably beautiful, combining the richest colours of the finest gems with the splendour of burnished gold, mingled with dark brown shades, which contrast and heighten its brilliant ornaments. The whole under surface of the head and body is of a silver white, separated from the changing blue of the back by a golden chain on each side, the whole length of the body. This fine blue and silver, ornamented with gold, by no means give a full idea of the beautiful embroidery of the boiga. We must take in all the reflected tints of silver colour, golden yellow, red, blue, green, and black, mingled, and changing in the most extraordinary and beautiful manner possible; so that, when about to change its skin, it seems studded with a mixed assemblage of diamonds, emeralds, topazes, sapphires, and rubies, under a thin transparent veil of bluish crystal. Thus, in the rich and torrid plains of India, where the most splendid gems abound, nature seems to have chosen to reunite them all, together with the noble metals, to adorn the brilliant robe of the boiga. This is one of the most slender of serpents in proportion to its length. The specimens in the royal collection, which exceed three feet in length, are hardly a few lines in diameter. The tail is almost as long as the body, and at the end is like a needle for fineness; yet it is sometimes flattened above, below, and on the two sides, rendering it in some measure square. From the delicacy of its form, its movements are necessarily extremely agile; so that, doubling itself up several times, it can spring to a considerable distance, with great swiftness. It can twine and twist itself, most readily, and nimbly, around trees or other such bodies; climbing, or descending, or suspending itself, with the utmost facility. The boiga feeds on small birds, which it swallows very easily, notwithstanding the small diameter of its body, in consequence of the great distensibility of its jaws, throat, and stomach, common to it with other serpents. It conceals itself under the foliage of trees, on purpose to surprise the small birds, and is said to attract them by a peculiar kind of whistling, to which the term of *song* has been applied; but we must consider this as an exaggeration, as its long divided tongue, and the conformation of its other organs of sound, are only adapted for producing a hiss, or species of simple whistle, instead of forming a melodious assemblage of tones. Yet, if nature has not reckoned the boiga among the songsters of the woods, it seems to possess a more perfect instinct than other serpents, joined to more agile movements, and more magnificent ornament. In the isle of Borneo, the children play with the boiga, without the smallest dread. They carry it in their hands, as innocent as themselves, and twist it about their necks, arms, and bodies, in a thousand directions. This circumstance brings to recollection that fine emblem of Candour and Confidence imagined by the genius of the ancients: a child smiling on a snake, which holds him fast in his convolutions. But, in that beautiful allegory, the snake is supposed to conceal a deadly poison; while the boiga returns caress for caress to the Indian children who fondle it, and seems pleased to be twisted about their delicate hands. As the appearance of such nimble and innocent animals in the forests must be extremely beautiful, displaying their splendid colours, and gliding swiftly from branch to branch, without possessing the smallest noxious quality, we might regret that this species should require a degree of heat greatly superior to that of our regions, and that it can only subsist near the tropics, in Asia, Africa, and America. It has usually a hundred and sixty-six large plates, and a hundred and twenty-eight pairs of small plates, but is subject to considerable variation.

"According to this representation, the boiga is not merely to be praised for its beauty, but may be said to fulfil the old maxim of combining *the wisdom of the serpent with the harmlessness of the dove.*" Cepede's Hist. of Oviparous Quadrupeds and Serpents.

Instead of ακεραιοι, *harmless*, or as the *Etymol. Mag.* defines it, *without mixture of evil*, the *Cod. Bezæ* reads απλουστατοι, *simple—uncompounded*,—so all the copies of the old *Itala*, the *Vulgate*, and the *Latin fathers;* but this curious and explanatory reading is found in no other Greek MS.

Verse 17. *But beware of men*] Or, be on your guard against *men*, των ανθρωπων THESE men; i. e. your *countrymen;* those from whom you might have reasonably expected comfort and support; and especially those in *power*, who will abuse that power to oppress you.

Councils] Συνεδρια, *sanhedrins* and *synagogues* See on chap. v. 22. "By *synagogues* we may under-

A. M. 4031. A. D. 27. An Olymp. CCI. 3.

19 [f] But when they deliver you up, take no thought how or what ye shall speak: for [g] it shall be given you in that same hour, what ye shall speak:

20 [h] For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 [i] And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

A. M. 4031. A. D. 27. An Olymp. CCI. 3.

22 And [k] ye shall be hated of all *men* for my name's sake: [l] but he that endureth to the end shall be saved.

23 But [m] when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [n] have gone over the cities of Israel, [o] till the Son of man be come.

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[f] Mark xiii. 11, 12, 13; Luke xii. 11; xxi. 14, 15.——[g] Exod. iv. 12; Jer. i. 7.——[h] 2 Sam. xxiii. 2; Acts iv. 8; vi. 10; 2 Tim. iv. 17.——[i] Mic. vii. 6; ver. 35, 36; Luke xxi. 16.

[k] Luke xxi. 17.——[l] Dan. xii. 12, 13; chap. xxiv. 13; Mark xiii. 13.——[m] Chap. ii. 13; iv. 12; xii. 15; Acts viii. 1; ix. 25; xiv. 6. [n] Or, *end*, or, *finish*.——[o] Chap. xvi. 28.

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stand here, not the places of public worship, but assemblies where *three* magistrates, chosen out of the principal members of the synagogue, presided to adjust differences among the people: these had power, in certain cases, to condemn to the *scourge*, but not to *death*. See Acts xxii. 19; 2 Cor. xi. 24, compared with Luke xii. 11." See *Lightfoot*.

Verse 18. *Ye shall be brought before governors, &c.*] "This affords a striking proof of the prescience of Christ. Who could have thought, at *that time*, that these *despised* and *illiterate* men could excite so much attention, and be called upon to apologize for the profession of their faith before the tribunals of the most illustrious personages of the earth?" *Wakefield*.

By governors and kings we may understand, the Roman proconsuls, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought.

For a testimony against them and the Gentiles.] That is, to render testimony, both to Jews and Gentiles, of the truth and power of my Gospel.

Verse 19. *Take no thought how or what ye shall speak*] Μη μεριμνησετε—Be not *anxiously* careful, because such anxiety argues distrust in God, and infallibly produces a *confused* mind. In such a state, no person is fit to proclaim or vindicate the truth. This promise, *It shall be given you*, &c., banishes all distrust and inquietude on dangerous occasions; but without encouraging sloth and negligence, and without dispensing with the obligation we are under to prepare ourselves by the meditation of sacred truths, by the study of the Holy Scriptures, and by prayer.

It shall be given you in that same hour what] This clause is wanting in the MSS. D and L, and several others, some versions, and several of the fathers; but it is found in Mark xiii. 11, without any *various reading*; and in substance in Luke xi. 13.

Verse 20. *For it is—the Spirit of your Father, &c.*] This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary, because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure, it may be truly said, that the Holy Spirit animates the true disciples of Christ, and enables them to *speak*. The Head *speaks* in his members, by his *Spirit*; and it is the province of the Spirit of God to speak for God. Neither surprise, defect of talents, nor even ignorance itself, could hurt the cause of God, in the primitive times, when the hearts and minds of those Divine men were influenced by the Holy Spirit.

Your Father] This is added to excite and increase their confidence in God.

Verse 21. *And the brother shall deliver up the brother, &c.*] What an astonishing enmity is there in the soul of man against God and goodness! That men should think they did God service, in putting to death those who differ from them in their political or religious creed, is a thing that cannot be accounted for but on the principle of an indescribable depravity.

> O shame to men! *devil* with *devil* damn'd
> *Firm concord holds, men* only disagree
> Of creatures rational; though under hope
> Of heavenly grace; and, God proclaiming peace,
> Yet live in hatred, enmity, and strife
> Among themselves, and levy cruel wars,
> Wasting the earth, each other to destroy!
>
> PAR. LOST, b. ii. l. 496.

Verse 22. *Ye shall be hated of all men for my name's sake*] Because ye are attached to me, and saved from the corruption that is in the world; *therefore* the world will hate you. "The laws of Christ condemn a vicious world, and gall it to revenge."

He that endureth to the end shall be saved] He who holds fast faith and a good conscience *to the end*, till the punishment threatened against this wicked people be poured out, *he shall be saved*, preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem. It is also true that they who do not hold fast faith and a good conscience till *death* have no room to hope for an admission into the kingdom of God.

Verse 23. *But when they persecute you*] It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil of the opportunities of doing it; to convey the grace which they despise to others; to accomplish God's designs of justice on the former, and of mercy on the latter are consequences of the flight of a persecuted preacher. This *flight* is a *precept* to those who are highly

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

24 [p] The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If [q] they have called the master of the house [r] Beelzebub, how much more *shall they call* them of his household?

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

[p] Luke vi. 40; John xiii. 16; xv. 20.——[q] Chap. xii. 24; Mark iii. 22; Luke xi. 15; John viii. 48, 52.——[r] Gr. *Beelzebul.*

necessary to the Church of Christ, an *advice* to those who might imprudently draw upon themselves persecution, and of *indulgence* for those who are weak.—But this *flight* is highly criminal in those mercenary preachers who, through love to their flesh and their property, abandon the flock of Christ to the wolf. See *Quesnel.*

In this city, flee ye into another] There is a remarkable *repetition* of this clause found in the MSS. DL and eight others; the *Armenian*, *Saxon*, all the *Itala* except three; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Juvencus*. *Bengel*, in his *gnomon*, approves of this reading. On the above authorities Griesbach has inserted it in the text. It probably made a portion of this Gospel as written by Matthew. The verse in the MSS. is as follows:—*But when they shall persecute you in this city, flee ye into another; and if they persecute in the other, flee ye unto another.*

Ye shall not have gone over (*ended* or *finished*, margin) *the cities*, &c.] The word τελεσητε here is generally understood as implying *to go over* or *through*, intimating that there should not be time for the disciples to *travel over* the cities of Judea before the destruction predicted by Christ should take place. But this is very far from being the truth, as there were not less than forty years after this was spoken, before Jerusalem was destroyed: τελειων και μανθαναντων are used by the Septuagint, 1 Chron. xxv. 8, for those who *teach* and those who *learn*. And τοις τελειοις is used by the apostle, 1 Cor. ii. 6, for those who are *perfectly instructed* in the things of God. Ovid has used the Latin *perficio*, which answers to the Greek τελειοω in exactly the same sense.

Phillyrides puerum citharâ perfecit Achillem.

"Chiron TAUGHT the young Achilles to play on the harp." For these reasons some contend that the passage should be translated, *Ye shall not have* INSTRUCTED, i. e. preached the Gospel *in the cities of Israel, till the Son of man be come*. The Greek divines call baptism τελειωσις or *initiation*. See *Leigh. Crit. sacr.* Edit. Amst. p. 326, 328.

Dr. Lightfoot supposes the meaning to be: "Ye shall not have travelled over the cities of Israel, preaching the Gospel, before the Son of man is revealed by his resurrection, Rom. i. 4; compare Acts iii. 19, 20, and v. 26. To you first, God, raising up his Son, sent him to bless you, &c. The epoch of the Messiah is dated from the resurrection of Christ." After all, the place may be understood literally; for τελειν τας πολεις, to finish the cities, is only a concise mode of speech, for τελειν οδον δια τας πολεις, to complete the journey through the cities. To finish the survey, to preach in every one:—*till the Son of man be come*, may refer either to the outpouring of the Spirit on the day of pentecost, or to the subversion of the Jewish state. See *Rosenmuller*.

Verse 24. *The disciple is not above* his *master*] Or in plainer terms, *A scholar is not above his teacher*. The saying itself requires no comment, its truth and reasonableness are self-evident, but to the spirit and design we should carefully attend. Jesus is the great *teacher:* we profess to be his *scholars*. He who keeps the above saying in his heart will never complain of what he suffers. How many irregular thoughts and affections is this maxim capable of restraining! A man is not a scholar of Christ unless he learn his doctrine; and he does not learn it as he ought unless he put it in *practice*.

Verse 25. *It is enough for the disciple that he be as his master*] Can any man who pretends to be a scholar or disciple of Jesus Christ, expect to be treated well by the *world?* Will not the world love its *own*, and them *only?* Why, then, so much impatience under sufferings, such an excessive sense of injuries, such delicacy? Can you expect any thing from the world better than you receive? If you want the *honour* that comes from it, abandon Jesus Christ, and it will again receive you into its bosom. But you will, no doubt, count the cost before you do this. Take the converse, abandon the love of the world, &c., and God will receive you.

Beelzebub] This name is variously written in the MSS. *Beelzeboul*, *Beelzeboun*, *Beelzebud*, but there is a vast majority in favour of the reading *Beelzebul*, which should, by all means, be inserted in the text instead of *Beelzebub*. See the reasons below, and see the *margin*.

It is supposed that this idol was the same with בעל זבוב *Baalzebub* the *god fly*, worshipped at Ekron, 2 Kings i. 2, &c., who had his name changed afterwards by the Jews to בעל זבול *Baal zebul*, the *dung god*, a title expressive of the utmost *contempt*. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title, being applied by the Jews to our blessed Lord, affords the strongest proof of the inveteracy of their malice.

Dr. *Lightfoot* has some useful observations on this subject, which I shall take the liberty to subjoin.

"For the searching out the sense of this horrid blasphemy, these things are worthy observing.

"I. Among the *Jews* it was held, in a manner, for a matter of religion, to *reproach idols*, and to give them odious names. *R. Akibah saith*, *Idolatry pollutes, as it is said*, Thou shalt cast away the (*idol*) as something that is abominable, and thou shalt say to it, Get thee hence. (Esaias xxx. 22.) *R. Lazar saith*, Thou shalt say to it, Get thee hence: *that which they call the* face of God, *let them call* the face of a dog. That *which they call* עין כוס *ein cos*, the FOUN-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 Fear them not therefore: [s] for there is nothing covered that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

28 [t] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[s] Mark iv. 22; Luke viii. 17; xii. 2, 3.

[t] Isa. iii. 12, 13; Luke xii. 4; 1 Pet. iii. 14.

TAIN OF A CUP, *let them call* עין קוץ *ein kuts*, the FOUNTAIN OF TOIL (or of *flails*.) *That which they call* גדיה *gediyah*, FORTUNE, *let them call* גלייא *geliya*, a STINK, &c. *That town which sometimes was called* Bethel, *was afterwards called* Bethaven. See also the tract *Schabbath*.

"II. Among the ignominious names bestowed upon idols, the general and common one was זבול *Zebul*, DUNG, or a DUNGHILL. '*Even to them that have stretched out their hands* בזבול *bezebul* in a dunghill, (that is, in an *idol temple*, or in idolatry,) *there is hope. Thou canst not bring them* (into the Church) *because they have stretched forth their hands* bezebul, *in a dunghill. But yet you cannot reject them, because they have repented.*' And a little after, *He that sees them dunging*, בזבלין, (that is, sacrificing,) *to an idol, let him say, Cursed be he that sacrifices to a strange god.* Let them, therefore, who dare, form this word in *Matthew* into *Beelzebub*. I am so far from doubting that the *Pharisees* pronounced the word BEELZEBUL, and that *Matthew* so wrote it, that I doubt not but the sense fails if it be writ otherwise.

"III. Very many names of evil spirits, or devils, occur in the *Talmud*, which it is needless here to mention. Among all the devils, they esteemed that devil the worst, the foulest, as it were, the prince of the rest, who ruled over the idols, and by whom oracles and miracles were given forth among the *Heathens* and *idolaters*. And they were of this opinion for this reason, because they held idolatry, above all other things, chiefly wicked and abominable, and to be the prince and head of evil. This demon they called בעל זבול *Baal-zebul*, not so much by a proper name, as by one more general and common; as much as to say, the *lord of idolatry:* the worst devil, and the worst thing: and they called him the *prince of devils*, because idolatry is the prince (or *chief*) of wickedness."

Verse 26. *Fear them not*] A general direction to all the persecuted followers of Christ. Fear them not, for they can make you suffer nothing worse than they have made Christ suffer; and under all trials he has promised the most ample support.

For there is nothing covered, &c.] God sees every thing: this is consolation to the upright, and dismay to the wicked; and he will bring into judgment every work, and every secret thing, whether good or bad. Eccl. xii. 14.

Verse 27. *What I tell you in darkness*] A man ought to preach that only which he has learned from God's Spirit, and his testimonies; but let him not pretend to bring forth any thing *new*, or *mysterious*. There is nothing that concerns our salvation that is *newer* than the *new covenant;* and in that there are, properly speaking, no *mysteries:* what was *secret* before is now made *manifest* in the Gospel of the ever-blessed God. See Eph. iii. 1–12.

What ye hear in the ear] The doctor who explained the law in Hebrew had an interpreter always by him, in whose ears he softly whispered what he said; this interpreter spoke aloud what had been thus whispered to him. Lightfoot has clearly proved this in his Horæ Talmudicæ, and to this custom our Lord here evidently alludes. The spirit of our Lord's direction appears to be this: whatever I speak to you is for the benefit of *mankind*,—keep nothing from them, declare explicitly the whole counsel of God; preach ye, (κηρυξατε *proclaim*,) *on the house-tops*. The houses in Judea were *flat-roofed*, with a ballustrade round about, which were used for the purpose of taking the air, prayer, meditation, and it seems, from this place, for announcing things in the most public manner. As there are no bells among the Turks, a *crier* proclaims all times of public worship from the house-tops. Whoever will give himself the trouble to consult the following scriptures will find a variety of uses to which these house-tops were assigned. Deut. xxii. 8; Josh. ii. 6; Judg. ix. 51; Neh. viii. 16; 2 Sam. xi. 2; 2 Kings xxiii. 12; Isa. xv. 3; Jer. xxxii. 29, and Acts x. 9.

Lightfoot thinks that this may be an allusion to that custom, when the minister of the synagogue, on the Sabbath eve, sounded with a trumpet six times, *upon the roof of a very high house*, that from thence *all might have notice* of the coming in of the Sabbath. The *first* blast signified that they should leave off their work in the field: the *second* that they should cease from theirs in the city: the *third* that they should light the Sabbath candle, &c.

Verse 28. *Fear not them which kill the body*] Των αποκτεινοντων. Those who slay with acts of cruelty, alluding probably to the cruelties which persecutors should exercise on his followers in their martyrdom. *But are not able to kill the soul.* Hence we find that the body and the soul are distinct principles, for the *body* may be slain and the *soul* escape; and, secondly, that the soul is immaterial, for the murderers of the body are not able, μη δυναμενων, have it not in their power, to injure it.

Fear him] It is not *hell-fire* we are to fear, but it is *God;* without the stroke of whose justice *hell* itself would be no *punishment*, and whose *frown* would render *heaven* itself *insupportable*. What strange blindness is it to expose our souls to endless ruin, which should enjoy God eternally; and to save and pamper the body, by which we enjoy nothing but the creatures, and them only for a moment!

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 Are not two sparrows sold for a [u] farthing? and one of them shall not fall on the ground without your Father.

30 [v] But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 [w] Whosoever therefore shall confess me before men, [x] him will I confess also before my Father which is in heaven.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 [y] But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

[u] *It is in value half penny farthing in the original, as being the tenth part of the Roman penny.* See on chap. xviii. 28.

[v] 1 Sam. xiv. 45; 2 Sam xiv. 11; Luke xxi. 18; Acts xxvii 34.——[w] Luke xii. 8; Rom. x. 9, 10.——[x] Rev. iii. 5.——[y] Mark viii. 38; Luke ix. 26; 2 Tim. ii. 12.

Verse 29. *Are not two sparrows sold for a farthing?*] Ασσαριον. A Roman AS was one-tenth of a DENARIUS, which was about *sevenpence-halfpenny*, and one-tenth of sevenpence-halfpenny makes just *three farthings*.

The word *ασσαριον*, which we translate *farthing*, is found among the rabbins in the word עיכר *aisar*, which, according to *Maimonides*, is equal to four grains of silver, but is used among them to express a thing of the *lowest*, or almost *no value*. Our Lord seems to have borrowed the expression, One of them shall not fall on the ground, &c., from his own countrymen. In *Bereshith Rabba*, sec. 79, fol. 77, it is said: In the time in which the Jews were compelled to apostatize, Rab. Simeon, Ben. Jochai, and Eliezer his son hid themselves in a cave, and lived upon dry husks. After thirteen years they came out; and, sitting at the mouth of the cave, they observed a fowler stretching his nets to catch birds; and as often as the Bath Kol said דיכוס *dimos*, escape! the bird escaped; but when it said ספקולא *spicula*, a dart, the bird was taken. Then the rabbin said, *Even a bird is not taken without Heaven*, i. e. without the will of God, *how much less the life of man!* The doctrine intended to be inculcated is this: The providence of God extends to the minutest things; every thing is continually under the government and care of God, and nothing occurs without his will or permission; if then he regards *sparrows*, how much more man, and how much more still the soul that trusts in him!

Fall on the ground] Instead of επι την γην, *Origen*, *Clement*, *Chrysostom*, *Juvencus*, and six MSS. of *Mathai*, read εις την παγιδα, *into a snare*. *Bengel* conjectures that it might have been written at first, επι την παγην; that the first syllable πα being lost out of the word, γην, *the earth*, instead of παγην, *snare*, became the common reading.

Without your Father.] Without the will of your Father: της βουλης, the *will* or *counsel*, is added here by *Origen*, *Coptic*, all the *Arabic*, latter *Persic*, *Gothic*, all the *Itala* except two; *Tert.*, *Iren.*, *Cypr.*, *Novatian*, and other *Latin* fathers. If the evidence be considered as insufficient to entitle it to admission into the *text*, let it stand there as a supplementary *italic* word, necessary to make the meaning of the place evident.

All things are ordered by the *counsel* of God. This is a great consolation to those who are tried and afflicted. The belief of an *all-wise*, *all-directing* Providence, is a powerful support under the most grievous accidents of life. Nothing escapes his merciful regards, not even the smallest things of which he may be said to be only the creator and preserver; how much less those of whom he is the Father, Saviour, and endless felicity! See on Luke xii. 7.

Verse 30. *But the very hairs of your head are all numbered.*] Nothing is more astonishing than the care and concern of God for his followers. The least circumstances of their life are regulated, not merely by that *general* providence which extends to all things, but by a *particular* providence, which fits and directs all things to the design of their salvation, causing them all to co-operate for their present and eternal good. Rom. v. 1–5.

Verse 31. *Fear ye not—ye are of more value*] None can estimate the value of a soul, for which Christ has given his *blood* and *life!* Have confidence in his goodness; for he who so dearly purchased thee will miraculously preserve and save thee. Did the poet intend to *contradict* Christ when he said:—

> "He sees with *equal* eye, as God of all,
> A HERO perish, or a SPARROW *fall?*"

How cold and meagre is this shallow deistical saying! But could the poet mean, that a *sparrow* is of as much worth in the sight of God, who regards (if we may believe him) things only in *general*, as an *immortal soul*, purchased by the sacrifice of Christ?

Verse 32. *Whosoever therefore shall confess me before men*] That is, whosoever shall acknowledge me to be the Messiah, and have his heart and *life* regulated by my spirit and doctrine. It is not merely sufficient to have the *heart* right before God; there must be a firm, manly, and public profession of Christ before men. "I am no hypocrite," says one; neither should you be. "I will keep my religion to myself," i. e. you will not confess Christ before men; then he will *renounce* you before God.

We *confess* or *own* Christ when we own his doctrine, his ministers, his servants, and when no fear hinders us from supporting and assisting them in times of necessity.

Verse 33. *Whosoever shall deny me*] Whosoever prefers his worldly interest to his duty to God, sets a greater value on earthly than on heavenly things, and prefers the friendship of *men* to the approbation of GOD.

Let it be remembered, that to be renounced by Christ is to have him neither for a Mediator nor Saviour. To appear before the tribunal of God without having Christ for our Advocate, and, on the contrary, to have him there as our Judge, and a witness against us,—how can a man think of this and not die with *horror!*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

34 [z] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance [a] against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And [b] a man's foes *shall be* they of his own household.

37 [c] He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

38 [d] And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [e] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

[z] Luke xii. 49, 51, 52, 53.——[a] Mic. vii. 6.——[b] Psa. xli. 9; lv. 13; Mic. vii. 6; John xiii. 18.

[c] Luke xiv. 26.——[d] Chap. xvi. 24; Mark viii. 34; Luke ix. 23 xiv. 27.——[e] Chap. xvi. 25; Luke xvii. 33; John xii. 25.

Verse 34. *Think not that I am come to send peace*, &c.] The meaning of this difficult passage will be plain, when we consider the import of the word *peace*, and the *expectation* of the Jews. I have already had occasion to remark, (ver. 12,) that the word שלום *shalom*, rendered by the Greeks ειρηνη, was used among the Hebrews to express all possible blessings, temporal and spiritual; but especially the *former*.—The *expectation* of the Jews was, that, when the *Messiah* should come, all temporal *prosperity* should be accumulated on the land of Judea; therefore την γην, in this verse, should not be translated *the earth*, but *this land*. The import of our Lord's teaching here is this, Do not imagine, as the Jews in general vainly do, that I am come to *send forth*, (βαλλειν,) by *forcing* out the Roman power, that *temporal prosperity* which they long for; I am not come for this purpose, but to send forth (βαλλειν) the Roman *sword*, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. See also on Luke xii. 49. From the time they rejected the Messiah, they were a prey to the most cruel and destructive factions; they employed their time in butchering one another, till the Roman sword was unsheathed against them, and desolated the land.

Verse 35. *I am come to set a man at variance*] The spirit of Christ can have no union with the spirit of the world. Even a father, while unconverted, will oppose a godly child. Thus the spirit that is in those who sin against God is opposed to that spirit which is in the followers of the Most High. It is the *spirits* then that are in opposition, and not the *persons*.

Verse 36. *A man's foes* shall be *they of his own household*.] Our Lord refers here to their own traditions. So *Sota*, fol. 49. "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against her mother-in-law; and each man shall have his own household for his enemies." Again, in *Sanhedrin*, fol. 97, it is said: "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule; the elders shall rise up against the youth, the daughter against her mother, the daughter-in-law against her mother-in-law; and the men of that age shall be excessively impudent; nor shall the son reverence his father." These are most remarkable sayings, and, by them, our Lord shows them that he was the Messiah, for all these things literally took place shortly after their final rejection of Christ. See the terrible account, given by Josephus, relative to the desolations of those times. Through the just judgment of God, they who rejected the Lord that bought them became abandoned to every species of iniquity; they rejected the salvation of God, and fell into the condemnation of the devil.

Father Quesnel's note on this place is worthy of deep attention. "The *father* (says he) is the *enemy* of his *son*, when, through a bad education, an irregular love, and a cruel indulgence, he leaves him to take a wrong bias, instructs him not in his duty, and fills his mind with ambitious views. The *son* is the *father's enemy*, when he is the occasion of his doing injustice, in order to heap up an estate for him, and to make his fortune. The *mother* is the *daughter's enemy*, when she instructs her to please the world, breeds her up in *excess* and *vanity*, and suffers any thing scandalous or unseemly in her dress. The *daughter* is the *mother's enemy*, when she becomes her idol, when she engages her to comply with her own irregular inclinations, and to permit her to frequent balls and plays. The *master* is the *enemy* of his *servant*, and the *servant that* of his *master*, when the one takes no care of the other's salvation, and the latter is subservient to his master's passions."

Verse 37. *He that loveth father or mother more than me*] He whom we love the most is he whom we study most to please, and whose will and interests we prefer in all cases. If, in order to please a father or mother who are opposed to vital godliness, we abandon God's ordinances and followers, we are unworthy of any thing but hell.

Verse 38. *He that taketh not his cross*] i. e. He who is not ready, after my example, to suffer death in the cause of my religion, *is not worthy of me*, does not deserve to be called my disciple.

This alludes to the custom of causing the criminal *to bear his own cross* to the place of execution: so *Plutarch*, Εκαστος των κακουργων εκφερει τον αυτου σταυρον. *Each of the malefactors carries on his own cross.* See John xix. 17.

Verse 39. *He that findeth his life*, &c.] i. e. He who, for the sake of his *temporal interest*, abandons his *spiritual concerns*, shall lose his soul; and he who, in order to avoid *martyrdom*, abjures the pure religion of Christ, shall lose his *soul*, and perhaps his *life* too *He that findeth his life shall lose it*, was literally fulfilled in Archbishop *Cranmer*. He confessed Christ

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

40 ¶ [f] He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 [g] He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

42 [h] And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward

[f] Chap. xviii. 5; Luke ix. 48; x. 16; John xiii. 20; Gal. iv. 14.

[g] 1 Kings xvii. 10; xviii. 4; 2 Kings iv. 8.——[h] Chap. viii. 5, 6; xxv. 40; Mark ix. 41; Heb. vi. 10.

against the devil, and his eldest son, the pope. He was ordered to be burnt: to *save his life* he recanted, and was, notwithstanding, *burnt*. Whatever a man sacrifices to God is never *lost*, for he finds it again in God.

There is a fine piece on this subject in *Juvenal*, Sat. viii. l. 80, which deserves to be recorded here.

——— ambiguæ si quando citabere testis
Incertæque rei, Phalaris licet imperet ut sis
Falsus, et admoto dictet perjuria tauro,
Summum crede *nefas* ANIMAM præferre PUDORI
Et propter VITAM VIVENDI perdere causas.

———If ever call'd
To give thy witness in a doubtful case,
Though Phalaris himself should bid thee *lie*,
On pain of torture in his flaming bull,
Disdain to barter *innocence* for *life*;
To *which* life owes its *lustre* and its *worth*.
Wakefield.

Verse 40. *He that receiveth you*] Treats you kindly, *receiveth me*; I will consider the kindness as shown to myself; for he who receiveth me, as the true Messiah, receiveth that God by whose counsels and through whose love I am come.

Verse 41. *He that receiveth a prophet*] Προφητην, a *teacher*, not a *foreteller of future events*, for this is not always the meaning of the word; but one commissioned by God to *teach the doctrines* of eternal life. It is no small honour to receive into one's house a minister of Jesus Christ. Every person is not admitted to exercise the sacred ministry; but none are excluded from partaking of its grace, its spirit, and its reward. If the teacher should be weak, or even if he should be found afterwards to have been worthless, yet the person who has *received* him *in the name*, under the sacred character, of an evangelist, shall not lose his reward; because what he did he did for the sake of Christ, and through love for his Church. Many sayings of this kind are found among the rabbins, and this one is common: "He who receives a learned man, or an elder, into his house, is the same as if he had received the *Shekinah*." And again: "He who speaks against a faithful pastor, it is the same as if he had spoken against God himself." See *Schoettgen*.

Verse 42. *A cup of cold water*] Υδατος, of water, is not in the common text, but it is found in the *Codex Bezæ*, *Coptic*, *Armenian*, *Gothic*, *Anglo-Saxon*, *Slavonic*, all copies of the *Itala*, *Vulgate*, and *Origen*. It is necessarily undertsood; the ellipsis of the same *substantive* is frequent, both in the Greek and Latin writers. See *Wakefield*.

Little ones] My apparently mean and generally despised disciples.

But a cup of water in the eastern countries was not a matter of small worth. In India, the Hindoos go sometimes a great way to fetch it, and then boil it that it may do the less hurt to travellers when they are hot; and, after that, they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it, in honour of their god, to be drunk by all passengers. This necessary work of charity, in these hot countries, seems to have been practised by the more pious and humane Jews; and our Lord assures them that, if they do this in *his name*, they shall not lose their reward. See the Asiatic Miscellany, vol. ii. p. 142.

Verily—he shall in no wise lose his reward.] The rabbins have a similar saying: "He that gives food to one that studies in the law, God will bless him in this world, and give him a lot in the world to come." *Syn. Sohar.*

Love heightens the smallest actions, and gives a worth to them which they cannot possess without it. Under a *just* and *merciful* God every sin is either punished or pardoned, and every good action rewarded. The most indigent may exercise the works of mercy and charity; seeing even a *cup of cold water*, given in the name of Jesus, shall not lose *its* reward. How astonishing is God's kindness! It is not the *rich* merely whom he calls on to be charitable; but even the *poor*, and the most *impoverished* of the *poor!* God gives the power and inclination to be charitable, and then rewards the work which, it may be truly said, *God himself hath wrought*. It is the name of *Jesus* that sanctifies every thing, and renders services, in themselves comparatively contemptible, of high worth in the sight of God. See *Quesnel*.

CHAPTER XI.

Christ, having finished his instructions to his disciples, departs to preach in different cities, 1. *John sends two of his disciples to him to inquire whether he were the Christ*, 2–6. *Christ's testimony concerning John*, 7–15 *He upbraids the Jews with their capriciousness*, 16–19. *The condemnation of Chorazin*

and Bethsaida, and Capernaum, for their unbelief and impenitence, 20–24. *Praises the Divine wisdom for revealing the Gospel to the simple-hearted*, 25, 26. *Shows that none can know God but by the revelation of his Son*, 27. *Invites the distressed to come unto him, and gives them the promise of rest for their souls*, 28–30.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ [a] Now when John had heard [b] in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou [c] he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 [d] The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and [e] the poor have the Gospel preached to them:

6 And blessed is *he*, whosoever shall not [f] be offended in me.

[a] Luke vii. 18, 19, &c.——[b] Chap. xiv. 3.——[c] Gen. xlix. 10; Num. xxiv. 17; Dan. ix. 24; John vi. 14.——[d] Isa. xxix. 18; xxxv. 4, 5, 6; xlii. 7; John ii. 23; iii. 2; v. 36; x. 25, 38; xiv. 11.——[e] Isa. lxi. 1; Luke iv. 18; James ii. 5.——[f] Chap. xiii. 57; xxiv. 10; xxvi. 31; Rom. ix. 32, 33; 1 Cor. i. 23; Gal. v. 11; 1 Pet. ii. 8.

NOTES ON CHAP. XI.

Verse 1. This verse properly belongs to the preceding chapter, from which it should on no account be separated; as with *that* it has the strictest connection, but with *this* it has none.

To teach and to preach] *To teach*, to give *private* instructions to as many as came unto him; and *to preach*, to proclaim *publicly*, that the kingdom of God is at hand; two grand parts of the duty of a Gospel minister.

Their cities] The cities of the Jews.

Verse 2. *John had heard in the prison*] John was cast into prison by order of *Herod Antipas*, chap. xiv. 3, &c., (where see the notes,) a little after our Lord began his public ministry, chap. iv. 12; and after the first passover, John iii. 24.

Verse 3. *Art thou he that should come*] Ο ερχομενος, *he that cometh*, seems to have been a proper name of the *Messiah; to save* or *deliver* is necessarily implied. See on Luke vii. 19.

There is some difficulty in what is here spoken of John. Some have thought he was utterly ignorant of our Lord's Divine mission, and that he sent merely for his own information; but this is certainly inconsistent with his own declaration, Luke iii. 15, &c.; John i. 15, 26, 33, iii. 28, &c. Others suppose he sent the message merely for the instruction of his disciples; that, as he saw his end approaching, he wished them to have the fullest conviction that Jesus was the Messiah, that they might attach themselves to him.

A third opinion takes a middle course between the two former, and states that, though John was at first perfectly convinced that Jesus was the Christ, yet, entertaining some hopes that he would erect a secular kingdom in Judea, wished to know whether this was likely to take place speedily. It is very probable that John now began, through the length of his confinement, to entertain doubts, relative to his kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once, *viz.* by applying to Christ himself.

Two of his disciples] Instead of δυο, *two*, several excellent MSS., with both the *Syriac*, *Armenian*, *Gothic*, and one copy of the *Itala*, have δια, *by; he sent by his disciples.*

Verse 4. *Go and show John the things—ye do hear and see*] Christ would have men to judge only of him and of others by their works. This is the only safe way of judging. A man is not to be credited because he professes to know such and such things; but because he demonstrates by his conduct that his pretensions are not vain.

Verse 5. *The blind receive their sight*, &c.] Αναβλεπουσι, *look upwards*, contemplating the heavens which their Lord hath made.

The lame walk] Περιπατουσι, they *walk about;* to give the fullest proof to the multitude that their cure was real. These miracles were not only the most convincing proofs of the supreme power of Christ, but were also emblematic of that work of salvation which he effects in the souls of men. 1. Sinners are *blind;* their understanding is so darkened by sin that they *see not* the way of truth and salvation. 2. They are *lame*—not able to walk in the path of righteousness. 3. They are *leprous*, their souls are defiled with sin, the most loathsome and inveterate disease; *deepening* in themselves, and *infecting* others. 4. They are *deaf* to the voice of God, his word, and their own conscience. 5. They are *dead* in trespasses and sins; God, who is the life of the soul, being separated from it by iniquity. Nothing less than the power of Christ can redeem from all this; and, from *all this*, that power of Christ actually does redeem every penitent believing soul. Giving sight to the blind, and raising the dead, are allowed by the ancient rabbins to be works which the Messiah should perform, when he should manifest himself in Israel.

The poor have the Gospel preached to them.] And what was this Gospel? Why, the glad tidings that Jesus Christ came into the world to save sinners: that he *opens* the *eyes* of the *blind;* enables the *lame* to *walk* with an even, steady, and constant pace in the way of holiness; *cleanses* the *lepers* from all the *defilement* of their *sins; opens* the *ears* of the *deaf* to hear his *pardoning words;* and *raises* those who were *dead* in trespasses and sins to *live* in *union* with himself to all eternity.

Verse 6. *Blessed is* he *whosoever shall not be offended in me.*] Or, *Happy is he who will not be stumbled at me;* for the word σκανδαλιζεσθαι, in its roo

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 ¶ [g] And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? [h] A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, [i] and more than a prophet:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

10 For this is *he* of whom it is written, [k] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstand-

[g] Luke vii. 24.——[h] Eph. iv. 14.——[i] Chap. xiv. 5; xxi. 26; Luke i. 76; vii. 26.——[k] Mal. iii. 1; Mark i. 2; Luke i. 76; vii. 27.

signifies to *hit against* or *stumble over* a thing, which one may meet with in the way. The Jews, as was before remarked, expected a *temporal deliverer*. Many might be tempted to reject Christ, because of his mean appearance, &c., and so lose the benefit of salvation through him. To *instruct* and *caution* such, our blessed Lord spoke these words. By his *poverty* and *meanness* he condemns the *pride* and *pomp* of this world. He who will not *humble* himself, and become *base*, and *poor*, and *vile* in his own eyes, cannot enter into the kingdom of God. It is the *poor*, in general, who hear the Gospel; the rich and the great are either too busy, or too much gratified with temporal things, to pay any attention to the voice of God.

Verse 7. *What went ye out into the wilderness to see?*] The purport of our Lord's design, in this and the following verses, is to convince the scribes and Pharisees of the inconsistency of their conduct in acknowledging John Baptist for a divinely authorized teacher, and not believing in the very Christ which he pointed out to them. He also shows, from the *excellencies* of John's character, that their confidence in him was not misplaced, and that this was a farther argument why they should have believed in him, whom the Baptist proclaimed as being far superior to himself.

A reed shaken with the wind?] An emblem of an irresolute, unsteady mind, which believes and speaks one thing to-day, and another to-morrow. Christ asks these Jews if they had ever found any thing in John like this: Was he not ever steady and uniform in the testimony he bore to me? The *first excellency* which Christ notices in John was his *steadiness;* convinced once of the truth, he continued to believe and assert it. This is essentially necessary to every *preacher*, and to every private Christian. He who changes about from opinion to opinion, and from one sect or party to another, is never to be depended on; there is much reason to believe that such a person is either mentally weak, or has never been rationally and divinely convinced of the truth.

Verse 8. *A man clothed in soft raiment?*] A *second excellency* in John was, his sober and mortified life. A preacher of the Gospel should have nothing about him which savours of *effeminacy* and *worldly pomp:* he is awfully mistaken who thinks to prevail on the world to hear him and receive the truth, by conforming himself to its *fashions* and *manners*. Excepting the mere colour of his clothes, we can scarcely now distinguish a preacher of the Gospel, whether in the establishment of the country, or out of it, from the merest worldly man. Ruffles, powder, and fribble seem universally to prevail. Thus the Church and the world begin to shake hands, the latter still retaining its enmity to God. How can those who profess to preach the doctrine of the cross act in this way? Is not a worldly-minded preacher, in the most peculiar sense, an abomination in the eyes of the Lord?

Are in kings' houses.] A *third excellency* in John was, he did not affect high things. He was contented to live in the desert, and to announce the solemn and severe truths of his doctrine to the simple inhabitants of the country. Let it be well observed, that the preacher who conforms to the world in his *clothing*, is never in his element but when he is frequenting the *houses* and *tables* of the *rich* and *great*.

Verse 9. *A prophet? yea—and more than a prophet*] That is, one more excellent (περισσοτερον) than a prophet; one greatly beyond all who had come before him, being the immediate forerunner of Christ, (see below,) and who was especially commissioned to prepare the way of the Lord. This was a *fourth excellency:* he was a prophet, a teacher, a man divinely commissioned to point out Jesus and his salvation; and more excellent than any of the old prophets, because he not only *pointed out* this *Christ*, but *saw him*, and had the honour of *dying* for that sacred truth which he steadily believed and boldly proclaimed.

Verse 10. *Behold, I send my messenger*] A *fifth excellency* of the Baptist was, his *preparing the way of the Lord;* being the instrument, in God's hand, of preparing the people's hearts to receive the Lord Jesus; and it was probably through his preaching that so many thousands attached themselves to Christ, immediately on his appearing as a public teacher.

Verse 11. *A greater than John the Baptist*] A *sixth excellency* of the Baptist—he was greater than any prophet from the beginning of the world till that time:—1st. Because he was prophesied of by them, Isa. xl. 3, and Mal. iii. 1, where Jesus Christ himself seems to be the speaker. 2ndly. Because he had the privilege of showing the fulfilment of their predictions, by pointing out that Christ has *now come*, which they foretold *should come*. And 3dly. Because he saw and enjoyed that salvation which they could only *foretell* See *Quesnel*.

Notwithstanding, he that is least in the kingdom of heaven] By the kingdom of heaven in this verse is meant, the *fulness of the blessings of the Gospel of peace;* which fulness was not known till after Christ had been crucified, and had risen from the dead. Now

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

ing, he that is least in the kingdom of heaven is greater than he.

12 [l] And from the days of John the Baptist until now, the kingdom of heaven [m] suffereth violence, and the violent take it by force.

13 [n] For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is [o] Elias, which was for to come.

15 [p] He that hath ears to hear, let him hear.

16 ¶ [q] But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you,

[l] Luke xvi. 16.——[m] Or, *is gotten by force, and they that thrust men.*——[n] Mal. iv. 6.

[o] Mal. iv. 5; chap. xvii. 12; Luke i. 17.——[p] Chap. xiii. 9; Luke viii. 8; Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22.——[q] Luke vii. 31.

the least in this kingdom, the meanest preacher of a *crucified*, *risen*, and *glorified* Saviour, was *greater* than John, who was not permitted to live to see the *plenitude* of Gospel grace, in the pouring out of the Holy Spirit. Let the reader observe, 1st. That the kingdom of heaven here does not mean the state of future glory. See chap. iii. 2. 2dly. That it is not in holiness or devotedness to God that the *least in this kingdom is greater than John*; but 3dly. That it is merely in the *difference* of the *ministry*. The prophets pointed out a Christ that was *coming*; John showed that *that* Christ was *then among them*; and the preachers of the Gospel prove that this Christ *has suffered*, and *entered into his glory*, and that *repentance* and *remission* of sins are *proclaimed through his blood*. There is a saying similar to this among the Jews: "Even the servant maid that passed through the Red Sea, saw what neither Ezekiel, nor any other of the prophets had seen."

Verse 12. *The kingdom of heaven suffereth violence*] The tax-gatherers and heathens, whom the scribes and Pharisees think have no right to the kingdom of the Messiah, filled with holy zeal and earnestness, seize at once on the proffered mercy of the Gospel, and so take the kingdom as by force from those learned doctors who claimed for themselves the chiefest places in that kingdom. Christ himself said, *The tax-gatherers and harlots go before you into the kingdom of God.* See the parallel place, Luke vii. 28, 29, 30. He that will *take*, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest: all hell will oppose him in every step he takes; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly. This requires a *violent* earnestness.

Verse 13. *All the prophets and the law prophesied until John.*] I believe προεφητευσαν means here, *they taught*, or *continued to instruct*. They were the instructers concerning the Christ who was to come, till John came and showed that all the *predictions* of the *one*, and the *types* and *ceremonies* of the *other* were *now* about to be fully and finally accomplished; for Christ was *now* revealed. The word is taken in this sense, Matt. vii. 22.

Verse 14. *This is Elias, which was for to come.*] This should always be written Elijah, that as strict a conformity as possible might be kept up between the names in the Old Testament and the New. The Prophet Malachi, who predicted the coming of the Baptist in the spirit and power of Elijah, gave the *three* following distinct characteristics of him. First, That he should be the forerunner and messenger of the Messiah: *Behold I send my messenger before me*, Mal. iii. 1. Secondly, That he should appear *before* the destruction of the *second* temple: *Even the Lord whom ye seek shall suddenly come to his temple*, ibid. Thirdly, That he should preach repentance to the Jews; and that, some time after, the *great and terrible day of the Lord should come*, and the Jewish *land be smitten with a curse*, chap. iv. 5, 6. Now these three characters agree perfectly with the conduct of the Baptist, and what shortly followed his preaching, and have not been found in any one else; which is a convincing proof that Jesus was the promised *Messiah*.

Verse 15. *He that hath ears to hear, let him hear.*] As if our Lord had said, These things are so clear and manifest that a man has only to hear them to be convinced and fully satisfied of their truth. But neither the Jews of that time nor of the succeeding times to the present day, have heard or considered these things. When spoken to on these subjects, their common custom is to stop their ears, spit out, and blaspheme; this shows not only a *bad*, but a *ruined* cause. They are deeply and wilfully blind. They will not come unto the light, lest their deeds should become manifest, that they are not wrought in God. They have ears but they will not hear.

Verse 16. *But whereunto shall I liken this generation?*] That is, the Jewish people—την γενεαν ταυτην, *this race*: and so the word γενεα is often to be understood in the evangelists.

In the markets] Or, *places of concourse*, αγοραις, from αγειρω, *I gather together*; not a *market-place* only, but any place of public resort: probably meaning here, places of public amusement.

Calling unto their fellows] Or, *companions*. Instead of εταιροις, *companions*, many of the best MSS. have ετεροις, *others*. The great similarity of the words might have easily produced this difference.

There are some to whom every thing is useful in leading them to God; others, to whom nothing is sufficient. Every thing is good to an upright mind, every thing bad to a vicious heart.

Verse 17. *We have piped unto you, and ye have not danced*] We have begun the music, which should have been followed by the dance, but ye have not attended to it.

We have mourned—and ye have not lamented.] *Ye have not smote the breast*: ουκ εκοψασθε, from κοπτομαι, *to strike*, or *beat the breasts with the hands*, particularly in *lamentation*. So used, Nah. ii. 7; Luke xviii. 13;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, [r] He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, [s] a friend of publicans and sinners. [t] But wisdom is justified of her children.

[r] John viii. 48.——[s] Chap. ix. 10.——[t] Luke vii. 35.

20 ¶ [u] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago, [v] in sackcloth and ashes.

22 But I say unto you, [w] It shall be more

[u] Luke x. 13, &c.——[v] Jonah iii. 7, 8.——[w] Chap. x. 15; ver. 24.

xxiii. 48, and by the best Greek and Roman writers. There is an allusion here to those funeral lamentations explained chap. ix. 23.

Verse 18. *For John came neither eating nor drinking*] Leading a very austere and mortified life: and yet, he did not receive him. A sinner will not be persuaded that what he has no mind to imitate can come from God. There are some who will rather blame holiness itself, than esteem it in those whom they do not like.

He hath a devil.] He is a vile hypocrite, influenced by a *demon* to deceive and destroy the simple.

Verse 19. *The Son of man came eating and drinking*] That is, went wheresoever he was invited to eat a morsel of bread, and observed no rigid fasts: how could he, who had no corrupt appetites to mortify or subdue?

They say, Behold a man gluttonous, &c.] Whatever measures the followers of God may take, they will not escape the censure of the world: the best way is not to be concerned at them. Iniquity, being always ready to oppose and contradict the Divine conduct, often contradicts and exposes itself.

But wisdom is justified of her children.] Those who follow the dictates of true wisdom ever justify, point out as excellent, the holy maxims by which they are guided, for they find the *way pleasantness*, and the *path, peace*. *Of*, here, and in many places of our translation, ought to be written *by* in modern English.

Some suppose that our blessed Lord applies the epithet of η σοφια, *that Wisdom* to himself; as he does that of *Son of man*, in the first clause of the verse; and that this refers to the sublime description given of wisdom in Prov. viii. Others have supposed that by the *children* or *sons* (τεκνων) *of wisdom* our Lord means *John Baptist* and *himself*, who came to preach the doctrines of true wisdom to the people, and who were known to be teachers come from God by all those who seriously attended to their ministry; they recommending themselves, by the purity of their doctrines, and the holiness of their lives, to every man's conscience in the sight of God. It is likely, however, that by *children* our Lord simply means the *fruits* or *effects* of wisdom, according to the Hebrew idiom, which denominates the fruits or effects of a thing, its *children*. So in Job chap. v. 7, *sparks* emitted by coals are termed בני רשף *beney resheph*, the *children of the coal*. It was probably this well known meaning of the word, which led the *Codex Vaticanus*, one of the most ancient MSS. in the world, together with the *Syriac*, *Persic*, *Coptic*, and *Ethiopic*, to read εργων, *works*, instead of τεκνων, *sons* or *children*. Wisdom is vindicated by her works, i. e. the good effects prove that the cause is excellent.

The children of true wisdom can justify all God's ways in their salvation; as they know that all the dispensations of Providence work together for the good of those who love and fear God. See on Luke vii. 35.

Verse 20. *Then began he to upbraid the cities*] The more God has done to draw men unto himself, the less excusable are they if they continue in iniquity. If our blessed Lord had not done every thing that was necessary for the salvation of these people, he could not have reproached them for their impenitence.

Verse 21. *Wo unto thee, Chorazin—Bethsaida!*] It would be better to translate the word ουαι σοι, *alas for thee*, than *wo to thee*. The former is an exclamation of pity; the latter a denunciation of wrath. It is evident that our Lord used it in the former sense. It is not known precisely where *Chorazin* was situated; but as Christ joins it in the same censure with *Bethsaida*, which was in Upper Galilee, beyond the sea, Mark vi. 45, it is likely that Chorazin was in the same quarter. Though the people in these cities were (generally) impenitent, yet there is little doubt that several received the word of life. Indeed, Bethsaida itself furnished not less than *three* of the *twelve* apostles, *Philip*, *Andrew*, and *Peter*. See John i. 44.

Tyre and Sidon] Were two heathen cities, situated on the shore of the Mediterranean Sea, into which it does not appear that Christ ever went, though he was often very nigh to them; see chap. xv. 21.

They would have repented long ago] Παλαι, *formerly*, seems here to refer to the time of Ezekiel, who denounced destruction against *Tyre* and *Sidon*, Ezek xxvi., xxvii., and xxviii. Our Lord, then, intimates that, if Ezekiel had done as many miracles in those cities as himself had in Chorazin and Bethsaida, the inhabitants would have repented in sackcloth and ashes, with the deepest and most genuine sorrow.

A *Hindoo* who renounces the secular life, and becomes a religious mendicant, often covers himself with a *coarse cloth* sprinkled over with *ashes*. This is the *sackcloth* and *ashes* which our Lord refers to; and this covering was the outward sign of deep repentance, and forsaking of sin.

Verse 22. *But—it shall be more tolerable*] Every thing will help to overwhelm the impenitent at the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, [x] which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, [y] That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

25 ¶ [z] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because [a] thou hast hid these things from the wise and prudent, [b] and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

[x] See Isa. xiv. 13; Lam. ii. 1.——[y] Chap. x. 15.——[z] Luke x. 21.

[a] See Psa. viii. 2; 1 Cor. i. 19, 27; ii. 8; 2 Cor. iii. 14. [b] Chap. xvi. 17.

tribunal of God—the benefits and favours which they have received, as well as the sins which they have committed.

Verse 23. *Thou, Capernaum—exalted unto heaven*] A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works.

Shalt be brought down to hell] Perhaps not meaning, here, the place of torment, but rather a state of *desolation*. The original word is *Hades*, Αδης, from *a*, *not*, and ιδειν, *to see*—the *invisible* receptacle or mansion of the dead, answering to שאול *sheol*, in Hebrew; and implying often, 1st. the *grave;* 2dly. the state of *separate souls*, or *unseen* world of spirits, whether of *torment*, Luke xvi. 23, or, in *general*, Rev. i. 18; vi. 8; xx. 13, 14. The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But, as the word *hell* comes from the Anglo-Saxon, helan, *to cover*, or *hide*, hence the *tiling* or *slating* of a house is called, in some parts of England (particularly Cornwall) *heling*, to this day; and the *covers* of books (in Lancashire) by the same name: so the literal import of the original word Αδης was formerly well expressed by it. Here it means a state of the utmost wo, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida*, *Chorazin*, or *Capernaum*. See Bp. Pearce.

Verse 24. *But—it shall be more tolerable for the land of Sodom*] Γη Σοδομων, *the land of the Sodomites;* i. e. the ancient inhabitants of that city and its neighbourhood.

In Jude, verse 7, we are told that these persons are *suffering the vengeance of eternal fire*. The destruction of Sodom and Gomorrah happened A. M. 2107, which was 1897 years before the incarnation. What a terrible thought is this! It will be more tolerable for certain sinners, who have already been damned nearly four thousand years, than for those who live and die infidels under the Gospel! There are various degrees of punishments in hell, answerable to various degrees of guilt; and the contempt manifested to, and the abuse made of, the preaching of the Gospel, will rank semi-infidel Christians in the *highest* list of transgressors, and purchase them the *hottest* place in hell! Great God! save the reader from this destruction!

Day of judgment] May either refer to that *particular* time in which God visits for iniquity, or to that great day in which he will judge the world by the Lord Jesus Christ. The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24; and the day of judgment to *Chorazin*, *Bethsaida*, and *Capernaum*, was the time in which they were destroyed by the *Romans*, ver. 23. But there is a day of final judgment, when Hades itself (sinners in a state of partial punishment in the invisible world) shall be cast into the lake of fire and brimstone, which is the second death. See Rev. xx. 14.

Verse 25. *I thank thee*] Εξομολογουμαι σοι, *I fully agree with thee*—I am perfectly of the same mind. Thou hast acted in all things according to the strictest holiness, justice, mercy, and truth.

Wise and prudent] The scribes and Pharisees, vainly puffed up by their fleshly minds, and having their foolish hearts darkened, refusing to submit to the righteousness of God (God's method of saving man by Christ) and going about to establish their own righteousness, (their own method of saving themselves,) they rejected God's counsel, and God sent the peace and salvation of the Gospel to others, called here *babes*, (his disciples,) simple-hearted persons, who submitted to be instructed and saved in God's own way. Let it be observed, that our Lord does not thank the Father that he had hidden these things from the wise and prudent, but that, seeing they were hidden from *them*, he had revealed them to the others.

There is a remarkable saying in the Talmudists, which casts light upon this: "Rab. Jochanan said: 'From the time in which the temple was destroyed, wisdom was taken away from the prophets, and given to fools and children.' *Bava Bathra*, fol. 12. Again: 'In the days of the Messiah, every species of wisdom, even the most profound, shall be revealed; and this even to children." *Synop. Sohar.* fol. 10.

Verse 26. *Even so, Father*] Ναι ο πατηρ. An emphatical ratification of the preceding address.

It was right that the heavenly wisdom, despised, rejected, and persecuted by the scribes and Pharisees, should be offered to the simple people, and afterwards to the foolish people, the Gentiles, who are the children of wisdom, and justify God in his ways, by bringing

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 [c] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; [d] neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 Take my yoke upon you, [e] and learn of me; for I am meek and [f] lowly in heart: [g] and ye shall find rest unto your souls.

30 [h] For my yoke *is* easy, and my burder is light.

[c] Chap. xxviii. 18; Luke x. 22; John iii. 35; xiii. 3; xvii. 2; 1 Cor. xv. 27.——[d] John i. 18; vi. 46; x. 15.

[e] John xiii. 15; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 6.——[f] Zech. ix. 9; Phil. ii. 7, 8.——[g] Jer. vi. 16.——[h] 1 John v. 3.

forth that fruit of the Gospel of which the Pharisees refused to receive even the *seed*.

Verse 27. *All things are delivered unto me of my Father*] This is a great truth, and the key of the science of salvation. The man Christ Jesus *receives* from the Father, and in consequence of his union with the eternal Godhead becomes the Lord and sovereign Dispenser of all things. All the springs of the Divine favour are in the hands of Christ, as Priest of God, and atoning Sacrifice for men: all good proceeds from him, as Saviour, Mediator, Head, Pattern, Pastor, and sovereign Judge of the whole world.

No man knoweth the Son, but the Father; neither knoweth any man, &c.] None can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature, incarnation, &c., of Christ, but the Father. The *full* comprehension and acknowledgment of the Godhead, and the mystery of the Trinity, belong to God alone.

Verse 28. *Come unto me*] This phrase in the new covenant implies simply, *believing in Christ*, and *becoming his disciple*, or *follower*.

All ye *that labour and are heavy laden*] The metaphor here appears to be taken from a man who has a great load laid upon him, which he must carry to a certain place: every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on; and he *labours*, uses his utmost exertions, to reach the place where it is to be laid down. A kind person passing by, and seeing his distress, offers to ease him of his load, that he may enjoy rest.

The *Jews*, heavily laden with the burdensome rites of the Mosaic institution, rendered still more oppressive by the *additions* made by the scribes and Pharisees, who, our Lord says, (chap. xxiii. 4,) *bound on heavy burdens*; and labouring, by their observance of the law, to make themselves pleasing to God, are here invited to lay down their load, and receive the salvation procured for them by Christ.

Sinners, wearied in the ways of iniquity, are also invited to come to this Christ, and find speedy relief.

Penitents, burdened with the guilt of their crimes, may come to this Sacrifice, and find instant pardon.

Believers, sorely tempted, and oppressed by the remains of the carnal mind, may come to this blood, that cleanseth from all unrighteousness; and, purified from all sin, and powerfully succoured in every temptation, they shall find uninterrupted *rest* in this complete Saviour.

All are invited to come, and all are promised *rest*. If *few* find *rest* from sin and vile affections, it is because few *come to Christ* to receive it

Verse 29. *Take my yoke upon you*] Strange paradox! that a man already weary and overloaded must take a new *weight* upon him, in order to be eased and find *rest!* But this advice is similar to that saying, Psa. lv. 22. *Cast thy burden upon the Lord, and he will sustain thee*; i. e. trust thy soul and concerns to him, and he will carry both *thyself* and *thy load*.

I am meek and lowly in heart] Wherever *pride* and *anger* dwell, there is nothing but *mental labour* and *agony*; but, where the *meekness* and *humility* of Christ dwell, all is *smooth*, *even*, *peaceable*, and *quiet*; for the work of righteousness is peace, and the effect of righteousness, *quietness* and *assurance* for ever. Isa. xxxii. 17.

Verse 30. *For my yoke* is *easy*] My Gospel imposes nothing that is difficult; on the contrary, it provides for the complete removal of all that which oppresses and renders man miserable, viz. *sin*. The commandments of Christ are not grievous. Hear the whole: *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself*. Can any thing be more congenial to the nature of man than *love?*—such a love as is inspired by God, and in which the soul rests supremely satisfied and infinitely happy! *Taste*, and know, by experience, how good the Lord is, and how worthy his *yoke* is to be *taken*, *borne*, and *loved*. This most tender invitation of the compassionate Jesus is sufficient to inspire the most diffident soul with confidence. See on Mark viii. 34.

Creeshna, the incarnate God of the Hindoos, is represented in the Geeta addressing one of his beloved disciples thus: "I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this, and worship me: their very hearts and minds are in me; they rejoice among themselves, and delight in speaking of my name, and teaching one another my doctrine. I gladly inspire those who are constantly employed in my service with that use of reason by which *they come unto me*; and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom." *Bhagvat Geeta*, p. 84.

The word עול *âval*, among the Jews, which we properly enough translate *yoke*, signified not only that sort of *neck-harness* by which bullocks drew in wagons, carts, or in the plough; but also any kind of *bond*, or *obligation*, to do some *particular thing*, or to do some *particular work*. By them it is applied to the following things:—

1. The *yoke* of the KINGDOM *of heaven*, עול מלכות השמים—obedience to the revealed will of God.

2. The *yoke* of the LAW, עול תורה—the necessity of obeying all the rites, ceremonies, &c., of the Mosaic institution.

3. The *yoke* of the PRECEPT, עול מצוה—the necessity of performing that particular obligation by which any person had bound himself, such as that of the *Nazarite*, &c.

4. The *yoke* of REPENTANCE, עול של תשובה—without which, they knew, they could not enter into the kingdom of heaven. With the Jews, *repentance* not only implied *forsaking sin*, but *fasting*, *mortification*, &c.

5. The *yoke* of FAITH, עול אמונה—the necessity of believing in the promised Messiah.

6. The DIVINE *yoke*, עול דלעילא—the obligation to live a spiritual life; a life of thanksgiving and gratitude unto God.

In *Shemoth Rabba* it is said: "Because the ten tribes did not *take the yoke of the holy and blessed God* upon them, therefore Sennacherib led them into captivity."

CHRIST'S *yoke* means, the obligation to receive him as the MESSIAH, to believe his *doctrine*, and to be in all things conformed to his *Word* and to his *Spirit*

CHAPTER XII.

Jesus and his disciples go through the corn-fields on the Sabbath, and the latter pluck and eat some of the ears, at which the Pharisees take offence, 1, 2. *Our Lord vindicates them*, 3–8. *The man with the withered hand cured*, 9–13. *The Pharisees seek his destruction*, 14. *He heals the multitudes, and fulfils certain prophecies*, 15–21. *Heals the blind and dumb demoniac*, 22, 23. *The malice of the Pharisees reproved by our Lord*, 24–30. *The sin against the Holy Ghost*, 31, 32. *Good and bad trees known by their fruits—evil and good men by their conduct*, 33–37. *Jonah, a sign of Christ's death and resurrection*, 38–40. *The men of Nineveh and the queen of the south shall rise up in the judgment against the Jews*, 41, 42. *Of the unclean spirit*, 43–45. *Christ's mother and brethren seek him*, 46–50.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AT that time [a] Jesus went on the Sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

2 But when the Pharisees saw *it*,

[a] Deut. xxiii. 25; Mark ii. 23; Luke vi. 1.

NOTES ON CHAP. XII.

Verse. 1. *At that time Jesus went on the Sabbath-day through the corn*] "The time is determined by Luke in these words, εν σαββατω δευτεροπρωτω, that is, *on the Sabbath from the second-first.*

"1. Provision was made by the *Divine* law that the sheaf of first-fruits should be offered on the *second* day of the pass-over week, Levit. xxiii. 10, 11. *On the morrow after the Sabbath, the priest shall shake* (or *wave*) *it.* Not on the morrow after the *ordinary* Sabbath of the *week*, but the morrow after the *first* of the *pass-over* week, which was a *Sabbatic* day, Exod. xii. 16; Levit. xxiii. 7. Hence the *seventy*, επαυριον της πρωτης, *the morrow of the first day*; the Chaldee, *the morrow after the holy day.* The rabbins, *Solomon* and *Menachen*, have it, *On the morrow after the first day of the pass-over feast*; of which mention had been made in the verses foregoing.

"But now, from the second day of the *pass-over* solemnity, wherein the sheaf was offered, were numbered *seven weeks* to *pentecost:* for the day of the *sheaf*, and the day of *pentecost* did mutually respect each other; for on this second day of the *pass-over*, the offering of the *sheaf* was supplicatory, and by way of prayer, beseeching a blessing upon the new corn, and leave to eat it, and to put in the sickle into the standing corn. Now, the offering of the first-fruit *loaves* on the day of *pentecost*, (Lev. xxiii. 15, 16, 17,) did respect the giving of thanks for the finishing and housing of the barley-harvest. Therefore, in regard of this relation, these two solemnities were linked together, that both might respect the harvest; *that*, the harvest beginning; *this*, the harvest ended: *this* depended on *that*, and was numbered *seven weeks* after it. Therefore, the computation of the time coming between could not but carry with it the memory of that second day of the *pass-over* week; and hence *pentecost* is called the *feast of weeks*, Deut. xvi. 10. The true calculation of the time between could not otherwise be retained, as to *Sabbaths*, but by numbering thus: this is σαββατον δευτεροπρωτον, *the first Sabbath after the second* day of the pass-over. This is δευτεροδευτερον, *the second* Sabbath after that second day. And so of the rest. In the *Jerusalem Talmud*, the word שבת פרוטוגמייא *shebeth protogamiya*, *the Sabbath*, πρωτογαμιας, *of the first marriage*, is a composition not very unlike." *Lightfoot.*

His disciples were an hungered] Were hungry. The former is a mode of expression totally obsolete. How *near* does the translation of this verse come to our ancient mother-tongue, the Anglo-Saxon!—ðe pælenð for on neahte-dæg .oren æceras. soðlice hyr leorningcnihtas hingnede. and hig cnyunnun pluccian pa ear and etan —*The Healer went on rest-day over acres: truly his learning knights hungred, and they began to pluck the ear and eaten.* We may well wonder at the extreme poverty of Christ and his disciples. He was himself present with them, and yet permitted them to lack bread! A man, therefore, is not forsaken of God because he is in *want.* It is more honourable to suffer the want of all temporal things in fellowship with Christ and his followers, than to have all things in abundance in connection with the world.

Verse 2. *Thy disciples do that which is not lawful*

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath-day.

3 But he said unto them, Have ye not read [b] what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat [c] the shew-bread, which was not lawful for him to eat, neither for them which were with him, [d] but only for the priests?

5 Or have ye not read in the [e] law, *how* that on the Sabbath-days, the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, That in this place is [f] *one* greater than the temple.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 But if ye had known what *this* meaneth [g] I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the Sabbath-day.

9 ¶ [h] And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, [i] Is it lawful to heal on the Sabbath-

[b] 1 Sam. xxi. 6.——[c] Exod. xxv. 30; Lev. xxiv. 5.——[d] Exod. xxix. 32, 33; Lev. viii. 31; xxiv. 9.——[e] Num. xxviii. 9; John vii. 22.

[f] 2 Chron. vi. 18; Mal. iii. 1.——[g] Hos. vi. 6; Mic. vi. 6, 7, 8; chap. ix. 13.——[h] Mark iii. 1; Luke vi. 6.——[i] Luke xiii. 14; xiv. 3; John ix. 16.

to do] The Jews were so superstitious, concerning the observance of the Sabbath, that in their wars with *Antiochus Epiphanes*, and the *Romans*, they thought it a crime even to attempt to defend themselves on the Sabbath: when their enemies observed this, they deferred their operations to that day. It was through this, that *Pompey* was enabled to take Jerusalem. *Dion. Cass.* lib. xxxvi.

Those who know not the spirit and design of the Divine law are often *superstitious* to *inhumanity*, and *indulgent* to *impiety*. An intolerant and censorious spirit in religion is one of the greatest curses a man can well fall under.

Verse 3, 4. *Have ye not read what David did*] The original history is in 1 Sam. xxi. 1–6.

When he was an hungered] Here hearken to *Kimchi*, producing the opinion of the ancients concerning this story in these words: "*Our rabbins of blessed memory say, that he gave him the shew-bread*, &c. The interpretation also of the clause, *Yea, though it were sanctified this day in the vessel*, is this: *It is a small thing to say, that it is lawful for us to eat* THESE LOAVES, *taken from before the Lord, when we are hungry; for it would be lawful to eat this very loaf which is now set on, which is also sanctified in the vessel, (for the table sanctifieth,) it would be lawful to eat even this, when another loaf is not present with you to give us, and we are so hunger-bitten.* And a little after, *There is nothing which may hinder taking care of life, beside idolatry, adultery, and murder.* That is, a man, according to them, should do any thing but these in order to preserve life." See *Lightfoot.*

He entered into the house of God] Viz. the house of *Ahimelech* the priest, who dwelt at Nob, with whom the tabernacle then was, in which the Divine presence was manifested.

And did eat the shew-bread] Τους αρτους της προθεσεως—in Hebrew, לחם פנים *lechem panim—bread of the presence*, or *faces*, because this bread was to be set continually, לפני יהוה *lipney Yehovah, before the face of Jehovah.* See the notes on Exod. xxv. 23 and 30.

"Since part of the frankincense put in the bread was to be burnt on the altar for a memorial, Lev. xxiv. 7, and since Aaron and his sons were to eat it in the holy place, it is evident that this bread typified *Christ*, first presented as a sacrifice *to*, or in the presence of, Jehovah, and then becoming spiritual food to such as, *in* and *through* him, are spiritual priests to God. See Rev. i. 6; v. 10; xx. 6; also 1 Pet. ii. 5." *Parkhurst.*

Verse 5. *The priests—profane the Sabbath*] *Profane*, i. e. put it to what might be called a *common use*, by *slaying* and *offering* up sacrifices, and by doing the *services* of the temple, as on *common* days, Exod. xxix. 38; Num. xxviii. 9.

Verse 6. *In this place is one greater than the temple.*] Does not our Lord refer here to Mal. iii. 1? Compare this with Heb. iii. 3. The Jews esteemed nothing greater than the temple, except that God who was worshipped in it. Christ, by asserting he was *greater than the temple*, asserts that he was *God;* and this he does, in still more *direct terms*, ver. 8, *The Son of man is Lord of the Sabbath*—is *Institutor* and *Governor* of it. Compare this with Gen. ii. 3, and see the notes there.

Verse 7. *I will have mercy*, &c.] See this explained, chap. ix. 13. There are *four* ways in which *positive laws* may cease to oblige.

First, by the natural law of *necessity.*

Secondly, by a *particular law*, which is *superior.*

Thirdly, by the *law* of *charity* and *mercy*

Fourthly, by the *dispensation* and *authority* of the *Lawgiver.*

These cases are all exemplified from verse 4 to verse 8.

Verse 8. *The Son of man is Lord even of the Sabbath-day.*] The change of the Jewish into the Christian Sabbath, called the *Lord's day*, Rev. i. 10, shows that Christ is not only the *Lord*, but also the *truth* and *completion* of it. For it seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world.

Verse 10. *A man which had* his *hand withered.*] Probably through a partial *paralysis.* The man's hand was withered; but God's mercy had still preserved to him the use of his feet: he uses them to bring him to the public worship of God, and Jesus meets and heals

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and [k] if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and *it* was restored whole, like as the other.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 ¶ Then [l] the Pharisees went out, and [m] held a council against him, how they might destroy him.

15 But when Jesus knew *it*, [n] he withdrew himself from thence: [o] and great multitudes followed him, and he healed them all;

16 And [p] charged them that they should not make him known:

[k] See Exod. xxiii. 4, 5; Deut. xxii. 4.——[l] Chap. xxvii. 1; Mark iii. 6; Luke vi. 11; John v. 18; x. 39; xi. 53.

[m] Or, *took counsel.*——[n] See chap. x. 23; Mark iii. 7.——[o] Chap. xix. 2.——[p] Chap. ix. 30.

him there. How true is the proverb—*It is never so ill with us, but it might be much worse!*

Verse 11. *If it fall into a pit on the Sabbath-day*, &c.] It was a canon among the Jews: "We must take a tender care of the goods of an Israelite." Hence:—

"If a beast fall into a ditch, or into a pool of water, let (the owner) bring him food in that place if he can; but, if he cannot, let him bring clothes and litter, and bear up the beast; whence, if he can come up, let him come up, &c."

"If a beast or its foal fall into a ditch on a holy day, R. Lazar saith, Let him lift up the former to kill him, and let him kill him; but let him give fodder to the other, lest he die in that place. R. Joshua saith, Let him lift up the former with the intention of killing him, although he kill him not; let him lift up the other also, although it be not in his mind to kill him." To these canons our Lord seems here very properly to appeal, in vindication of his intention to heal the distressed man. See *Lightfoot*.

Self-interest is a very decisive casuist, and removes abundance of scruples in a moment. It is always the first consulted, and the most readily obeyed. It is not sinful to hearken to it, but it must not govern nor determine by itself.

Verse 12. *How much then is a man better than a sheep?*] Our Lord's argument is what is called *argumentum ad hominem;* they are taken on their own ground, and confuted on their own maxims and conduct. There are many persons who call themselves *Christians*, who do more for a *beast* of burden or pleasure than they do for a man for whom Christ died! Many spend that on *coursers*, *spaniels*, and *hounds*, of which multitudes of the followers of Christ are destitute:—but this also shall come to judgment.

Wherefore, it is lawful to do well, &c.] This was allowed by a multitude of Jewish canons. See *Schoettgen*.

Verse 13. *Stretch forth thine hand.*] The bare command of God is a sufficient reason of obedience. This man might have reasoned thus: "Lord, my hand is *withered;* how then can I stretch it out? Make it whole first, and afterwards I will do as thou commandest." This may appear *reasonable*, but in his case it would have been *foolishness*. At the command of the Lord he made the effort, and in making it the cure was effected! Faith disregards apparent impossibilities, where there is a command and promise of God. The *effort* to believe is, often, that *faith* by which the soul is *healed*.

A little before (verses 6 and 8) Jesus Christ had *asserted* his Godhead, in this verse he *proves* it. What but the omnipotence of the living God could have, in a moment, restored this withered hand? There could be no collusion here; the man who had a *real* disease was instantaneously and therefore miraculously cured: and the mercy and power of God were both amply manifested in this business.

It is worthy of remark, that as the man was healed with a *word*, without even a *touch*, the Sabbath was unbroken, even according to their most rigid interpretation of the letter of the law.

Verse 14. *Held a council against him*] Nothing sooner leads to utter blindness, and hardness of heart, than *envy*. There are many who abandon themselves to *pleasure-taking* and *debauchery* on the Sabbath, who condemn a poor man whom necessity obliges to *work* on what is termed a *holiday*, or a *national fast*.

Verse 15. *Jesus—withdrew himself from thence*] It is the part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin. A man of God is not afraid of persecution; but, as his aim is only to do good, by proclaiming every where the grace of the Lord Jesus, he departs from any place when he finds the obstacles to the accomplishment of his end are, humanly speaking, *invincible*, and that he cannot do good without being the means of much evil. Yield to the stream when you cannot stem it.

Great multitudes followed him, and he healed them all] The rejection of the Gospel in one place has often been the means of sending it to and establishing it in another. Jesus *healed all* that *followed* him, i. e. all who had *need* of healing, and who *desired* to be healed; for thus the passage must be understood:—and is he not still the *same?* No soul shall ever implore his healing power in vain; but let it be remembered, that only those who *follow* Christ, and apply to him, are healed of their spiritual maladies.

Verse 16. *Charged them that they should not make him known*] See chap. viii. 4. Jesus Christ, as God, could have easily concealed himself, but he chooses to do it as *man*, and to use no other than human means,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 [q] Behold my servant, whom I have chosen; my beloved, [r] in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust. A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

22 ¶ [s] Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ [t] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by [u] Beelzebub the prince of the devils.

25 And Jesus [v] knew their thoughts, and

[q] Isa. xlii. 1.——[r] Chap. iii. 17; xvii. 5.——[s] See chap. ix. 32; Mark iii. 11; Luke xi. 14.

[t] Chap. ix. 34; Mark iii. 22; Luke xi. 15.——[u] Gr. *Beelzebul:* and so ver. 27.——[v] Chap. ix. 4; John ii. 25; Rev. ii. 23.

as these were quite sufficient for the purpose, to teach us not to neglect them in our necessity. Indeed, he always used his power less on his *own* account, than on that of *men*.

Verse 18. *Behold my servant*] This title was given to our blessed Lord in several prophecies. See Isa. xlii. 1; liii. 2. Christ assumes it, Psa. xl. 7–9. Compare these with John xvii. 4, and Phil. ii. 7. God required an *acceptable* and *perfect service* from man; but man, being *sinful*, could not perform it. Jesus, taking upon him the nature of man, fully performed the whole will of God, and communicates grace to all his followers, to enable them perfectly to love and worthily to magnify their Maker.

And he shall show judgment to the Gentiles.] That is, He will publish the Gospel to the heathens; for the word κρισιν here answers to the word משפט *mishpat* of the prophet, and it is used among the Hebrews to signify laws, precepts, and a whole system or body of doctrine. See Psa. xix. 19; cxix. 30, 39; Isa. lviii. 2.

Verse 19. *He shall not strive, nor cry*] The spirit of Christ is not a spirit of contention, murmuring, clamour, or litigiousness. He who loves these does not belong to him. Christ therefore fulfilled a prophecy by withdrawing from this place, on account of the rage of the Pharisees.

Verse 20. *A bruised reed shall he not break*] A *reed* is, in Scripture, the emblem of *weakness*, Ezek. xxix. 6; and a *bruised* reed must signify that state of weakness that borders on dissolution and death.

And smoking flax shall he not quench] Λινον τυφομενον. Λινος means the *wick* of a lamp, and τυφομενον is intended to point out its *expiring state*. when the oil has been all burnt away from it. and nothing is left but a mere *snuff*, *emitting smoke*. Some suppose the Jewish state, as to ecclesiastical matters, is here intended, the prophecy declaring that Christ would not destroy it, but leave it to expire of itself, as it already contained the principles of its own destruction. Others have considered it as implying that great tenderness with which the blessed Jesus should treat the weak and the ignorant, whose good desires must not be stifled, but encouraged. The *bruised reed* may recover itself, if permitted to vegetate under the genial influences of heaven; and the *life* and *light* of the *expiring lamp* may be supported by the addition of fresh oil. Jesus therefore quenches not faint desires after salvation, even in the worst and most undeserving of men; for even such desires may lead to the fulness of the blessing of the Gospel of peace.

Judgment unto victory.] See ver. 18. By *judgment*, understand the *Gospel*, and by *victory* its complete triumph over Jewish opposition, and Gentile impiety. He will continue by these mild and gentle means to work till the whole world is Christianized, and the universe filled with his glory.

Verse 21. *And in his name shall the Gentiles trust.*] Ελπιουσι, *they shall hope*. Jesus Christ is the sole *hope* and *trust* of mankind; *to trust* and *hope in his name*, Jesus, is to expect salvation and all things necessary from *him alone*, to despise, comparatively, all earthly promises, to esteem, love, and desire heavenly things only, and to bear with patience and tranquillity all the losses and evils of this life, upon the prospect and *hope* of that felicity which he has purchased for us.

Verse 22. *One possessed with a devil, blind and dumb*] A person from whom the indwelling demon took away both *sight* and *hearing*. Satan makes himself master of the *heart*, the *eyes*, and the *tongue* of the sinner. His *heart* he fills with the love of sin; his *eyes* he blinds that he may not see his guilt, and the perdition which awaits him; and his tongue he hinders from prayer and supplication, though he gives it increasing liberty in blasphemies, lies, slanders, &c. None but Jesus can redeem from this threefold captivity.

Verse 23. *Is not this the son of David?*] Is not this the true Messiah? Do not these miracles sufficiently prove it? See Isa. xxxv. 5.

Verse 24. *Beelzebub*] See chap. x. 25.

Verse 25. *Every kingdom divided against itself is brought to desolation*] Our Lord's argument runs thus:—"The welfare of any *kingdom*, *city*, or *family*, depends on its *concord* and *unanimity*; Satan, like every other potentate, must wish to rule his empire in *peace* and *security*; how then can he be in league with me, who *oppose* his authority, and am *destroying* his kingdom?"

The reasoning of the Pharisees, ver. 24, was not *expressed*, and Jesus, *knowing their thoughts*, gave

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then [w] the kingdom of God is come unto you.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 [x] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, [y] All manner of sin and blasphemy shall be forgiven unto

[w] Dan. ii. 44; vii. 14; Luke i. 33; xi. 20; xvii. 20, 21.
[x] Isa. xlix. 24; Luke xi. 21, 22, 23.
[y] Mark iii. 28; Luke xii. 10; Heb. vi. 4, &c.; x. 26, 29; 1 John v. 16.

them ample proof of his *omniscience*. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced these men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing good, relative to Christ. How true the saying—*He came unto his own, and his own received him not!*

Verse 26. *If Satan cast out Satan*] A good cause will produce a good effect, and an evil cause an evil effect. Were I on Satan's side, I would act for his interest and confirm his influence among you; but I oppose his *maxims* by my *doctrine*, and his *influence* by my *power*.

Verse 27. *By whom do your children cast* them *out?*] *Children*, or *sons of the prophets*, means the *disciples* of the prophets; and children or sons of the Pharisees, *disciples* of the *Pharisees*. From Acts xix. 13, 14, it is evident there were *exorcists* among the Jews, and, from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons, or, at least, those who educated them wished to have it believed that they had such a power. Our Lord's argument here is extremely conclusive: If the man who casts out demons proves himself thereby to be in league with and influenced by Satan, then *your disciples*, and *you* who taught them, are all of you in league with the devil: ye must either give up your assertion, that I cast out demons by Beelzebul, or else admit this conclusion, in its fullest force and latitude, that *ye* are all children of the devil, and leagued with him against God.

Envy causes persons often to *condemn* in *one*, what they *approve* in *another*.

Verse 28. *But if I cast out devils by the Spirit of God*] Perhaps the *Spirit of God* is here mentioned by way of opposition to the *magical incantations* of the Jews; for it is well known that by fumigations and magical washings, they professed to cast out devils. See a case mentioned by *Schoettgen* on this verse.

Then the kingdom of God] For the destruction of the *kingdom of Satan* plainly implies the setting up of the *kingdom of God*.

Is come unto you.] Is come unexpectedly upon you. Εφθασεν, from φθανω, *to appear suddenly—unexpectedly*.

They pretended to be in expectation of the kingdom of God, and consequently of the destruction of the kingdom of Satan. But, by being not prepared to receive Christ in these proofs of his Divine mission, they showed that their expectation was but *pretended*. They were too *carnal* to mind *spiritual* things.

Verse 29. *Else how can one enter into a strong man's house*] Men, through sin, are become the very *house* and dwelling place of Satan, having of their own accord surrendered themselves to this unjust possessor; for whoever gives up his soul to sin gives it up to the devil. It is Jesus, and Jesus *alone*, who can deliver from the power of this bondage. When Satan is cast out, Jesus *purifies* and *dwells* in the heart.

Verse 30. *He that is not with me is against me*] In vain do men seek for methods to reconcile God and mammon. There is no medium between loving the Lord and being his enemy—between belonging to Christ or to Satan. If we be on the side of the devil, we must expect to go to the devil's hell; if we be on the side of Christ, we may expect to go to his heaven. When Christ, his truth, and his servants are assaulted, he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying him. There are many, (it is to be feared,) in the world who are really *against* Christ, and *scatter abroad*, who flatter themselves that they are workers together *with him*, and of the number of his *friends!*

Scattereth abroad.] This seems to have been a proverbial form of speech, and may be a metaphor taken from shepherds. He who does not help the true shepherd to gather his flock into the fold is, most likely, one who wishes to scatter them, that he may have the opportunity of stealing and destroying them. I do not find any parallel to this proverbial mode of speech in the Jewish rabbins, if it be one, nor have I met with it among the Greek or Roman writers.

Verse 31. *All manner of sin and blasphemy*] Βλασφημια, injurious or impious speaking, byrmoþ spræc, mocking and deriding speech, Anglo-Saxon. See chap. ix. 3.

But the blasphemy against *the* Holy *Ghost*] Even personal reproaches, revilings, persecutions against Christ, were remissible; but blasphemy, or impious speaking against the Holy Spirit was to have no forgiveness: i. e. when the person obstinately attributed those works to the devil, which he had the fullest evi-

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

men: [z] but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever [a] speaketh a word against the Son of man, [b] it shall be forgiven him: but whosoever

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

[z] Acts vii. 51.——[a] Chap. xi. 19; xiii. 55; John vii. 12, 52.

[b] 1 Tim. i. 13.

dence could be wrought only by the Spirit of God. That this, and nothing else, is the *sin against the Holy Spirit*, is evident from the connection in this place, and more particularly from Mark iii. 28, 29, 30. "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; BECAUSE they said, He hath an unclean spirit."

Here the matter is made clear beyond the smallest doubt—the *unpardonable sin*, as some term it, is neither less nor more than *ascribing the miracles Christ wrought, by the power of God, to the spirit of the devil.* Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the Divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth and for ever, Amen. See below.

Verse 32. *Neither in this world, neither in the* world *to come.*] Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, (viz. the Jewish,) nor in that which is to come, viz. the Christian. עולם הבא *ôlam ha-bo*, the world to come, is a constant phrase for the times of the Messiah in the Jewish writers. See below. The sin here spoken of by our Lord ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31; xxxv. 31; Lev. xx. 10; 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John i. 7, called there *the sin unto death;* i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed: therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal* death, yet, *on repentance*, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation.

Dr. Lightfoot has sufficiently vindicated this passage from all false interpretation. "They that endeavour hence to prove the remission of some sins after death, seem little to understand to what Christ had respect when he spake these words. Weigh well this common and most known doctrine of the *Jewish* schools, and judge.

"*He that transgresses an affirmative precept, if he presently repent, is not moved until the Lord pardon him; and of such it is said*, Be ye converted, O backsliding children! and I will heal your backslidings.—*He that transgresses a negative precept, and repents, his repentance suspends judgment, and the day of expiation expiates him; as it is said*, This day shall all your uncleannesses be expiated to you. *He that transgresses to cutting off* (by the stroke of God) *or to death by the Sanhedrin, and repents, repentance and the day of expiation do suspend judgment, and the strokes that are laid upon him wipe off sin, as it is said*, And I will visit their transgression with a rod, and their iniquity with scourges. *But he by whom the name of God is profaned* (*or blasphemed*) *repentance is of no avail to him to suspend judgment, nor the day of expiation to expiate it, nor scourges* (*or corrections inflicted*) *to wipe it off, but all suspend judgment, and death wipes it off.* Thus the *Babylonian Gemara* writes; but the *Jerusalem* thus: *Repentance and the day of expiation expiate as to the third part, and corrections as to the third part, and death wipes it off, as it is said, And your iniquities shall not be expiated to you until ye die: behold, we learn that death wipes off.* Note this, which *Christ* contradicts, concerning blasphemy against the Holy Ghost. *It shall not be forgiven*, saith he, *neither in this world, nor in the world to come;* that is, neither *before death*, nor, as you dream, *by death.* Jerus. Sanhed. fol. 37. and Bab. Yoma, fol. 86.

"*In the world to come.*—I. Some phrases were received into common use, by which, in common speech, they opposed the heresy of the *Sadducees*, who denied immortality, Of that sort were עולם הבא *ôlam ha-ba*, Αιων ὁ μελλων, *The world to come.* גן עדן *gan âden*, Παραδεισος, *paradise:* גי הנום *gei hinnom*, Γεεννα, *hell*, &c.

"*At the end of all the prayers in the temple* (as we observed before) *they said* עד עולם *âd ôlam*, for ever. *But when the heretics* (i. e. the Sadducees) *brake in, and said there was* NO AGE *but one, then it was appointed to be said for ever and ever.* מן העולם ועד העולם *min ha-olam, vead ha-olam.* Bab. Beracoth, fol. 54. This distinction of עולם הזה *ôlam hazeh, this world*, and of עולם הבא *olam ha-ba, the world to come*, you may find almost in every page of the *rabbins.*

"*The Lord recompense thee a good reward for this thy good work* in this world, *and let thy reward be perfected* in the world to come. Targum on Ruth.

"*It* (that is, the history of the creation and of the Bible) *therefore begins with the letter* ב *beth*, (in the word ברישית *bereshith*,) *because two worlds were created, this world and a world to come.* Baal Turim

"The *world to come* hints two things especially, (of which see *Rambam*, in Sanhed. cap. ii. Chelek.) I. The times of the *Messiah:* '*Be mindful of the day wherein thou camest out of Egypt, all the days of thy life: the wise men say*, by the days of thy life *is intimated* this world: by *all* the days of thy life, *the*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and [c] his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

34 O [d] generation of vipers, how can ye, being evil, speak good things? [e] for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ [f] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and [g] adulterous generation seeketh after a sign; and there shall no sign be given to

[c] Chap. vii. 17; Luke vi. 43, 44.——[d] Chap. iii. 7; xxiii. 33; [e] Luke vi. 45.——[f] Chap. xvi. 1; Mark viii. 11; Luke xi. 16, 29; John ii. 18; 1 Cor. i. 22.——[g] Isa. lvii. 3; chap xvi. 4· Mark viii. 38; John iv. 48.

days of the Messiah are superinduced.' In this sense the apostle seems to speak, Heb. ii. 5, and vi. 5.— II. The state after death: thus Rab. *Tancum*, The world to come, is when a man has departed out of this world."

Verse 33. *Either make the tree good*] That is, the *effect* will be always similar to the *cause;* a *bad tree* will produce *bad fruit*, and a *good tree*, *good fruit.*

The works will resemble the heart: nothing good can proceed from an evil spirit; no good fruit can proceed from a corrupt heart. Before the heart of man can produce any good, it must be renewed and influenced by the Spirit of God.

Verse 34. *O generation of vipers*] These are apparently severe words; but they were extremely proper in reference to that execrable people to whom they were addressed: the whole verse is an inference from what was spoken before.

Out of the abundance (περισσευματος, *the overflowings*) *of the heart*] Wicked words and sinful actions may be considered as the *overflowings* of a heart that is *more than full* of the spirit of wickedness; and holy words and righteous deeds may be considered as the *overflowings* of a heart that is filled with the Holy Spirit, and *running over* with love to God and man.

Verse 35. *A good man out of the good treasure of the heart*] Της καρδιας, *of the heart*, is omitted by upwards of one hundred MSS., many of them of the greatest antiquity and authority; by all the *Syriac*, *Arabic*, and *Persic;* by the *Slavonic*, *Saxon*, *Vulgate*, and *Itala*, (except four,) and by several of the *primitive fathers.* It seems to have been added here by some copyist, merely to explain. The good heart is the good *treasury*, and the treasure that is in it is the love of God, and of all mankind. The bad heart is he bad treasury, and its treasure is the *carnal mind*, which is *enmity* against God, and *ill-will* to man.

Verse 36. *Every idle word*] Ρημα αργον, a word that *does nothing*, that neither ministers *grace* nor *instruction* to them who hear it. The word αργον corresponds to the Hebrew שׁוא *shavé*, which signifies not only *vain* or *empty*, but also *wicked* and *injurious*, such as *a false testimony against a neighbour*, compare Deut. v. 11 and 20. Add to this, that Symmachus translates פגול *piggul*, *polluted*, Lev. xix. 7, by the very Greek word in the text. It was to explain this ambiguous meaning of the word, that *ten* MSS. have changed *αργον* into *πονηρον*, *evil.* Our Lord must be understood here as condemning all *false* and *injurious* words: the scope of the place necessarily requires this meaning.

Verse 37. *By thy words thou shalt be justified*] That is, the whole tenor of thy *conversation* will be an evidence *for* or *against* thee, in the great day.— How many are there who count *words* for nothing! and yet eternity often depends on them. *Lord, put a watch before the door of my lips!* is a prayer proper for all men.

Verse 38. *We would see a sign from thee.*] That is, we wish now to see thee work a miracle. Pride, vain curiosity, and incredulity, have never proof sufficient of the truth: for they *will not* be *satisfied.*

Verse 39. *An evil and adulterous generation*] Or, *race of people;* for so γενεα should be translated here, and in most other places in the Gospels; for our Lord, in general, uses it to point out the *Jewish people.*— This translation is a key to unlock some very obscure passages in the evangelists.

Seeketh after a sign] Or, *seeketh another sign*, (επιζητει,) so I think this word should be translated. Our Lord had *already* given the Jews several signs; and here they desire *sign upon sign.*

Our Lord terms the Jews an adulterous race.— Under the old covenant, the Jewish nation was represented as in a *marriage contract* with the Lord of hosts; as believers, in the new covenant, are represented as the *spouse of Christ.* All unfaithfulness and disobedience was considered as a *breach* of this *marriage contract;* hence the persons who were thus guilty are denominated *adulterers* and *adulteresses.* But, independently of this, there is the utmost proof, from their own writings, that in the time of our Lord they were most literally an *adulterous* race of people: for, at this very time, R. Jochanan ben Zacchai abrogated the trial by the bitter waters of jealousy, because so many were found to be thus criminal See on John viii. 3.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

it, but the sign of the Prophet Jonas:

40 [h] For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 [i] The men of Nineveh shall rise in judgment with this generation, and [k] shall condemn it: [l] because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

42 [m] The queen of the south shall rise up

[h] Jonah i. 17.—[i] Luke xi. 32.—[k] See Jer. iii. 11; Ezek. xvi. 51, 52; Rom. ii. 27.—[l] Jon. iii. 5.—[m] 1 Kgs. x. 1; 2 Chr. ix. 1; Luke xi. 31.

Verse 40. *Three days and three nights*] Our Lord rose from the grave on the day but *one* after his crucifixion: so that, in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an *entire day;* and this, no doubt, exactly corresponded to the time in which Jonah was in the belly of the fish. Our Lord says, As Jonah was, so shall the Son of man be, &c. *Evening and morning*, or *night and day*, is the Hebrew phrase for a *natural day*, which the Greeks termed *νυχθημερον*, *nuchthemeron*. The very same quantity of time which is here termed three days and three nights, and which, in reality, was only *one whole day*, a *part* of *two others*, and *two whole nights*, is termed *three days and three nights*, in the book of *Esther: Go; neither eat nor drink* THREE DAYS, NIGHT *or* DAY, *and so I will go in unto the king:* chap. iv. 16. Afterwards it follows, chap. v. 1. *On the* THIRD DAY, *Esther stood in the inner court of the king's house.* Many examples might be produced, from both the sacred and profane writers, in vindication of the propriety of the expression in the text. For farther satisfaction, the reader, if he please, may consult *Whitby* and *Wakefield*, and take the following from *Lightfoot.*

"I. The Jewish writers extend that memorable station of the unmoving sun, at *Joshua's* prayer, to six and thirty hours; for so *Kimchi* upon that place: '*According to more exact interpretation, the sun and moon stood still for six and thirty hours: for when the fight was on the eve of the Sabbath, Joshua feared lest the Israelites might break the Sabbath; therefore he spread abroad his hands, that the sun might stand still on the sixth day, according to the measure of the day of the Sabbath, and the moon according to the measure of the night of the Sabbath, and of the going out of the Sabbath, which amounts to six and thirty hours.*'

"II. If you number the hours that pass from our Saviour's giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him *three days and three nights*, whereas two nights only came between, and one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the *Jewish* schools and their computation. Weigh well that which is disputed in the tract *Scabbath*, concerning the separation of a woman for three days; where many things are discussed by the *Gemarists*, concerning the computation of this space of *three days.* Among other things these words occur: *R. Ismael* saith, *Sometimes it contains four* אונות *onoth, sometimes five, sometimes six. But how much is the space of an* אונה *onah? R. Jochanan* saith, *Either a day or a night.* And so also the *Jerusalem Talmud:* '*R. Akiba fixed a* DAY *for an onah, and a* NIGHT *for an onah.*' But the tradition is, that *R. Eliazar ben Azariah* said, *A day and a night make an onah: and a* PART *of an onah is as the* WHOLE. And a little after, *R. Ismael computed a part of the onah for the whole.*" Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night; the next day and its night; and any part of the succeeding or third day.

In the whale's belly] That a fish of the *shark* kind, and not a *whale*, is here meant, *Bochart* has abundantly proved, vol. iii. col. 742, &c., edit. Leyd. 1692. It is well known that the throat of a *whale* is capable of admitting little more than the *arm* of an ordinary man; but many of the shark species can swallow a man whole, and men have been found whole in the stomachs of several. Every natural history abounds with facts of this kind. Besides, the shark is a native of the *Mediterranean* Sea, in which Jonah was sailing when swallowed by what the Hebrew terms דג גדול *dag gadol, a great fish;* but every body knows that *whales* are no produce of the *Mediterranean* Sea, though some have been by *accident* found there, as in most other parts of the maritime world; but, let them be found where they may, there is none of them capable of swallowing a man. Instead of either *whale* or *shark*, some have translated דג גדול *dag gadol*, Jonah i. 17, by a fishing cove, or something of this nature; but this is merely to get rid of the miracle: for, according to some, the whole of Divine revelation is a forgery—or it is a system of metaphor or allegory, that has no miraculous interferences in it. But, independently of all this, the criticism is contemptible. Others say, that the great fish means a vessel so called, into which Jonah went, and into the *hold* of which he was thrown, where he continued three days and three nights. In short, it must be any thing but a real miracle, the existence of which the wise men, so called, of the present day, cannot admit. Perhaps these very men are not aware that they have scarcely any belief even in the existence of God himself!

Verse 41. *The men of Nineveh shall rise in judgment*] The voice of God, threatening temporal judgments, caused a whole people to repent, who had neither Moses nor Christ, neither the law nor the prophets; and who perhaps never had but this one preacher among them. What judgment may not we expect, if we continue impenitent, after all that God has bestowed upon *us?*

A greater than Jonas is *here.*] Πλειον, for τι πλειον, *something more.* The *evidence* offered by Jonah sufficed to convince and lead the Ninevites to repentance;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 [n] When the unclean spirit is gone out of a man, [o] he walketh through dry places, seeking rest, and findeth none:

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [p] and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

46 ¶ While he yet talked to the people, [q] behold *his* mother and [r] his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mo

[n] Luke xi. 24.——[o] Job i. 7; 1 Pet. v. 8.——[p] Heb. vi. 4; x. 26; 2 Pet. ii. 20, 21, 22.

[q] Mark iii. 31; Luke viii. 19, 20, 21.——[r] Ch. xiii. 55; Mark vi. 3; John ii. 12; vii. 3, 5; Acts i. 14; 1 Cor. ix. 5; Gal. i. 19.

but here was *more* evidence, and a greater person; and yet so obstinate are the Jews that all is ineffectual. 1. Christ, who preached to the Jews, was infinitely greater than Jonah, in his nature, person, and mission. 2. Jonah preached repentance in Nineveh only *forty* days, and Christ preached among the Jews for several years. 3. Jonah wrought no miracles to authorize his preaching; but Christ wrought miracles every day, in every place where he went, and of every kind. And 4. Notwithstanding all this, the people of Judea did not repent, though the people of Nineveh did.

Verse 42. *The queen of the south*] In 1 Kings x. 1, this queen is said to be of *Saba*, which was a city and province of Arabia Felix, to the *south*, or *south-east*, of Judea.

Uttermost parts of the earth] Περατων της γης—a form of speech which merely signifies, *a great distance*. See Deut. xxviii. 49.

Verse 43. *When the unclean spirit*] If there had been no reality in demoniacal possessions, our Lord would have scarcely appealed to a case of this kind here, to point out the real state of the Jewish people, and the desolation which was coming upon them. Had this been only a vulgar error, of the nonsense of which the learned scribes and the wise Pharisees must have been convinced, the case not being one in point, because not true, must have been treated by that very people with contempt for whose conviction it was alone designed.

He walketh through dry places] Δι' ανυδρων τοπων. There seems to be a reference here to the *Orphic* demonology, in which evil spirits were divided into various classes, according to the different regions of their abode, or places in which they delighted. These classes were *five:* 1. Δαιμονες ουρανιοι, *Celestial demons*. 2. Δαιμονες ηεριοι, *Aerial*. 3. Δαιμονες ενυδριοι, *Aquatic*. 4. Δαιμονες χθονιοι, *Terrestrial*. 5. Και δαιμονες υποχθονιοι, *And subterranean demons*. See Orph. ad Mus. ap. *Schott*. The Platonists, the followers of Zoroaster, and the primitive Jews, made nearly the same distinctions.

Seeking rest] Or *refreshment*. Strange! a fallen corrupt spirit can have no rest but in the polluted human heart: the corruption of the one is suited to the pollution of the other, and thus *like* cleaves to *like*.

Verse 44. *Into my house*] The soul of that person from whom he had been expelled by the power of Christ, and out of which he was to have been kept by continual prayer, faith, and watchfulness.

He findeth it *empty*] *Unoccupied*, σχολαζοντα, *empty* of the former inhabitant, and *ready* to receive a new one: denoting a soul that has lost the life and power of godliness, and the testimony of the Holy Spirit.

Swept and garnished.] As σχολαζω signifies to be *idle*, or *unemployed*, it may refer here to the *person*, as well as to his *state*. His affections and desires are no longer *busied* with the things of God, but *gad about*, like an *idle* person, among the vanities of a perishing world. *Swept*, from love, meekness, and all the fruits of the Spirit; and *garnished*, or *adorned*, κεκοσμημενον, *decorated*, with the vain showy trifles of folly and fashion. This may comprise also *smart speeches*, *cunning repartees*, &c., for which many who have lost the life of God are very remarkable.

Verse 45. *Seven other spirits more wicked*] *Seven* was a favourite number with the Jews, implying frequently, with them, something *perfect*, *completed*, *filled up*, for such is the proper import of the Hebrew word שבע *shevâ* or *shevang:* nearly allied in *sound* to our *seven*. And perhaps this meaning of it refers to the *seventh day*, when God rested from his work, having *filled up*, or *completed* the whole of his creative design. *Seven demons*—as many as could occupy his soul, harassing it with pride, anger, self-will, lust, &c., and torturing the body with disease.

The last state *of that man is worse than the first.*] His soul, before influenced by the Spirit of God, dilated and expanded under its heavenly influences, becomes more capable of refinement in iniquity, as its powers are more capacious than formerly. Evil habits are formed and strengthened by relapses; and relapses are multiplied, and become more incurable, through new habits.

So shall it be also unto this wicked generation.] And so it was: for they grew worse and worse, as if totally abandoned to diabolic influence; till at last the besom of destruction swept them and their privileges, national and religious, utterly away. What a terrible description of a state of apostasy is contained in these verses! May he who readeth understand!

Verse 46. His *mother and his brethren*] These are supposed to have been the *cousins* of our Lord, as the word *brother* is frequently used among the Hebrews in this sense. But there are others who believe Mary

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

ther and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

50 For [s] whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[s] See John xv. 14; Gal. v. 6; vi. 15; Col. iii. 11; Heb. ii. 11.

had other children beside our Lord and that these were literally his *brothers*, who are spoken of here. And, although it be possible that these were the sons of Mary, the wife of Cleopas or Alpheus, his mother's sister, called his *relations*, Mark iii. 21; yet it is as likely that they were the children of Joseph and Mary, and *brethren of our Lord*, in the strictest sense of the word. See on chap. xiii. 55.

Verse 48. *Who is my mother? and who are my brethren?*] The reason of this seeming disregard of his relatives was this: *they came to seize upon him*, for *they thought he was distracted*. See Mark iii. 21.

Verse 50. *Whosoever shall do the will of my Father*, &c.] Those are the best acknowledged relatives of Christ who are united to him by spiritual ties, and who are become *one* with him by the indwelling of his Spirit. We generally suppose that Christ's relatives must have shared much of his affectionate attention; and doubtless they did: but here we find that whosoever does the will of God is equally esteemed by Christ, as his *brother*, *sister*, or even his *virgin mother*. What an encouragement for fervent attachment to God!

1. From various facts related in this chapter, we see the nature and design of the revelation of God; and of all the ordinances and precepts contained in it —they are all calculated to do man *good:* to improve his understanding, to soften and change his nature, that he may love his neighbour as himself. That religion that does not inculcate and produce *humanity* never came from heaven.

2. We have already seen what the sin against the Holy Ghost is: no soul that *fears* God *can* commit it: perhaps it would be impossible for any but *Jews* to be guilty of it, and they only in the circumstances mentioned in the text; and in such circumstances, it is impossible that any person should *now* be found.

CHAPTER XIII.

Christ teaches the multitudes out of a ship, they standing on the shore, 1, 2. *The parable of the* sower, 3–9. *He gives his reasons for speaking in parables*, 10–17. *Explains the parable of the sower*, 18–23 *Parable of the* tares *and the* wheat, 24–30. *Of the grain of* mustard seed, 31, 32. *Of the* leaven, 33 *The prophecy fulfilled by this mode of teaching*, 34, 35. *He explains the parable of the tares and the wheat*, 36–43. *Parable of the* treasure hid *in a* field, 44. *Of the* pearl-merchant, 45, 46. *Of the* drag-net, 47–50. *His application of the whole*, 51, 52. *He teaches in his own country, and his neighbours take offence*, 53–56. *Our Lord's observations on this*, 57. *He works no miracle among them because of their unbelief*, 58.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

THE same day went Jesus out of the house, [a] and sat by the sea side.

2 [b] And great multitudes were gathered together unto him, so that [c] he went into a ship, and sat; and the whole multitude stood on the shore.

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

3 And he spake many things unto them in parables, saying, [d] Behold, a sower went forth to sow;

[a] Mark iv. 1.——[b] Luke viii. 4.——[c] Luke v. 3.——[d] Luke viii. 5.

NOTES ON CHAP. XIII.

Verse 1. *The same day*] Our Lord scarcely ever appears to take any rest: he is incessant in his labours, and instant in season and out of season; and in this he has left all his successors in the ministry an example, that they should follow his steps: for he who wishes to save souls will find few opportunities to rest. As Satan is going about as a roaring lion seeking whom he may devour, the messenger of God should imitate his diligence, that he may counteract his work. The gospels are journals of our Lord's life.

Went Jesus out of the house] This was the house of Peter. See chap. xvii. 24.

Sat by the sea side.] The sea of Galilee, on the borders of which the city of Capernaum was situated.

Verse 2. *Into a ship*] To πλοιον, THE *vessel* or *boat*. Mr. Wakefield supposes (which is very likely) that a particular vessel is uniformly specified, which seems to have been kept on the lake for the use of Christ and his apostles: it probably belonged to some of the *fishermen*, (see chap. iv. 22,) who, he thinks, occasionally, at least, followed their former occupation. See John xxi. 3.

The thought of pious *Quesnel* on this verse should not be neglected. We see here a representation of the Church, which consists of the people united to their pastors. *These*, being more exposed to violent tossings and storms, are, as it were, in a *ship*, while *those* continue at ease *on the shore*.

Verse 3. *He spake many things unto them in para-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some [e] a hundred-fold, some sixty fold, some thirty-fold.

[e] Genesis, chap. xxvi. 12.

bles] *Parable*, from παρα, *near*, and βαλλω, *I cast*, or *put*. A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on an attentive mind. Or, a parable is a representation of any matter accommodated, in the way of similitude, to the *real subject*, in order to delineate it with the greater *force* and *perspicuity*. See more on this subject at the conclusion of this chapter. No scheme, says Dr. Lightfoot, of Jewish rhetoric was more familiarly used than that of parables; which, perhaps, creeping in from thence among the heathens, ended in fables.

It is said in the tract *Sotah*, chap. ix. "From the time that Rabbi Meri died, those that spake in parables ceased." Not that this figure of rhetoric perished in the nation from that time; but because he surpassed all others in these flowers, as the gloss there from the tract Sanhedrin speaks. "A third part of his discourses was tradition; a third part allegory; and a third part parable." The Jewish books every where abound with these figures, the nation inclining by a kind of natural genius to this kind of rhetoric. Their very religion might be called parabolical, folded up within the covering of ceremonies; and their oratory in their sermons was like to it. But is it not indeed a wonder, that they who were so much given to and delighted in parables, and so dexterous in unfolding them, should stick in the outward shell of ceremonies, and should not have brought out the parabolical and spiritual sense of them? Our Saviour, who always spoke with the common people, uses the same kind of speech, and very often the same preface which they used, *To what is it likened?* See *Lightfoot* in loco. Though we find the basis of many of our Lord's parables in the Jewish writings, yet not one of them comes through his hands without being astonishingly improved. In this respect also, *Surely never man spake like this man.*

Under the parable of the *sower*, our Lord intimates, 1. That of all the multitudes then attending his ministry, few would bring forth fruit to perfection. And 2. That this would be a general case in preaching the Gospel among men.

Verse 4. *Some* seeds *fell by the way side*] The hard beaten path, where no plough had broken up the ground.

Verse 5. *Stony places*] Where there was a thin surface of earth, and a rock at the bottom.

Verse 7. *Among thorns*] Where the earth was ploughed up, but the brambles and weeds had not been cleared away.

Verse 8. *Good ground*] Where the earth was deep, the field well ploughed, and the brambles and weeds all removed. See more on ver. 18, &c., and see on Luke viii. 15.

Some a hundred-fold. For the elucidation of this text, I beg leave to introduce the following experiment. In 1816 I sowed, for a third crop, a field with oats, at Millbrook, in Lancashire; the grains weighed, on an average, $\frac{3}{4}$ of a grain each. One grain produced *three stalks* with *three ears:* the largest had 68 *grains* in it, the second 26, and the third 25.

Whole number of grains 119, which together weighed	82 grs
The *root* separately, after washing and drying, weighed	$13\frac{1}{2}$
The stalks and remaining *leaves* (for many had perished in the wet season) . . .	$630\frac{1}{2}$
Weight of the whole produce of one grain of oats	726 grs.

which was 725 *times and one quarter* more than the original weight.

The power of grain to multiply itself, even in the same year, is a subject as much of curiosity and astonishment as of importance and general utility. For the farther elucidation of this text, I shall give the following example from a practice in agriculture, or rural economy, which is termed *filtering*.

On the 2nd of June, 1766, Mr. C. Miller, of Cambridge, sowed some grains of the common *red wheat*: and on the 8th of August a single plant was taken up, and separated into 18 parts, and each planted separately: these plants having pushed out several *side shoots*, about the middle of September some of them were taken up and divided; and the rest between that time and October. This second division produced 67 plants. These plants remained through the winter, and another division of them, made between the middle of March and the 12th of April, produced 500 plants. They were divided no farther, but permitted to remain in the field. These plants were in general stronger than any of the wheat in the field. Some of them produced upwards of 100 ears from a single root; and many of the ears measured *seven inches* in length, and contained between *sixty* and *seventy* grains. The whole number of ears produced from the single plant was 21,109, which yielded *three* pecks and *three-quarters* of clear corn, weighing 47lbs. 7oz., and, from a calculation made by counting the grains in an ounce, the whole number of grains was about 576,840. Mr. Miller thinks that, had he made a *second* division in the *spring*, the number of plants would have amounted to 2000. Who can help admiring the wisdom and providence of God in this single grain of corn! He

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 [f] Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because [g] it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 [h] For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

[f] Chap. xi. 15.——[g] Chap. xi. 25; xvi. 17; Mark iv. 11; 1 Cor. ii. 10; 1 John ii. 27.

[h] Chapter xxv. 29; Mark iv. 25; Luke viii. 18, xix. 26.

has, in some sort, impressed on it an idea of his own infinity; and an idea which, like the subject to which it refers, confounds our imagination and reason. How infinitely *great* is God, even in his *minor* works!

Verse 9. *Who hath ears to hear*, &c.] Let every person who feels the necessity of being instructed in the things which concern his soul's welfare pay attention to what is spoken, and he shall become *wise* unto salvation.

Verse 11. *It is given unto you to know the mysteries*, &c.] By *mysteries*, here, we may understand not only things concerning the scheme of salvation, which had not yet been revealed; but also the *prophetic* declarations concerning the *future* state of the Christian Church, expressed in the ensuing parables. *It is not given to them* to know the purport and design of these things—they are *gross of heart*, earthly and sensual, and do not improve the light they have received: *but to you it is given*, because I have appointed you not only to be the *first preachers* of my Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, can be given only to a few; but when these faithfully *write* and *publish* what they have *heard* and *seen*, unto the world, then the science of salvation is *revealed* and addressed to *all*. From ver. 17, we learn, that many prophets and righteous men had desired to see and hear these things, but had not that privilege—*to them it was not given;* not because God designed to exclude them from salvation, but because He who knew all things knew, either that they were not proper *persons*, or that that was not the proper *time:* for the choice of the PERSONS *by whom*, and the choice of the TIME *in which* it is most proper to reveal Divine things, must ever rest with the all-wise God.

Verse 12. *Whosoever hath, to him shall be given*] This is an allusion to a common custom in all countries: he who possesses *much* or is *rich*, to such a person, *presents* are ordinarily given.

Whosoever hath not, from him shall be taken away even that he hath.] That is, the *poor man:* he that has *little* may be easily made a prey of, and so lose his little. This is a proper sense of the word εχειν in sacred and profane writers. In 1 Cor. xi. 22, τους μη εχοντας, *those who have not*, means simply THE POOR: and *Aristophanes* uses τους εχοντας, *those that have*, for the RICH or OPULENT. See a variety of pertinent examples in *Kypke* on Luke viii. 18. There is one example in *Juvenal*, Sat. iii. l. 208, 209, that expresses the whole of our Lord's meaning, and is a beautiful illustration of this apparently difficult passage. NIL habuit *Codrus: quis enim negat? et tamen illud* Perdidit *infelix* TOTUM NIL.

"'Tis true, poor Codrus NOTHING had to boast,
And yet poor Codrus ALL that NOTHING lost."
Dryden.

Now what was this NOTHING which, the poet said, Codrus *had* and *lost?* The five preceding lines tell you.

Lectus erat Codro Procula minor, urceoli sex,
Ornamentum abaci; necnon et parvulus infrà
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Græcos servabat cista libellos,
Et divina Opici rodebant carmina mures.

He had *one small bed*, *six little pitchers*, the *ornament* of a *side-board;* a *small jug* or *tankard*, the *image* of a *centaur*, and an *old chest* with some *Greek books* in it, on which the mice had already begun to make depredations. And *all* this he *lost;* probably by continuing, in spite of his destiny, to be a *poet*. So those who devote not the light and power which God has given them to the purposes for which he has granted these gifts, from them shall be taken away these unemployed or prostituted blessings. This seems to have been a proverbial mode of speech, which our Lord here uses to inform his disciples, that he who does not improve the *first* operations of grace, howsoever *small*, is in danger of losing not only all the possible product, but even the principal; for God delights to heap benefits on those who properly improve them. See the note on Luke viii. 18.

Verse 13. *Therefore speak I to them in parables*] On this account, viz. to lead them into a proper knowledge of God. I speak to them in parables, *natural* representations of *spiritual* truths, that they may be allured to *inquire*, and to find out the *spirit*, which is hidden under the *letter; because*, *seeing* the miracles which I have wrought, *they see not*, i. e. the end for which I have wrought them; *and hearing* my doctrines, *they hear not*, so as to profit by what is spoken; *neither do they understand*, ουδε συνιουσι, they do not lay their hearts to it. Is not this obviously our Lord's meaning? Who can suppose that he would employ his time in speaking enigmatically to them, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 And in them is fulfilled the prophecy of Esaias, which saith, [i] By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears [k] are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But [l] blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [m] That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

18 ¶ [n] Hear ye therefore the parable of the sower.

19 When any one heareth the word [o] of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [p] with joy receiveth it;

21 Yet hath he not root in himself, but

[i] Isa. vi. 9; Ezek. xii. 2; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26, 27; Rom. xi. 8; 2 Cor. iii. 14, 15. [k] Heb. v. 11.

[l] Chap. xvi. 17; Luke x. 23, 24; John xx. 29.——[m] Heb. xi. 13; 1 Pet. i. 10, 11.——[n] Mark iv. 14; Luke viii. 11.——[o] Chap. iv. 23.——[p] Isa. lviii. 2; Ezek. xxxiii. 31, 32; John v. 35.

had designed to act otherwise, he might have saved his time and labour, and not spoken *at all*, which would have answered the same end, viz. to leave them in gross ignorance.

Verse 14. *In them is fulfilled*] Αναπληρουται, *Is* AGAIN *fulfilled:* this proper meaning of the Greek word has been generally overlooked. The evangelist means, that as these words were fulfilled in the Jews, in the time of the Prophet *Isaiah*, so they are now *again* fulfilled in these their posterity, who exactly copy their fathers' example. These awful words may be *again* fulfilled in *us*, if we take not warning by the things which these disobedient people have suffered.

By hearing ye shall hear] Jesus Christ shall be sent to you, his miracles ye shall fully see, and his doctrines ye shall distinctly hear; but God will not *force* you to receive the salvation which is offered.

Verse 15. *Heart is waxed gross*] Επαχυνθη, is *become fat*—inattentive, stupid, insensible. *They hear heavily with their ears*—are half asleep while the salvation of God is preached unto them.

Their eyes they have closed] Totally and *obstinately* resisted the truth of God, and shut their eyes against the light.

Lest—they should see, &c.] Lest they should see their lost estate, and be obliged to turn unto God, and seek his salvation. His state is truly deplorable who is sick unto death, and yet is afraid of being cured. The fault is here totally in the people, and not at all in that God whose name is Mercy and whose nature is love.

Verse 16. *But blessed* are *your eyes*] Ye improve the light which God has given you; and you receive an increase of heavenly wisdom by every miracle and by every sermon.

Verse 17. *Many prophets and righteous* men] These lived by and died in the faith of the promised Messiah: the fulness of the time was not then come for his manifestation in the flesh. See also on ver. 11.

Verse 19. *When any one heareth the word of the kingdom*] Viz. the preaching of the Gospel of Christ.

And understandeth it not] Μη συνιεντος, perhaps more properly, *regardeth it not*, does not lay his heart to it.

The wicked one] Ο πονηρος, from πονος, *labour*, *toil*, he who *distresses* and *torments* the soul. Mark, chap. iv. 15, calls him ὁ σατανας, the *adversary* or *opposer*, because he *resists* men in all their purposes of amendment, and, to the utmost of his power *opposes*, in order to frustrate, the influences of Divine grace upon the heart. In the parallel place in Luke, chap. viii. 12, he is called ὁ διαβολος, *the devil*, from διαβαλλειν, *to shoot*, or *dart through*. In allusion to this meaning of the name, St. Paul, Eph. vi. 16, speaks of *the fiery* DARTS *of the wicked one*. It is worthy of remark, that the *three* evangelists should use each a different appellative of this mortal enemy of mankind; probably to show that the devil, with all his *powers* and *properties*, opposes every thing that tends to the salvation of the soul.

Catcheth away] Makes the utmost *haste* to pick up the good seed, lest it should take *root* in the heart.

A careless inattentive hearer is compared to the *way side*—his heart is an *open road*, where evil affections, and foolish and hurtful desires, continually *pass* and *repass*, without either *notice* or *restraint*. "A heart where Satan has" (as one terms it) "*ingress*, *egress*, *regress*, and *progress:* in a word, the devil's *thoroughfare*."

Verse 20. *But he that received the seed into stony places—is he*] That is, is a fit emblem of that man who, hearing the Gospel, is affected with its beauty and excellency, and *immediately receiveth it with joy*—is glad to hear what God has done to make man happy.

Verse 21. *Yet hath he not root in himself*] His soul is not deeply convinced of its *guilt* and *depravity;* the fallow ground is not properly ploughed up, nor the rock broken. *When persecution*, &c., *ariseth*, which he did not expect, *he is soon stumbled*—seeks some

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

dureth for a while: for when tribulation or persecution ariseth because of the word, by and by [q] he is offended.

22 [r] He also that received seed [s] among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, [t] some a hundred-fold, some sixty, some thirty.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed [u] good seed in his field:

25 But while men slept, his enemy came

[q] Chap. xi. 6; 2 Tim. i. 15.——[r] Chap. xix. 23; Mark x. 23; Luke xviii. 24; 1 Tim. vi. 9; 2 Tim. iv. 10.

[s] Jer. iv. 3.——[t] Gen. xxvi. 12; John xv. 4, 5, 8; Gal. v. 22. [u] Mark iv. 26.

pretext to abandon both the doctrine and followers of Christ. Having not felt his own sore, and the plague of his heart, he has not properly discovered that this salvation is the only remedy for his soul: thus he has no motive in his heart strong enough to counteract the outward scandal of the cross; so he endureth only for the time in which there is no difficulty to encounter, no cross to bear.

Verse 22. *He also that received seed among the thorns*] In land *ploughed*, but not properly *cleared* and *weeded*. *Is he*—represents that person *who heareth the word, but the cares*, rather *the anxiety*, *η μεριμνα*, the whole system of anxious carking cares. Lexicographers derive the word *μεριμνα* from *μεριζειν τον νουν*, *dividing*, or *distracting the mind*. Thus a poet,

Tot me impediunt curæ quæ meum animum diversè trahunt.

"So many cares hinder me which draw my mind *different* ways." *Terence.*

The deceitfulness of riches] Which promise *peace* and *pleasure*, but can never give them.

Choke the word] Or, *together choke the word*, *συμπνιγει*, meaning, either that these *grow up together* with the word, overtop, and choke it; or that these *united* together, viz. carking worldly cares, with the delusive hopes and promises of riches, cause the man to abandon the great concerns of his soul, and seek, in their place, what he shall *eat*, *drink*, and wherewithal he shall be *clothed*. Dreadful stupidity of man, thus to barter spiritual for temporal good—a heavenly inheritance for an earthly portion! The seed of the kingdom can never produce much fruit in any heart, till the thorns and thistles of vicious affections and impure desires be plucked up by the roots and burned. The Persic translator renders it اصل کلمه را خبه کند *asle kalmé-ra khubé kund*, *chokes the root of the word*: for it appears the seed had taken *root*, and that these cares, &c., choked it in the *root*, before even the *blade* could show itself.

Verse 23. *Good ground*] That which had *depth of mould*, was *well ploughed*, and *well weeded*.

Is he that heareth] Who diligently attends the ministry of the *word*.

And understandeth it] Lays the subject to heart, deeply weighing its *nature*, *design*, and *importance*.

Which also beareth fruit] His fruitfulness being an almost necessary consequence of his thus laying the Divine message to heart. Let it be observed, that to *hear*, to *understand*, and to *bring forth fruit*, are the *three* grand evidences of a genuine believer. He who does not *hear* the word of wisdom cannot *understand* what makes for his peace; and he who does not *understand* what the Gospel requires him to *be* and to *perform*, cannot *bring forth fruit*; and he who is not *fruitful*, *very fruitful*, cannot be a *disciple* of Christ—see John xv. 8; and he who is not Christ's *disciple* cannot enter into the kingdom of God.

From the different portions of fruit produced by the good ground, a *hundred*, *sixty*, and *thirty*, we may learn that all sound believers are not equally fruitful; all hear, understand, and bring forth fruit, but not in the same degrees—occasioned, partly, by their situation and circumstances not allowing them such extensive opportunities of receiving and doing good; and, partly, by lack of mental capacity—for every mind is not equally improvable.

Let it be farther observed that the unfruitfulness of the different lands was not owing to *bad seed* or an *unskilful sower*—the *same sower* sows the *same seed* in all, and with the same gracious design—but it is unfruitful in many because they are *careless*, *inattentive*, and *worldly-minded*.

But is not the ground naturally bad in every heart? Undoubtedly. And can any but God make it good? None. But it is your business, when you hear of the *justice* and *mercy* of God, to implore him to work in you that which is pleasing in his sight. No man shall be condemned because he did not change his own heart, but because he did not cry to God to change it, who gave him his Holy Spirit for this very purpose, and which he, by his worldly-mindedness and impiety, quenched. *Whoso hath ears to hear let him hear:* and may the Lord save the reader from an impenitent and unfruitful heart!

Verse 24. *The kingdom of heaven*] God's method of managing the affairs of the world, and the concerns of his Church.

Is likened unto a man which sowed good seed in his field] In general, the world may be termed the field of God; and in particular, those who profess to believe in God through Christ are his field or farm; among whom God sows nothing but the pure unadulterated word of his truth.

Verse 25. *But while men slept*] When the professors were lukewarm, and the pastors indolent *his*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

and sowed [v] tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

[v] Deut. xxii. 9; Isa. lvi. 9, 10; Wisd. ii. 24; 1 Tim. iv. 2.

28 He said unto them, [w] An enemy hath done this. The servants said unto him, [x] Wilt thou then that we go and gather them up?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to

[w] Esth. vii. 6.——[x] Luke ix. 54; 1 Pet i. 23.

enemy came and sowed tares, ζιζανια, *degenerate*, or *bastard wheat*. The righteous and the wicked are often mingled in the visible Church. Every Christian society, how pure soever its principles may be, has its *bastard wheat*—those who bear a *resemblance* to the good, but whose hearts are not right with God. He who sows this *bastard wheat* among God's people is here styled God's *enemy;* and he may be considered also as a *sower* of them who permits them to be sown and to spring up through his *negligence*. Wo to the indolent pastors, who permit the souls under their care to be corrupted by error and sin! This word does not, I believe, occur in any of the Greek classics, nor in *Dioscorides;* but it may be seen in the *Geoponica*, or Greek writers *De Re Rustica:* see the edition by *Niclas*, vol. i. lib. ii. c. 43, where το ζιζανιον is said to be the same which the Greeks call αιρα; and *Florentinus*, the author, says, Το ζιζανιον, το λεγομενον Αἶρα, φθειρει νον σιτον, αρτοις δε μιγνυμενη, σκοτοι τους εσθιοντας. "*Zizanion*, which is called αἶρα, *darnel*, injures the wheat; and, mixed in the bread, causes dimness of the eyes to those who eat of it." And the author might have added *vertigo* also. But this does not seem to be the grain to which our Lord alludes.

The word ζιζανια, *zizania*, which is here translated *tares*, and which should rather be translated *bastard* or *degenerate wheat*, is a *Chaldee* word; and its meaning must be sought in the rabbinical writers. In a treatise in the Mishna called *Kelayim*, which treats expressly on different kinds of *seeds*, the word זונים *zunim*, or זונין *zunin*, is used for *bastard* or *degenerated wheat;* that which was wholly a right seed in the beginning, but afterwards became degenerate—the *ear* not being so *large*, nor the *grains* in such *quantity*, as formerly, nor the *corn* so *good* in quality. In Psa. cxliv. 13, the words מזן אל זן *mizzan al zan*, are translated *all manner of store;* but they properly signify, *from species to species:* might not the Chaldee word זונין *zunin*, and the Greek word ζιζανια, *zizania*, come from the psalmist's זנזן *zanzan*, which might have signified a *mixture of grain* of any kind, and be here used to point out the mixing bastard or degenerate wheat among good seed wheat? The Persic translator renders it تلخ دانه *telkh daneh*, *bitter grain;* but it seems to signify merely *degenerate wheat*. This interpretation throws much light on the scope and design of the whole passage. Christ seems to refer, first, to the *origin of evil*. God sowed good seed in his field; made man in his own *image* and *likeness:* but the enemy, *the devil*, (ver. 39,) corrupted this good seed, and caused it to degenerate. Secondly, he seems to refer to the state of the Jewish people: God had sowed them, at at first, wholly a *right seed*, but now they were become utterly *degenerate*, and about to be plucked up and destroyed by the Roman armies, which were the angels or messengers of God's justice, whom he had commissioned to sweep these rebellious people from the face of the land. Thirdly, he seems to refer also to the state in which the world shall be found, when he comes to judge it. The righteous and the wicked shall be permitted to grow together, till God comes to make a full and final *separation*.

Verse 26. *When the blade was sprung up—then appeared the tares also.*] Satan has a shoot of iniquity for every shoot of grace; and, when God revives his work, Satan revives his also. No marvel, therefore, if we find scandals arising suddenly to discredit a work of grace, where God has begun to pour out his Spirit.

Verse 27. *So the servants—said unto him, Sir, didst not thou sow*] A faithful and vigilant minister of Christ fails not to discover the evil, to lament it, and to address himself to God by prayer, in order to find out the cause of it, and to receive from him proper information how to behave on the occasion.

Verse 28. *An enemy hath done this*] It is the interest of Satan to introduce hypocrites and wicked persons into religious societies, in order to discredit the work of God, and to favour his own designs.

Wilt thou then that we go and gather them up?] A zeal which is rash and precipitate is as much to be feared as the total lack of strict discipline.

Verse 29. *But he said, Nay*] God judges quite otherwise than men of this mixture of good and evil in the world; he knows the good which he intends to produce from it, and how far his patience towards the wicked should extend, in order to their conversion, or the farther sanctification of the righteous. Men often persecute a true Christian, while they intend only to prosecute an impious person. "A zeal for the extirpation of heretics and wicked men," said a pious Papist, "not regulated by these words of our blessed Saviour, allows no time for the one to grow strong in goodness, or to the other to forsake their evil courses. They are of a spirit very opposite to *his*, who care not if they root up the wheat, provided they can but gather up the tares." The zeal which leads persons to persecute others for religious opinions is not less a seed of the devil than a bad opinion itself is.

Verse 30. *Let both grow together*] Though every minister of God should separate from the Church of

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but [y] gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [z] The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

33 ¶ [a] Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three [b] measures of meal, till the whole was leavened.

34 [c] All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [d] I will open my

[y] Chap. iii. 12.——[z] Isa. ii. 2, 3; Mic. iv. 1; Mark iv. 30; Luke xiii. 18, 19.——[a] Luke xiii. 20.——[b] The word in the Greek *is a measure containing about a peck and a half, wanting a little more than a pint.*——[c] Mark iv. 33, 34.——[d] Psa. lxxviii. 2.

Christ every incorrigible sinner, yet he should proceed no farther: the man is not to be *persecuted* in his body or goods, because he is not sound in the faith—God *tolerates* him; so should *men*. False doctrines are against God—he alone is the judge and punisher of them—man has no right to interfere in this matter. They who burnt *Vanini* for *atheism* usurped the seat of judgment, and thus proved themselves to be not less a diabolical seed than the person they thus, without God's leave, hurried into eternity. Mary, Queen of England, of execrable memory, and the inquisitorial tormentors she employed, were all of this diabolical sowing. See more on this parable at ver. 37, &c.

Verse 31. *The kingdom of heaven is like to a grain of mustard seed*] This parable is a representation of the progress of the Gospel in the world; and of the growth of grace in the soul. That grace which leads the soul to the fulness of glory may begin, and often does, in a *single good desire*—a *wish* to escape *hell*, or a *desire* to *enjoy God* in *heaven*.

Verse 32. *Which indeed is the least of all seeds*] That is, of all those seeds which produce plants, whose stems and branches, according to the saying of the botanists, are apt δενδριζειν, *arborescere*, to grow into a ligneous or *woody* substance.

Becometh a tree] That is, it is not only the largest of plants which are produced from such small seeds, but partakes, in its *substance*, the close *woody texture*, especially in warm climates, where we are informed it grows to an almost incredible size. The Jerusalem Talmud, tract *Peah*. fol. 20, says, "There was a stalk of mustard in Sichin, from which sprang out three boughs; one of which, being broken off, served to cover the tent of a potter, and produced three cabes of mustard seed. Rabbi Simeon ben Chalapha said, A stalk of mustard seed was in my field, into which I was wont to climb, as men are wont to climb into a fig tree." See Lightfoot and Schoettgen. This may appear to be extravagant; and it is probable that, in the case of the *three cabes of seed*, there is considerable exaggeration; but, if it had not been usual for this plant to grow to a very large size, such relations as these would not have appeared even in the Talmud; and the parable of our Lord sufficiently attests the fact. Some soils being more luxuriant than others, and the climate much warmer, raise the *same* plant to a size and perfection far beyond what a poorer soil, or a colder climate, can possibly do. Herodotus says, he has seen wheat and barley in the country about Babylon which carried a blade full four fingers-breadth; and that the *millet* and *sesamum* grew to an incredible size. I have myself seen a field of common cabbages, in one of the Norman isles, each of which was from *seven* to *nine* feet in height; and one in the garden of a friend, which grew beside an apple-tree, though the latitude of the place is only about 48 deg. 13 min. north, was *fifteen* feet high, the stem of which is yet remaining, (September, 1798.) These facts, and several others which might be added, confirm fully the possibility of what our Lord says of the *mustard-tree*, however incredible such things may appear to those who are acquainted only with the productions of northern regions and cold climates.

Verse 33. *The kingdom of heaven is like unto leaven*] On the nature and effects of *leaven*, see the note on Exod. xii. 8. As the property of *leaven* is to change, or assimilate to its own nature, the meal or dough with which it is mixed, so the property of the grace of Christ is to change the whole soul into its own likeness; and God intends that this principle should continue in the soul till all is leavened—till the whole bear the image of the *heavenly*, as it before bore the image of the *earthly*. Both these parables are *prophetic*, and were intended to show, principally, how, from very small beginnings, the Gospel of Christ should pervade all the nations of the world, and fill them with righteousness and true holiness.

Verse 34. *All these things spake Jesus—in parables*] Christ descends from Divine mysteries to parables, in order to excite us to raise our minds, from and through natural things, to the great God, and the operations of his grace and Spirit. Divine things cannot be taught to man but through the medium of earthly things. If God should speak to us in that language which is peculiar to heaven, clothing those ideas which angelic minds form, how little should we comprehend of the things thus described! How great is our privilege in being thus taught! Heavenly things, in the parables of Christ, assume to themselves a body, and thus render themselves *palpable*.

Verse 35. *By the prophet*] As the quotation is taken from Psa. lxxviii. 2, which is attributed to

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

mouth in parables; [e] I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 [f] The field is the world; the good seed are the children of the kingdom; but the tares are [g] the children of the wicked *one;*

39 The enemy that sowed them is the devil; [h] the harvest is the end of the world; and the reapers are the angels.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, [i] and they shall gather out of his kingdom all [k] things that offend, and them which do iniquity;

42 [l] And shall cast them into a furnace of

[e] Rom. xvi. 25, 26; 1 Cor. ii. 7; Eph. iii. 9; Col. i. 26. [f] Chap. xxiv. 14; xxviii. 19; Mark xvi. 15, 20; Luke xxiv. 47; Rom. x. 18; Col. i. 6.

[g] Gen. iii. 13; John viii. 44; Acts xiii. 10; 1 John iii. 8. [h] Joel iii. 13; Rev. xiv. 15.——[i] Chap. xviii. 7; 2 Pet. ii. 1, 2. [k] Or, *scandals.*——[l] Chap. iii. 12; Rev. xix. 20; xx. 10.

Asaph, he must be the *prophet* who is meant in the text; and, indeed, he is expressly called a prophet, 1 Chron. xxv. 2. Several MSS. have Ησαιου, *Isaiah;* but this is a manifest error. Jerome supposes that *Asaph* was first in the text, and that some ignorant transcriber, not knowing who this *Asaph* was, inserted the word *Isaiah;* and thus, by attempting to remove an *imaginary* error, made a *real* one.

Verse 36. *Jesus—went into the house: and his disciples came*] Circumstances of this kind should not pass unnoticed: they are instructive and important. Those who attend only to the *public* preaching of the Gospel of God are not likely to understand fully the mysteries of the kingdom of heaven. To understand *clearly* the purport of the Divine message, a man must come to God by frequent, fervent, secret prayer. It is thus that the word of God sinks into the heart, is watered, and brings forth much fruit.

Declare (φρασον, *explain*) *unto us the parable of the tares of the field.*] To what has already been spoken on this parable, the following general exposition may be deemed a necessary appendage:—

I. What is the *cause* of EVIL in the world?

1. We must allow that God, who is infinite in holiness, purity, and goodness, could not have done it. *Nothing can produce what is not in itself.* This is a maxim which every man subscribes to: God then could not have produced *sin*, forasmuch as his nature is infinite goodness and holiness. He made man at first in his own image, a transcript of his own purity: and, since sin entered into the world, He has done every thing consistent with his own perfections, and the freedom of the human mind, to drive it out, and to make and keep man holy.

2. After a thousand volumes are written on the *origin of evil*, we shall just know as much of it as Christ has told us here—*An enemy hath done it*, and *this enemy is the devil*, verse 39.

1. This *enemy* is represented as a *deceitful* enemy: a *friend* in appearance, soliciting to sin, by *pleasure*, *honour*, *riches*, &c.

2. A *vigilant* enemy. *While men sleep he watches.* verse 25.

3. A *hidden* or *secret* enemy. After having sown his seed, he disappears, ver. 25. Did he appear as *himself*, few would receive solicitations to sin; but he is seldom discovered in *evil thoughts*, *unholy desires*, *flattering discourses*, *bad books*, &c.

II. *Why* was evil permitted to enter into the world?

1. There are doubtless sufficient reasons in the Divine Mind for its *permission;* which, connected with his infinite essence, and extending to eternity, are not only unfathomable by us, but also, from their nature, incommunicable to men.

2. But it may be justly said, that hereby many attributes of the Divine Nature become manifest, which otherwise could not have been known; such as *mercy*, *compassion*, *long-suffering*, &c. All of which endear the Deity to men, and perfect the felicity of those who are saved.

III. But *why* does he suffer this mixture of the good and bad seed *now?*

1. Because of the necessary dependence of one part of the creation on the other. Were the wicked all rooted up, society must fail—the earth be nearly desolated—noxious things greatly multiplied—and the small remnant of the godly, not being able to stand against the onsets of wild beasts, &c., must soon be extirpated; and then adieu to the economy of grace!

2. Did not the wicked exist, there would be no room for the exercise of many of the graces of the Spirit, on which our spiritual perfection greatly depends.

3. Nor could the grace of God be so manifest in supporting and saving the righteous; and consequently could not have that honour which now it justly claims.

4. Were not this evil tolerated, how could the wicked be converted? The *bastard wheat*, by being transplanted to a better soil, may become *good wheat;* so sinners may be engrafted in Christ, and become sons of God through faith in his name; for the *long-suffering* of God leads multitudes to repentance.

IV. Observe the *end* of the present state of things:

1. The wicked shall be punished, and the righteous rewarded.

The wicked are termed *bastard-wheat*—the *children of the wicked one*, verse 38, the very seed of the serpent.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

fire: [m] there shall be wailing and gnashing of teeth.

43 [n] Then shall the righteous shine forth as the sun in the kingdom of their Father. [o] Who hath ears to hear let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and [p] selleth all that he hath, and [q] buyeth that field.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found [r] one pearl of

[m] Chap. viii. 12; ver. 50.——[n] Dan. xii. 3; Wisd. iii. 7; 1 Cor. xv. 42, 43, 58.——[o] Ver. 9.

[p] Phil. iii. 7, 8.——[q] Isa. lv. 1; Rev. iii. 18.——[r] Prov. ii. 4; iii. 14, 15; viii. 10, 19.

Observe the *place* in which the wicked shall be punished,—a FURNACE. The *instrument* of this punishment, FIRE. This is an allusion to the punishment inflicted only on those supposed to be the very worst of criminals. See Dan. iii. 6. They were cast into a *burning fiery furnace*. The *effect* of it, DESPAIR; *weeping, wailing, and gnashing of teeth*, ver. 42.

2. Observe the *character* and *state* of the righteous:

1. They are the *children of the kingdom*, a *seed of God's sowing*, ver. 38.

2. As to their *persons*, they shall be *like the sun*.

3. The *place* of their felicity shall be the *kingdom* of *heaven:* and,

4. The *object* of it, GOD in the relation of FATHER, ver. 43. This is a reference to Dan. xii. 2, 3.

Some learned men are of opinion that the whole of this parable refers to the Jewish state and people; and that the words συντελεια του αιωνος, which are commonly translated *the end of the world*, should be rendered *the end of the age*, viz. the end of the *Jewish polity*. That the words have this meaning in other places there can be no doubt; and this may be their primary meaning here; but there are other matters in the parable which agree far better with the consummation of all things than with the end of the Jewish dispensation and polity. See on Mark iv. 29.

Verse 44. *The kingdom of heaven is like unto treasure hid in a field*] Θησαυρω κεκρυμμενω, *to a hidden treasure*. We are not to imagine that the *treasure* here mentioned, and to which the Gospel salvation is likened, means a *pot* or *chest* of money hidden in the field, but rather a gold or silver *mine*, which he who found out could not get at, or work, without turning up the field, and for this purpose he bought it. Mr. Wakefield's observation is very just: "There is no sense in the *purchase* of a field for a *pot* of *money*, which he might have carried away with him very *readily*, and as *honestly*, too, as by overreaching the owner by an unjust purchase."

He hideth—i. e. *he kept secret*, told the discovery to no person, till he had bought the field. From this view of the subject, the translation of this verse, given above, will appear proper—a *hidden treasure*, when applied to a *rich mine*, is more proper than a *treasure hid*, which applies better to a *pot of money* deposited there, which I suppose was our translators' opinion;—and *kept secret*, or *concealed*, will apply better to the subject of his discovery till he made the purchase, than *hideth*, for which there could be no occasion, when the pot was already *hidden*, and the place known only to himself.

Our Lord's meaning seems to be this.—

The kingdom of heaven—the salvation provided by the Gospel—*is like a treasure*—something of inestimable worth—*hidden in a field;* it is a rich mine, the veins of which run in all directions in the sacred Scriptures; therefore, the *field* must be *dug up*, the records of salvation diligently and carefully turned over, and searched. *Which, when a man hath found*—when a sinner is convinced that the promise of life eternal is to him, *he kept secret*—pondered the matter deeply in his heart; he examines the preciousness of the treasure, and counts the cost of purchase; *for joy thereof*—finding that this salvation is just what his needy soul requires, and what will make him presently and eternally happy, *went and sold all that he had*—renounces his sins, abandons his evil companions, and relinquishes all hope of salvation through his own righteousness; *and purchased that field*—not merely bought the book for the sake of the salvation it described, but, by the blood of the covenant, buys gold tried in the fire, white raiment, &c.; in a word, pardon and purity, which he receives from God for the *sake* of Jesus. We should consider the salvation of God, 1. As our only *treasure*, and value it above all the riches in the world. 2. Search for it in the Scriptures, till we fully understand its worth and excellence. 3. Deeply ponder it in the secret of our souls. 4. Part with all we have in order to get it. 5. Place our whole joy and felicity in it; and 6. Be always convinced that it must be *bought*, and that no price is accepted for it but the blood of the covenant; the sufferings and death of our only Lord and Saviour Jesus Christ.

Verse 45. *A merchant man, seeking goodly pearls*] A story very like this is found in the Talmudical tract *Shabbath:* "Joseph, who sanctified the Sabbath, had a very rich neighbour; the Chaldeans said, All the riches of this man shall come to Joseph, who sanctifies the Sabbath. To prevent this, the rich man went and sold all that he had, and bought a pearl, and went aboard of a ship; but the wind carried the pearl away, it fell into the sea, and was swallowed by a fish. This fish was caught, and the day before the Sabbath it was brought into the market, and they proclaimed, Who wishes to buy this fish? The people said, Carry it to Joseph, the sanctifier of the Sabbath, who is accustomed to buy things of great value. They carried it to him, and he bought it, and when he cut it up he found the pearl, and sold it for thirteen pounds' weight of golden denarii!" From some tradition of this kind, our Lord might have borrowed the simile in this parable.

The meaning of this parable is the same with the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and [s] gathered of every kind;

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and [t] sever the wicked from among the just,

50 [u] And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* a householder, which bringeth forth out of his treasure [v] *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence,

[s] Chap. xxii. 10.——[t] Chap. xxv. 32.

[u] Ver. 42.——[v] Cant. vii. 13.

other; and both were spoken to impress more forcibly this great truth on the souls of the people:—eternal salvation from sin and its consequences is the supreme good of man, should be sought after above all things, and prized beyond all that God has made. Those *merchants* who compass sea and land for temporal gain, condemn the slothfulness of the majority of those called Christians, who, though they confess that this salvation is the most certain and the most excellent of all treasures, yet seek worldly possessions in preference to it! Alas, for him who expects to find any thing more *amiable* than God, more *worthy* to fill his heart, and more *capable* of making him happy!

Verse 47. *Is like unto a net*] *A drag-net.* This is the proper meaning of Σαγηνη, which the Latins translate *verriculum*, a *sweep net; Quod in aquam jacitur ad pisces comprehendendos; imprimis, cujus usus est extrahendis iis à fundo.* MARTINIUS. "Which is cast into the water to catch fish, and the particular use of which is to *drag them up from the bottom.*" As this is dragged along it keeps gathering all in its way, both good and bad, small and great; and, when it is brought to the shore, those which are proper for use are preserved, and those which are not are either destroyed or thrown back into the water.

By the *net* may be understood the preaching of the Gospel of the kingdom, which keeps drawing men into the profession of Christianity, and into the fellowship of the visible Church of Christ. By the *sea* may be represented that *abyss* of sin, error, ignorance, and wickedness in which men live, and out of which they are drawn, by the truth and Spirit of God, who cordially close in with the offers of salvation made to them in the preaching of the Gospel.

By *drawing to shore*, may be represented the consummation of all things, see ver. 49, when a proper distinction shall be made between those who served God, and those who served him not; for many shall doubtless be found who shall bear the *name* without the *nature* of Christ. By *picking out the good, and throwing away the bad*, ver. 48, is meant that separation which God shall make between false and true professors, casting the former into hell, and bringing the latter to heaven.

Instead of τα καλα, *the good*, the Cod. Bezæ, and five copies of the old *Antehieronymian*, or *Itala* version, read τα καλλιστα, *the best*, the *very best*. Every reader would naturally hope that this is not the *true* reading, or that it is not to be understood *literally*, as it seems to intimate that only the *very best* shall be at last *saved*.

It is probable that this parable also refers, in its primary meaning, to the Jewish state, and that, when Christ should come to judge and destroy them by the Roman power, the genuine followers of Christ only should escape, and the rest be overwhelmed by the general destruction. See chap. xxiv. ver. 30, &c.

Verse 50. *Into the furnace of fire*] See the note on chap. viii. ver. 12.

Verse 51. *Have ye understood all these things?*] Divine truths must not be lightly passed over.—Our Lord's question here shows them to be matters of the utmost weight and importance; and that they should be considered again and again, till they be thoroughly understood.

Verse 52. *Every scribe*] Minister of Christ; *who is instructed*—taught of God; *in the kingdom of heaven*—in the mysteries of the Gospel of Christ; *out of his treasury*—his granary or store-house; *things new and old*—a Jewish phrase for *great plenty*. A small degree of knowledge is not sufficient for a preacher of the Gospel. The sacred writings should be his *treasure*, and he should properly understand them. His knowledge does not consist in being furnished with a great variety of human learning, (though of this he should acquire as much as he can;) but his knowledge consists in being *well instructed* in the things concerning the kingdom of heaven, and the art of conducting men thither. Again, it is not enough for a man to have these advantages in possession: he must *bring them forth*, and distribute them abroad. A good pastor will not, like a *miser*, keep these things to himself to please his fancy; nor, like a *merchant*, traffic with them, to enrich himself; but, like a bountiful *father* or *householder*, distribute them with a *liberal* though *judicious* hand, for the comfort and support of the whole heavenly family.

A preacher whose mind is well stored with Divine truths, and who has a sound judgment, will suit his discourses to the circumstances and states of his hearers. He who preaches the *same* sermon to *every* congregation, gives the fullest proof that, however well he may speak, he is not a *scribe* who is *instructed in the kingdom of heaven.* Some have thought that

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

54 [w] And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 [x] Is not this the carpenter's son? is not his mother called Mary? and [y] his brethren, [z] James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

57 And they [a] were offended in him. But Jesus said unto them, [b] A prophet is not without honour, save in his own country, and in his own house.

58 And [c] he did not many mighty works there, because of their unbelief.

[w] Chap. ii. 23; Mark vi. 1; Luke iv. 16, 23.——[x] Isa. xlix. 7; Mark vi. 3; Luke iii. 23; John vi. 42.

[y] Chap. xii. 46.——[z] Mark xv. 40.——[a] Chap. xi. 6; Mark vi. 3, 4. [b] Luke iv. 24; John iv. 44.——[c] Mark vi. 5, 6.

old and new things here, which imply the produce of the *past* and the produce of the *present* year, may also refer to the *old* and *new covenants*—a proper knowledge of the *Old Testament* Scriptures, and of the doctrines of Christ as contained in the *New*. No man can properly understand the Old Testament but through the medium of the *New*, nor can the *New* be so forcibly or successfully applied to the conscience of a sinner as through the medium of the *Old*. The *law* is still a schoolmaster to lead men to Christ—by it is the *knowledge* of sin, and, without it, there can be no *conviction*—where it *ends*, the Gospel *begins*, as by the Gospel alone is *salvation* from sin. See the whole of the comment on the Pentateuch.

Verse 54. *And when he was come into his own country*] Probably *Nazareth*, where his parents lived, and where he had continued till his thirtieth year, though it appears he had a lodging in Peter's house at *Capernaum*.

They were astonished] It appears, hence, that our blessed Lord had lived in obscurity all the time above specified; for his countrymen appear not to have heard his doctrines, nor seen his miracles, until now. It is a melancholy truth, that those who should know Christ best are often the most ignorant of himself, the doctrines of his word, and the operations of his Spirit.

Verse 55. *Is not this the carpenter's son?*] Seven copies of the old *Itala* have, *Is not this the son of* JOSEPH *the carpenter?* But it is likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph; and perhaps this is what is intended, Luke ii. 51. *He went down with them* (his parents) *to Nazareth, and was* SUBJECT *unto them.* An honest trade is no discredit to any man. He who spends his time in idleness is fit for any business in which the devil chooses to employ him.

Is not his mother—Mary, and his brethren, James, &c.] This insulting question seems to intimate that our Lord's family was a very *obscure one;* and that they were of small *repute* among their neighbours, except for their *piety*.

It is *possible* that *brethren* and *sisters* may mean here *near relations*, as the words are used among the Hebrews in this latitude of meaning; but I confess it does not appear to me likely. Why should the children of *another* family be brought in here to share a reproach which it is evident was designed for *Joseph* the *carpenter*, *Mary* his wife, *Jesus* their son, and their *other children?* Prejudice apart, would not any person of plain common sense suppose, from this account, that these were the *children* of Joseph and Mary, and the *brothers* and *sisters* of our Lord, *according to the flesh?* It seems odd that this should be doubted; but, through an unaccountable prejudice, *Papists* and *Protestants* are determined to maintain as a doctrine, that on which the Scriptures are totally silent, viz. the *perpetual virginity* of the mother of our Lord. See chap. i. ver. 25.

Verse 57. *And they were offended in him.*] They took offence at him, εσκανδαλιζοντο εν αυτω, making the meanness of his family the reason why they would not receive him as a prophet, though they were astonished at his wisdom, and at his miracles, ver. 54.—So their *pride* and their *envy* were the causes of their destruction.

A prophet is not without honour] This seems to have been a proverbial mode of speech, generally true, but not without some exceptions. The apparent meanness of our Lord was one pretence why they rejected him; and yet, *God* manifested *in the flesh, humbling* himself to the *condition* of a *servant*, and to the *death* of the *cross*, is the *only foundation* for the salvation of a lost world. Perhaps our Lord means, by prophet in this place, himself alone, as if he had said, My ministry is more generally reputed, and my doctrine better received, in any other part of the land than in my own country, among my own relatives; because, knowing the obscurity of my birth, they can scarcely suppose that I have these things from heaven.

Verse 58. *And he did not many mighty works there because of their unbelief.*] Δυναμεις, *miracles.* So the word is used, chap. vii. 22; xi. 20; Acts xix. 11; 1 Cor. xii. 28; Gal. iii. 5; Heb. ii. 4. The Septuagint translates נפלאות אל *niphleoth el, the miraculous works of God*, by δυναμιν κυριε.

Unbelief and contempt drive Christ out of the heart, as they did out of his own country. *Faith* seems to put the almighty power of God into the hands of men; whereas *unbelief* appears to tie up even the hands of the Almighty. A man, generally speaking, can do but little good among his relatives, because it is difficult for them to look with the *eyes* of *faith* upon one whom they have been accustomed to behold with the *eyes* of the *flesh*.—QUESNEL.

A DISSERTATION ON THE NATURE AND USE OF PARABOLICAL WRITING.

As parables occupy so distinguished a place in the Old and New Testaments, especially in the latter,

and as the most important information relative to the nature of God, the economy of heaven, the state of separate spirits, the punishment of the wicked, the beatification of the godly, and the doctrines of salvation, is conveyed to mankind in parables, it becomes a matter of the utmost importance fully to understand their nature and their use.

The word parable we have from the Greek Παραβολη, which comes either from παρα, near, and βαλλω, I cast or put, or παραβαλλειν to *compare*, properly, *different things together*, so as to discover their relations and similarity; in order to which, the things to be compared are *placed* or *put* together, or near to each other. that, by a close inspection of both, the relations and likenesses may be the more accurately ascertained.

Parable and proverb are called in Hebrew משל *mashal*, from משל *mashal*, to *govern* or *rule*, either because the parabolic and proverbial mode of instruction was of *general use*, and had a sort of universal *precedency*, which we know was the case among the Hebrews; or because a parable or proverb was the *chief* or *principal illustrative point* in the discourse. Hence we may discover the proper meaning of a proverb—it is a word or saying, forming a maxim for the *government* and *regulation* of a man's conduct in domestic, civil, religious, or political life.

Parable has been generally defined, "A comparison or similitude, in which one thing is compared with another; especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind." This definition is pretty correct, especially in reference to the parables of our blessed Lord. Or parable may be more generally defined, "A representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity." This definition is applicable to parables in their more general and extended sense.

The method of conveying instruction by parables or moral fictions, sometimes in the form of *similitudes*, *allegories*, *fables*, or *apologues*, was very common, and in high esteem, among all ancient nations: but the Asiatics used it most frequently, and brought it to a higher degree of perfection than any other people on the earth. The despotic and tyrannical nature of their government led them often to make use of this method. Reproof and censure, which it might not on many occasions be expedient or safe to deliver in explicit language, and which might exasperate, when too plainly spoken, rather than correct, could be conveyed with delicacy and success under the disguise of parable. Even to the present time, information concerning grievances, oppressive acts of government, &c., is conveyed to the despotic Asiatic rulers under the guise of parable. An ancient instance of this we find in the reproof conveyed to the heart of David, by the Prophet Nathan, in the parable of the poor man's ewe lamb.

Persons thus addressed, not perceiving at first the relation, under this artificial form, to be directed against themselves, lost sight of their selfishness and prejudices, and were frequently induced, by their unsuspecting replies, to acknowledge the justice of the reprehension, and to pronounce the condemnation of their conduct, from their own mouth; as in the case of David above referred to. This, therefore, was one important use of this mode of instruction.

Though *fable*, *similitude*, and *parable* are nearly of the same nature, and have been indifferently applied to the same purposes, yet it may not be amiss to examine the meaning of each distinctly.

Similitude implies a proper resemblance between two subjects, the one well known, the other not at all, or less known; the leading properties of the one serving clearly to illustrate those of the other. Five rules have been given by the ancients, for the regulation of similitudes.

1. The first is, that the similitude must be clearer than the subject it is brought to illustrate.

2. That it be not in general derived from common or well known things, which are in themselves uninteresting; as it is well known, the more novelty a thing possesses, the more it is calculated to excite the attention and impress the mind.

3. It should not be false in itself, as in this case the mind revolts not only against the thing itself, but against the conclusion drawn from it. On this rule I shall take the liberty of making the following observations: Several of the ancients illustrated and endeavoured to prove the truth and certainty of the resurrection, by the history of the phœnix, a bird supposed to be produced in Arabia once in one hundred years, there never being more than one at a time. It is reported that, when this bird finds its end approaching, it builds itself a nest of the most fragrant spices and aromatic plants, which, being set on fire by the rays of the sun, the bird is consumed in it; but from its ashes a worm or grub is formed, out of which another phœnix, in process of time, arises; others say that it dies in the nest, and a grub is formed out of the marrow of its bones. Both these relations are equally true. Herodotus, Dion Cassius, Tacitus, and Pliny, mention this fabulous animal; and I have met with this account seriously produced by Clemens Alexandrinus, and other Christian fathers, to prove the resurrection of the body. Now, it is well known no such bird ever did, or ever could, exist; that the supposed fact is impossible; and that the conclusion drawn from it is not only not solid and convincing, but absurd, because the premises are all false. The same objections would lie against a similitude which is *dubious* in its nature; because if it be brought to enforce conviction, and impress truth, this is impossible, as the conclusion must rest on the premises. If, then, the premises be *dubious*, the conclusion will be uncertain; and, consequently, the hesitancy of the mind must necessarily continue.

In like manner, the similitude must be useless if it be *absurd;* for as soon as the mind perceives this, it becomes armed both against the similitude and the subject it was intended to illustrate or prove.

4. A fourth rule of similitude is, that the mind should gain real information and useful knowledge from it. Let the similitude be ever so true, clear, and correct; yet, if it convey no more information than was before known, it is useless, and the time is lost which was employed in proposing it.

5. It should be calculated to make deep impressions on the mind, by leaving such images on the imagination as may become, in all cases to which they apply, motives of conduct. As many preachers and public speakers delight in the use of similitudes, I thought it necessary to make these observations on the subject, that we might be preserved from copying bad examples, or that, if we followed the custom at all, we might make it truly useful, by subjecting it to its proper rules.

FABLE is very nearly allied to *similitude* and *parable*, and has been applied exactly in the same way, to convey lessons of moral instruction by pleasing images and interesting dialogue.

But fable, in its nature, differs widely from the others. Every subject of inanimate creation may be employed by similitude and parable; but the grand subjects in fable are borrowed from the animate and rational creation only. Of this sort are the *Heetopades* commonly called the fables of *Pilpay*, written originally in Sanscrit, the oldest fables, probably, in the world; and the fables of *Lockman*, the Arabian *Æsop*. In all these, human actions, speech, and intelligence, are transferred to brute and irrational animals.

Though the former methods have been long, often, and successfully used to convey miscellaneous instruction, yet the *parabolic* method has been chiefly employed to illustrate Divine subjects, and to convey instruction to the heart on those matters which concern he salvation of the soul.

The most important truths are by our Lord conveyed both to the disciples and to the multitude in parables; not that they might not be discovered, but that they might be sought earnestly after. In this, our Lord, who was well acquainted with all the springs and secret movements of human nature, consulted a well-known propensity of the mind, which leads a person always *to esteem that most which is, or appears to be, a discovery of his own.* Christ speaks a parable, and in it gives a clue by which we may discover the will of God. He that loves his soul's prosperity, takes up the thread, and, guided by it through all the labyrinth of error, he safely arrives at the fountain of truth. We must not, however, suppose that the word *parable* always conveys the same meaning: I have taken some pains on this subject, and, if I mistake not, I find the word has the *ten* following significations in Scripture:—

1. It means a *simple comparison* (as I have already noted when defining the Greek word.) Which comparison is intended to show the relation between two dissimilar things; or, how one fact or circumstance may be fitly introduced to illustrate and explain another. Such is that comparison of our Lord, between the state of the Jewish nation, and that of the world in the days of Noah, mentioned Matt. xxiv. 32–38.

2. It signifies an *obscure similitude*, such as that mentioned Matt. xv. 13–15, where the whole system of Pharisaism, with all its secular and spiritual influence, is represented under the notion of a *plantation not planted by God*, and which was shortly to be rooted up.

3. A *simple allegory*, where *one* thing is represented by *another*, the leading circumstances and principal design of that *one* being produced to illustrate and explain the design and leading circumstances of the *other*. Such is our Lord's parable concerning those invited to a marriage supper—of the sower—tares and wheat—grain of mustard seed—leaven—hidden treasure—precious pearl—drag-net, &c., contained in the preceding chapter, Matt. xiii.

4. A *maxim*, or *wise sentence*, to *direct* and *govern* a man in civil or religious life. In this sense we have already seen the Hebrew word משל *mashal* employed. In 1 Kings iv. 32, we are informed that Solomon spoke three thousand of this kind of parables or proverbs; and in this sense the original word is frequently used.

5. It means a *by-word*, or proverb of reproach: such God threatened to make the disobedient Jewish people. See 2 Chron. vii. 20: *I will pluck them up by the roots out of my land—and this house I will cast out of my sight, and will make it a proverb and a by-word among all nations*, where the original word for proverb is משל *mashal*. Such we may conceive the following to be: As *rebellious as Corah*—as *covetous as Judas*—as *wicked as the Jews*—as *bad as the devil*. In all which parables or proverbs, respect should be paid to the similitude between the object of comparison, and the thing with which it is compared. In this sense it is used Psalm xliv. 14; xix 11; Jer. xxiv. 9.

6. As parables, proverbs, and useful maxims for the regulation of life, and instruction in righteousness, had, before the Babylonish captivity, lost all their power and influence among the wicked Jews, so they were generally disregarded, and those who made use of them became objects of reproach and contempt; hence, parable, at that time at least, was used to signify a *frivolous, uninteresting discourse.* In this sense alone, I suppose the word to be used, Ezek. xx. 49, "Then I said, Ah, Lord God! They say of me, Doth he not speak parables?" *i. e.* He delivers frivolous discourses, of no weight or importance.

7. It seems a simple *proverb* or *adage*, where neither comparison nor similitude was intended: such as that mentioned by our Lord, Luke iv. 23, "And he said, Ye will surely say unto me this proverb, *την παραβολην ταυτην*, this parable, *Physician, heal thyself.*" In this, neither comparison nor likeness is intended. The same kind of a proverb is found Luke vi. 39, "Can the blind lead the blind," &c.

8. It means a *type*, illustration, or representation. See Heb. ix. 9, where the first tabernacle is said to have been a figure, *παραβολη*, a parable, for the time then present; *i. e.* a thing which, from the peculiar use to which it was appropriated, shadowed forth or represented the human body of our Lord, and the Christian Church which he should establish.

9. It means a *daring exploit*, an unusual and severe trial, or a case of imminent danger and jeopardy. In these senses it is used by some of the best and most correct Greek writers, such as *Polybius* and *Xenophon;* and by the best Greek lexicographers, such as *Hesychius* and *Suidas;* with whom *παραβολος* signifies a *daring, bold, rash* person; and *παραβολα, things extremely dangerous.* In this sense the verb is evidently used 2 Mac. xiv. 38, where it is said, that Razis, one of the Jewish elders, did "boldly jeopard (*παραβεβλημενος*) his body and life, with all vehemency, for the

religion of the Jews." I know no place in the sacred writings in which it has this sense, unless it be in Heb. xi. 19, where, speaking of the intended sacrifice of Isaac, and his rescue, Abraham is said to have rescued him from the most imminent death, εν παραβολη, which we translate, *in a figure*. Now, if we may suppose that the death here referred to, is not that metaphorical death implied in the deadness of Sarah's womb, and the superannuation of Abraham, but the imminent death to which he was exposed when Abraham drew his knife to slay his son, Gen. xxii. 10, and was only prevented by the sudden and miraculous interposition of God; then it is probable that the word here has the above meaning, which, I must own, I think likely: if so, the text may be read thus: "By faith Abraham, when he was tried, offered up Isaac: of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence he received him, εν παραβολη, he being in the most imminent danger of losing his life."

10. It signifies a very *ancient* and *obscure prophecy*, Psalm xlix. 4, *I will incline mine ear to a parable: I will open my dark saying upon the harp.* Likewise in Psalm lxxviii, *I will open my mouth in a parable: I will utter dark sayings of old.* Probably this kind of dark, ancient, enigmatical prophecy, is what is spoken of Prov. i. 6, *To understand a proverb* (or parable) *and the interpretation; the words of the wise and their dark sayings.* Now, a *proverb*, in the common acceptation of that word, is neither dark, nor requires any particular interpretation; it being a plain maxim, easy to be understood by the mass of the people, for whose instruction it is chiefly designed. But *parable*, in this sense, evidently refers to the ancient *prophecies* which were delivered concerning Christ and the nature of his kingdom. And to this very subject the words are applied, and quoted by the Evangelist Matthew in the preceding chapter. (xiii. 35.)

Having traced the word parable through its different meanings in the sacred writings, it may be now necessary to inquire for what purpose our blessed Lord used that mode of speech so frequently: as many have supposed from his own words, Matt. xiii. 11–13, that he addressed the people in parables merely that they might *not* understand. *To you*, said he, addressing his disciples, *it is given to know the mysteries of the kingdom of heaven, but to them it is not given: therefore I speak to them in parables*, &c. Now, to do justice to this passage, we must observe, that by *mysteries*, here, we are to understand, not only things concerning the scheme of salvation which had not been as yet fully revealed, but also the *prophetic* declarations concerning the future state of the Christian Church, as they are signified by the different parables mentioned in the succeeding parts of the chapter. It was not given to THEM to know the purport and design of these things. "*They*," said our Lord, "are gross of heart:" they are earthly and sensual, and do not improve the light they have received; so that, when many of them might have been preachers of this truth to others, they are found destitute of salvation themselves, notwithstanding the means of it were all within their power: but, said he, "to YOU it is given:" because I have appointed you, not only to be the first preachers of the Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the *first instance*, could be given only to a few; but when these faithfully *wrote* and *published* what they had heard and seen unto the world, then the science of salvation, being fully *revealed*, was addressed to all.

From verse 17 of the same chapter we learn, that *many prophets and righteous men had desired to see and hear these things, but had not that privilege: to them it was not given*: not because God designed to exclude *them* from salvation, but because He who knew all things knew either that they were not proper *persons*, or that that was not the proper *time*; for the choice of the PERSONS by *whom*, and the choice of the TIME in *which* it is most proper to reveal Divine things, must ever rest with the all-wise God.

But it is not intimated that our Lord spoke to the Jews in parables that they might *not* understand: the very *reverse*, I think, is plainly intended. It was to lead them, by a familiar and appropriate mode of instruction, into the knowledge of God and the interests of their souls. I speak to them, said he, in parables, i. e. natural representations of spiritual truths, that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, *seeing* the miracles which I have wrought, *they see not*, i. e. the end for which I have wrought them; and *hearing* my doctrines, *they hear not*, so as to profit by what is spoken; *neither do they understand*, ουδε συνιουσι, *they do not lay their hearts* to it, so as to consider it with that deep attention which such momentous truths require. But that they might not continue in their ignorance, and die in their sins, he adds parable to parable, to make the whole science of salvation as plain and intelligible as possible. Is not this obviously our Lord's meaning? Who that is not most miserably warped and begloomed by some *Jewish* exclusive system of salvation, can suppose that the wise, the holy, the benevolent Christ, would employ his time in speaking enigmatically to the people, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed that they should continue in *darkness*, he might have saved his time and labour, and not spoken *at all*, which would have as effectually answered the same purpose, viz. that of leaving them in destructive ignorance, as his speaking in such a way as should render his meaning incomprehensible.

On the whole I conclude, that the grand object of parabolical writing is not to *conceal* the *truth*, but to convey information to the hearts of the hearers in the most concise, appropriate, impressive, and effectual manner.

In preaching on parables and similitudes, great care should be taken to discover their *object* and *design*, and those grand and leading circumstances by which the author illustrates his subject. There are few, if any, parables, whose every circumstance was designed to apply to the subject in reference to which they were proposed. Maimonides, in his *Moreh Nevochim*, gives an excellent rule on this head: "Fix it as a principle," says he, "to attach yourself to the grand

object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." This shows us that we should not attempt to find a spiritual meaning, or pointed reference, in *all the parts* of the parable, to the subject which it is intended to illustrate. And this maxim of Maimonides is the more to be regarded, because it comes from a person who was perfectly well acquainted with the subject, and who lived, if I might so term it, in the very country of parables, and was best qualified to decide on their use in the Sacred Writings, and the proper mode of interpretation. By not attending to this rule, many have disgraced both themselves and the Scriptures. The most dignified subjects, in such hands, have been rendered contemptible by their injudicious modes of elucidation. See the notes at the beginning of this chapter.

CHAPTER XIV.

Herod, having heard the fame of Christ, supposes him to be John the Baptist, risen from the dead, 1, 2. *A circumstantial account of the beheading of John the Baptist,* 3–12. *Five thousand men, besides women and children, fed with five loaves and two fishes,* 13–21. *The disciples take ship, and Jesus stays behind, and goes privately into a mountain to pray,* 22, 23. *A violent storm arises, by which the lives of the disciples are endangered,* 24. *In their extremity, Jesus appears to them, walking upon the water,* 25–27. *Peter, at the command of his Master, leaves the ship, and walks on the water to meet Christ,* 28–31. *They both enter the ship, and the storm ceases,* 32, 33. *They come into the land of Gennesaret, and he heals many diseased people,* 34–36.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AT that time [a]Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works [b] do show forth themselves in him.

3 ¶ [c] For Herod had laid hold on John, and bound him, and put *him* in prison, for Herodias' sake, his brother Philip's wife.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

4 For John said unto him, [d] It is not lawful for thee to have her.

[a] Mark vi. 14; Luke ix. 7.——[b] Or, *are wrought by him.*

[c] Mark vi. 17; Luke iii. 19, 20.——[d] Lev. xviii. 16; xx. 21.

NOTES ON CHAP. XIV.

Verse 1. *Herod the tetrarch*] This was Herod Antipas, the son of Herod the Great. See the notes on chap. ii. 1, where an account is given of the Herod family. The word *tetrarch* properly signifies a person who rules over the *fourth part* of a country; but it is taken in a more general sense by the Jewish writers, meaning sometimes a *governor* simply, or a *king*; see ver. 9. The estates of Herod the Great were not, at his death, divided into *four* tetrarchies, but only into *three:* one was given by the Emperor *Augustus* to *Archelaus;* the second to *Herod Antipas*, the person in the text; and the third to *Philip:* all three, sons of *Herod the Great.*

Verse 2. *This is John the Baptist*] Ον εγω απεκεφαλισα, *Whom I beheaded.* These words are added here by the Codex Bezæ and several others, by the Saxon, and five copies of the Itala.—See the power of conscience! He is miserable because he is guilty; being continually under the dominion of self-accusation, reproach, and remorse. No need for the Baptist now: *conscience* performs the office of ten thousand accusers! But, to complete the misery, a guilty conscience offers no relief from God—points out no salvation from sin.

He is risen from the dead] From this we may observe: 1. That the *resurrection* of the dead was a common opinion among the Jews; and 2. That the *materiality* of the soul made no part of Herod's creed. Bad and profligate as he was, it was not deemed by him a thing impossible with God to raise the dead; and the spirit of the murdered Baptist had a permanent resurrection in his guilty conscience.

Verse 3. *For Herodias' sake*] This infamous woman was the daughter of *Aristobulus* and *Berenice*, and grand-daughter of Herod the Great. Her first marriage was with Herod Philip, her *uncle*, by whom she had *Salome:* some time after, she left her husband, and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia Petræa. As soon as Aretas understood that Herod had determined to put away his daughter, he prepared to make war on him: the two armies met, and that of Herod was cut to pieces by the Arabians; and this, Josephus says, was supposed to be a judgment of God on him for the murder of John the Baptist. See the account in Josephus, Antiq. lib. xviii. c. 7.

Verse 4. *For John said unto him, It is not lawful for thee to have her.*] Here is an instance of zeal, fidelity, and courage, highly worthy of imitation. Plainness, mildness, and modesty, are qualifications necessary to be observed when we reprove the great. The best service a subject can render his prince is to lay before him, in the plainest but most respectful manner, what the *law* of God *requires* of him, and what it *forbids.* How unutterable must the punishment of those be who are chaplains to princes, or great men, and who either flatter them in their vices, or wink at their sins!

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 And when he would have put him to death, he feared the multitude, [e] because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced [f] before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

[e] Chap. xxi. 26; Luke xx. 6.——[f] Gr. *in the midst.*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus

13 ¶ [g] When Jesus heard *of it*, he departed

[g] Chap. x. 23; xii. 15; Mark vi. 32; Luke ix. 10; John vi. 1, 2.

Verse 5. *He feared the multitude*] Miserable prince! who fears more to offend his people, than to sin against his God, by shedding innocent blood. When a man resists sin only by the help of human motives, he cannot long defend himself.

Verse 6. *Herod's birth-day*] Either the day in which he *was born*, or the day on which he *began to reign*; for both were termed *birth-days*. See 1 Sam. xiii. 1, and Hos. vii. 5. The kings of Persia were accustomed to reject no petition that was preferred to them during the entertainment. See *Herodotus* in *Calliope*, and Esther v. 3.

The daughter—danced] This was *Salome*, mentioned before. *Danced:* by a literal rendering of the *saltavit* of the Vulgate, in my old MS. of the English Bible, the whole of this business seems to be treated with sovereign contempt: for thus says the translator, *Shee leped in the myddle.*

Verse 8. *Give me here John Baptist's head in a charger.*] The word charger formerly signified a large dish, bowl, or drinking cup: the Saxon has ꝺiꝛce, a *dish*, Tindal, a *platter;* any thing is better than *charger*, which never conveyed much meaning, and now conveys none. The evangelist says she was instructed before, by her mother, to ask the Baptist's head! What a most infernal mother, to give such instructions to her child! and what a promising daughter to receive them! What a *present* for a young lady!—the bloody head of the murdered forerunner of Jesus! and what a gratification for an adulterous wife, and incestuous mother! The disturber of her illicit pleasures, and the troubler of her *brother-husband's* conscience, is no more! Short, however, was their glorying! See on ver. 3.

Verse 9. *The king was sorry*] He knew John to be a righteous man, and at first did many things gladly which John told him it was his duty to perform: Mark vi. 20.

Nevertheless, for the oath's sake] *The* OATHS, *ορκους* —he had probably sworn again and again—one sin begets many.

And them which sat with him at meat] Who were probably such as himself, and would have considered it a breach of *honour* if he had not fulfilled his sworn promise: *he therefore commanded it to be given!*

Verse 11. *His head was—given to the damsel: and she brought* it *to her mother.*] There is no person so revengeful as a lascivious woman when reproved and blamed. A preacher of the Gospel has most to fear from this quarter:—the first of this profession lost his life for the sake of truth and chastity; and others, especially those who have any thing to do with men in power who are profligates, may learn what they are to expect in return for a faithful discharge of their duty.

Verse 12. *His disciples came, and took up the* BODY The HEAD was in the possession of *Herodias*, who, 'tis probable, took a diabolic pleasure in viewing that speechless mouth which had often been the cause of planting thorns in her criminal bed; and in offering indignities to that *tongue* from which she could no longer dread a reproof. Her character justifies every bad conjecture that can well be formed on this head: and St. Jerome positively says that, when she got it, she drew out the tongue, and thrust it through with her bodkin. On the whole we may observe—

That the diversions of the world, *feasting* and *dancing*, are but too commonly the occasions of sin. After so fatal an example as this, can we doubt whether *balls* are not snares for souls; destructive of chastity, modesty, and sometimes even of humanity itself; and a pernicious invention to excite the most criminal passions? How many on such occasions have sacrificed their chastity, and then, to hide their shame, have stifled the feelings of the human being and the parent, and, by direct or indirect means, have put a period to the innocent offspring of their connections! Unhappy mother, who exposes her daughter to the same shipwreck herself has suffered, and makes her own child the instrument of her lust and revenge! Behold here, ye professedly religious parents, the fruits of what was doubtless called in those times, *elegant breeding* and *accomplished dancing!* Fix your eyes on that *vicious mother*, that *prostituted daughter*, and especially on that *murdered ambassador of God*, and then send your children to genteel boarding-schools, to learn the *accomplishment* of DANCING! where the fear of God makes no part of the education.

Verse 13. *When Jesus heard* of it, *he departed thence*] Had the blessed Jesus continued in that place, it is probable the hand of this impure female murderer would have been stretched out against him also: he *withdrew*, therefore, not through fear, but to

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and [h] was moved with compassion toward them, and he healed their sick.

15 [i] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 And they say unto him, [k] We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, [l] he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

[h] Chap. ix. 36; Mark. vi. 34.——[i] Mark vi. 35; Luke ix. 12; John vi. 5.——[k] John vi. 8, 9; 2 Kings iv. 43.——[l] Chap. xv. 36.

teach his messengers rather to yield to the storm than expose themselves to destruction, where, from circumstances, the case is evidently *hopeless*.

The people—followed him on foot] πεζη, or, *by land*, which is a common acceptation of the word in the best Greek writers. See many examples in *Kypke*.

Verse 14. *Jesus—was moved with compassion*] Εσπλαγχνισθε, he was moved with *tender compassion*, so I think the word should in general be translated: see the note on chap. ix. 36. As a *verb*, it does not appear to have been used by any but *ecclesiastical* writers. It always intimates *that motion of the bowels, accompanied with extreme tenderness and concern, which is felt at the sight of the miseries of another.*

Verse 15. *Send the multitude away, that they may go—and buy*] The disciples of Christ are solicitous for the people's temporal as well as spiritual welfare: and he is not worthy to be called a minister of Christ, who does not endeavour to promote both to the uttermost of his power. The preaching of Christ must have been accompanied with uncommon power to these people's souls, to have induced them to leave their homes to follow him from village to village, for they could never hear enough; and to neglect to make use of any means for the support of their lives, so that they might still have the privilege of hearing him. When a soul is either well replenished with the bread of life, or hungry after it, the necessities of the body are, for the time, little regarded.

Verse 16. *They need not depart*] He that seeks first the kingdom of heaven is sure to have every temporal requisite. When a man ensures the first, God always takes care to throw the other into the bargain. He who has an interest in Jesus has in him an inexhaustible treasure of spiritual and temporal good. Though the means by which man may help his fellows have failed, we are not to suppose that the bounty of God is exhausted. When we are about to give up all hope of farther supply, the gracious word of Christ still holds good—*They need not depart; give ye them to eat.*

Give ye them to eat.] Should we say, Lord, how shall thy poor, feeble ministering servants feed so many hungry souls as attend thy word? Begin at the command of Jesus—make the attempt—divide what you have—and the bread of God shall be multiplied in your hands, and all shall eat and be satisfied.

Verse 17. *We have here but five loaves and two fishes.*] When we are deeply conscious of our own necessities, we shall be led to depend on Jesus with a firmer faith. God often permits his servants to be brought *low*, that they may have repeated opportunities of proving the kindness and mercy of their gracious Lord and Master.

Verse 18. *Bring them hither to me.*] No creature of God should be considered as good or safe without the blessing of God in it. If thou have but even a handful of meal and a few herbs, bring them to Christ by prayer and faith, and he will make them a *sufficiency* for thy *body*, and a *sacrament* to thy *soul*. Let the minister of the Gospel attend also to this—let him bring all his *gifts* and *graces* to his Maker—let him ever know that his word can be of no use, unless the blessing of Christ be in it.

Verse 19. *And took the five loaves*, &c.] This was the act of the father of a family among the Jews—his business it was to take the bread into his hands, and render thanks to God, before any of the family was permitted to taste of it.

Looking up to heaven] To teach us to acknowledge God as the Supreme Good, and fountain of all excellence.

He blessed] The word *God* should, I think, be rather inserted here than the word *them*, because it does not appear that it was the *loaves* which Christ blessed, but *that* God who had provided them; and this indeed was the Jewish custom, not to bless the food, but the God who gave it. However, there are others who believe the *loaves* are meant, and that he blessed *them* in order to multiply them. The Jewish form of *blessing*, or what we term *grace*, before and after meat, was as follows:—

BEFORE MEAT.

ברוך אתה אלהינו מלך העולם המוצא לחם מן הארץ:

Baruc attah Elohinoo melec haôlam hamotse lechem min haarets:

Blessed art thou, our God, King of the universe, who bringest bread out of the earth!

AFTER MEAT.

ברוך אלהינו מלך העולם בורא פרי הגפן:

Baruc Elohinoo melec haôlam boré peri hagephen.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

20 And they did all eat, and were filled: [m] and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, [n] and to go before him unto the other side, while he sent the multitudes away.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 [o] And when he had sent the multitudes away, he went up into a mountain apart, to pray: [p] and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

[m] Chap. xvi. 7; Isa. lv. 1; Luke ix. 17.

[n] Chap. viii. 18.——[o] Mark vi. 46.——[p] John. vi. 16.

Blessed be our God, the King of the universe, the Creator of the fruit of the vine!

And brake] We read often in the Scriptures of *breaking* bread, never of *cutting* it: because the Jews made their bread broad and thin like cakes, and to divide such, being very *brittle*, there was no need of a knife.

Verse 20. *They did all eat, and were filled*] Little or much is the same in the hands of Jesus Christ.—Here was an incontestable miracle—*five thousand* men, besides women and children, fed with *five cakes* and *two fishes!* Here must have been a manifest *creation* of *substance*—the parts of the bread were not dilated to make them appear large, nor was there any delusion in the eating—for they all *ate*, and were all *filled*. Here then is one miracle of our Lord attested by at least *five thousand* persons! But did not this creation of bread prove the unlimited power of Jesus? Undoubtedly: and nothing less than eternal power and Godhead could have effected it.

They took up—twelve baskets] It was customary for many of the Jews to carry a basket with them at all times: and Mr. Wakefield's conjecture here is very reasonable:—"By the number here particularized, it should seem that each apostle filled *his own bread basket*." Some think that the Jews carried baskets in commemoration of their Egyptian bondage, when they were accustomed to carry the clay and stubble to make the bricks, in a basket that was hung about their necks. This seems to be what Sidonius Apollinaris refers to in the following words, Epist. vii. 6. *Ordinis res est, ut, (dum in allegorica versamur Ægypto) Pharao incedat cum diademate, Israelita cum* COPHINO.

These words of *Alcimus Avitus*, lib. v. ver. 30, are to the same effect:—

Servitii longo lassatam pondere plebem,
Oppressos cophinis humeros, attritaque collo.

It appears that a *basket about the neck*, and a *bunch of hay*, were the general characteristic of this long enslaved and oppressed people in the different countries where they sojourned.

Juvenal also mentions the *basket* and the *hay*:—

Cum dedit ille locum, cophino fœnoque relicto,
Arcanam Judæa tremens mendicat in aurem.
Sat. vi. 542.

A gypsy Jewess whispers in your ear—
Her goods a *basket*, and old *hay* her bed,
She strolls, and telling fortunes, gains her bread.
Dryden.

And again, Sat iii. 13:—

Nunc sacri fontis nemus, et delubra locantur
Judæis, quorum cophinus, fœnumque supellex.

Now the once hallowed fountain, grove, and fane,
Are let to Jews, a wretched, wandering train,
Whose wealth is but a *basket* stuff'd with *hay*.
Gifford.

The simple reason why the Jews carried baskets with them appears to be this:—When they went into Gentile countries, they carried their own provision with them, as they were afraid of being polluted by partaking of the meat of heathens. This also obliged them probably to carry *hay* with them to sleep on: and it is to this, in all likelihood, that Juvenal alludes.

After *five thousand* were fed, *twelve times* as much, at least, remained, as the whole multitude at first sat down to! See the note on Luke ix. 16.

Verse 22. *Jesus constrained his disciples to get into a ship*] Either they were afraid to return into the jurisdiction of Herod, or they were unwilling to embark without their Lord and Protector, and would not enter their boat till Christ had commanded them to embark.

From this verse it appears that Christ gave some advices to the multitudes after the departure of his disciples, which he did not wish them to hear.

Unto the other side] Towards Capernaum, ver. 34. John vi. 16, 17, or Bethsaida, see on Mark vi. 45.

Verse 23. *He went up into a mountain apart, to pray*] He whom God has employed in a work of mercy had need to return, by prayer, as speedily, to his Maker, as he can, lest he should be tempted to value himself on account of that in which he has no merit—for the good that is done upon earth, the Lord doth it alone. Some make this part of our Lord's conduct emblematic of the spirit and practice of prayer, and observe that the proper dispositions and circumstances for praying well are: 1. *Retirement* from the world. 2. *Elevation* of the heart to God. 3. *Solitude* 4. The *silence* and *quiet* of the night. It is certain that in this also Christ has left us an example that we should follow his steps. Retirement from the world is often a means of animating, supporting, and spiritualizing prayer. Other *society* should be shut out, when a soul comes to *converse* with God.

Verse 24. *Tossed with waves*] *Grievously agitatea.* This is the proper meaning of the word βασανιζομενον: but one MS. reads βαπτιζομενον, *plunged* under the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him [q] walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

30 But when he saw the wind [r] boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth [s] thou art the Son of God.

[q] Job ix. 8.—[r] Or, *strong*.—[s] Psa. ii. 7; Mark i. 1; ch. xvi. 16; xxvi. 63; Luke iv. 41; John i. 49; vi. 69; xi. 27; Acts viii. 37; Rom. i. 4.

waves, frequently covered with them; the waves often breaking over the vessel.

Verse 25. *The fourth watch*] Anciently the Jews divided the night into *three* watches, consisting of *four* hours each. The *first* watch is mentioned, Lam. ii. 19: the *second*, Judges vii. 19; and the *third*, Exod. xiv. 24; but a *fourth* watch is not mentioned in any part of the OLD Testament. This division the Romans had introduced in Judea, as also the custom of dividing the day into *twelve* hours: see John xi. 9. The *first watch* began at *six* o'clock in the evening, and continued till *nine*; the *second* began at *nine*, and continued till *twelve*; the *third* began at *twelve*, and continued till *three* next morning; and the *fourth* began at *three*, and continued till *six*. It was therefore between the hours of *three* and *six* in the *morning* that Jesus made his appearance to his disciples.

Walking on the sea.] Thus suspending the laws of gravitation was a proper manifestation of unlimited power. Jesus did this by his own power; therefore Jesus showed forth his Godhead. In this one miracle we may discover *three*:—1. Though at a distance from his disciples, he *knew* their distress. 2. He found them out on the lake, and probably in the midst of darkness. 3. He *walked* upon the water. Job, speaking of those things whereby the omnipotence of God was demonstrated, says particularly, chap. ix. 8, *He walketh upon the waves of the sea:* intimating that this was impossible to any thing but *Omnipotence*.

Verse 26. *It is a spirit*] That the spirits of the dead *might* and *did appear*, was a doctrine held by the greatest and holiest of men that ever existed; and a doctrine which the cavillers, *free-thinkers* and *bound-thinkers*, of different ages, have never been able to disprove.

Verse 27. *It is I; be not afraid*] Nothing but this voice of Christ could, in such circumstances, have given courage and comfort to his disciples: those who are grievously tossed with difficulties and temptations require a similar manifestation of his power and goodness. When he proclaims himself in the soul, all sorrow, and fear, and sin are at an end.

Verse 28. *Bid me come unto thee on the water.*] A weak faith is always wishing for signs and miracles. To *take Christ at his word*, argues not only the perfection of faith, but also the highest exercise of sound reason. He is to be credited on his *own word*, because he is the TRUTH, and therefore can neither *lie* nor *deceive*.

Verse 29. *Peter—walked on the water*] However impossible the thing commanded by Christ may appear, it is certain he will give power to accomplish it to those who receive his word by faith; but we must take care never to put Christ's power to the proof for the gratification of a vain curiosity; or even for the strengthening of our faith, when the *ordinary* means for doing that are within our reach.

Verse 30. *When he saw the wind boisterous, he was afraid*] It was by faith in the power of Christ he was upheld; when that faith failed, by which the laws of *gravitation* were suspended, no wonder that those laws returned to their wonted action, and that he began to sink. It was not the violence of the winds, nor the raging of the waves, which endangered his life, but his *littleness of faith*.

Verse 31. *Jesus stretched forth* his *hand*] Every moment we stand in need of Christ: while we *stand*, we are upheld by his power only; and when we are *falling*, or have *fallen*, we can be saved only by his mercy. Let us always take care that we do not consider so much the danger to which we are exposed, as the power of Christ by which we are to be upheld; and then our mountain is likely to stand strong.

Verse 32. *The wind ceased.*] Jesus is the Prince of peace, and all is peace and calm where he condescends to *enter* and *abide*.

Verse 33. *Thou art the Son of God.*] It is probable that these words were spoken either by the *sailors* or *passengers*, and not by the *disciples*. Critics have remarked that, when this phrase is used to denominate the MESSIAH, both the articles are used, ὁ υιος του Θεου, and that the words without the articles mean, in the common Jewish phrase, *a Divine person*. It would have been a strange thing indeed, if the disciples, after all the miracles they had seen Jesus work—after their having left all to follow him, &c., were only now persuaded that he was the promised *Messiah*. That they had not as yet, *clear* conceptions concerning his *king-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

34 ¶ [t] And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, [u] and brought unto him all that were diseased;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

36 And besought him that they might only touch [v] the hem of his garment: and [w] as many as touched were made perfectly whole

[t] Mark vi. 53.——[u] Mark vi. 56.——[v] Num. xv. 38, 39; ch. ix. 20.

[w] Chap. ix. 20; Mark iii. 10; Luke vi. 19; Acts xix. 12.

dom, is evident enough; but that they had any doubts concerning his being the *promised Messiah* is far from being clear.

Verse 34. *The land of Gennesaret.*] It was from this country that the *sea* or *lake* of Gennesaret had its name. In this district, on the western side of the lake, were the cities of *Capernaum* and *Tiberias*.

Verse 35. *The men of that place had knowledge of him*] i. e. *They knew him again.* They had already seen his miracles; and now they collect all the diseased people they can find, that *he* may have the same opportunity of showing forth his marvellous power, and *they* of being the instruments of relieving their friends and neighbours.

They brought unto him all that were diseased] And Jesus received and healed every man and woman of them. And is not the soul, in the sight of God, of more value than the body? and will he withhold his healing power from the former, and grant it so freely to the latter? This cannot be. Let a man come himself to Jesus, and he shall be saved; and afterwards let him recommend this Christ to the whole circle of his acquaintance, and they, if they come, shall also find mercy.

Verse 36. *That they might only touch the hem of his garment*] What mighty influence must the grace and Spirit of Christ have in the soul, when even the *border* or *hem of his garment* produced such wonders in the bodies of those who touched it! Here is a man who has turned from sin to God through Christ, and the healing hand of Jesus is laid upon him.—Then, no wonder that he knows and feels his sins forgiven, his soul purified, and his heart filled with the fulness of his Maker. Lord, increase our faith! and we shall see greater manifestations of thy power and glory! Amen.

CHAPTER XV.

The Pharisees accuse the disciples of eating with unwashed hands, 1, 2. *Our Lord answers, and convicts them of gross hypocrisy*, 3–9. *Teaches the people and the disciples what it is that renders men unclean*, 10–20. *Heals the daughter of a Canaanitish woman*, 21–28. *Heals many diseased people on a mountain of Galilee*, 29–31. *With seven loaves, and a few little fishes, he feeds* 4,000 *men, besides women and children*, 32–38. *Having dismissed the multitudes, he comes to the coast of Magdala*, 39.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

THEN [a] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 [b] Why do thy disciples transgress [c] the tradition of the elders? for they wash not their hands when they eat bread.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

3 But he answered and said unto them, Why

[a] Mark vii. 1.——[b] Mark vii. 5.

[c] Col. ii. 8.

NOTES ON CHAP. XV.

Verse 1. *The scribes and Pharisees—of Jerusalem*] Our Lord was now in Galilee, chap. xiv. 34.

Verse 2. *Elders*] Rulers and magistrates among the Jews.

For they wash not their hands] What frivolous nonsense! These Pharisees had nothing which their malice could fasten on in the conduct or doctrine of our blessed Lord and his disciples, and therefore they must dispute about washing of hands! All sorts of Pharisees are troublesome people in religious society; and the reason is, they take more pleasure in blaming others than in amending themselves.

The tradition of the elders] The word παραδοσις, *tradition*, has occupied a most distinguished place, both in the Jewish and Christian Church. Man is ever fond of mending the work of his Maker; and hence he has been led to put his finishing hand even to Divine revelation! This supplementary matter has been called παραδοσις, from παραδιδομαι, *to deliver from hand to hand—to transmit;* and hence the Latin term, *tradition*, from *trado*, to *deliver*, especially *from one to another;—to hand down.* Among the Jews, TRADITION signifies what is also called the *oral* law, which they distinguish from the *written* law: this last contains the Mosaic precepts, as found in the Pentateuch: the former, the traditions of the elders, i. e. traditions, or doctrines, that had been successively handed down from Moses through every generation but not committed to *writing*. The Jews feign that, when GOD gave *Moses* the *written* law, he gave him also the oral law, which is the interpretation of the former. This law, Moses at first delivered to Aaron; then to his sons Eleazar and Ithamar; and, after these, to the seventy-two elders, who were six of the most eminent men chosen out of each of the twelve tribes. These seventy-two, with Moses and Aaron, delivered it again to all the heads of the people, and afterwards to the congregation at large. They say also that before Moses died, he delivered this oral law, or sys

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [d] Honour thy father and mother: and, [e] He that curseth father or mother, let him die the death.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [f] *It is* a gift, by whatsoever thou mightest be profited by me;

[d] Exod. xx. 12; Lev. xix. 3; Deut. v. 16; Prov. xxiii. 22; Eph. vi. 2.

[e] Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 20; xxx. 17.——[f] Mark. vii. 11, 12; Prov. xx. 25; chap. xxiii. 16, 18.

tem of traditions, to JOSHUA, and *Joshua* to the ELDERS which succeeded him—THEY to the *Prophets*, and the PROPHETS to each other, till it came to JEREMIAH, who delivered it to BARUCH his scribe, who repeated it to EZRA, who delivered it to the *men* of the *great synagogue*, the last of whom was SIMON *the Just*. By *Simon* the *Just* it was delivered to ANTIGONUS of *Socho*; by *him* to JOSE', the son of *Jochanan*; by him to JOSE', the son of *Joezer*; by him to NATHAN the *Arbelite*, and *Joshua* the son of *Perachiah*; and by them to JUDAH the son of *Tabbai*, and Simeon, the son of Shatah; and by them to SHEMAIAH and ABTALION; and by them to HILLEL; and by *Hillel* to SIMEON his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord: by SIMEON it was delivered to GAMALIEL his son, the preceptor of St. Paul, who delivered it to SIMEON his son, and he to *Rab.* JUDAH HAKKODESH his son, who compiled and digested it into the book which is called the MISHNA; to explain which the two *Talmuds*, called the *Jerusalem* and *Babylonish* Talmuds, were compiled, which are also called the *Gemara* or complement, because by these the *oral law* or *Mishneh* is fully explained. The *Jerusalem Talmud* was completed about A. D. 300; and the *Babylonish Talmud* about the beginning of the sixth century. This Talmud was printed at Amsterdam in 12 vols. folio. These contain the whole of the *traditions of the elders*, and have so explained, or rather frittered away, the words of God, that our Lord might well say, *Ye have made the word of God of no effect by your traditions.* In what estimation these are held by the Jews, the following examples will prove: "The words of the scribes are lovely beyond the words of the law: for the words of the law are *weighty* and *light*, but the words of the scribes are *all* weighty." *Hierus. Berac.* fol. 3.

"He that shall say, There are no *phylacteries*, though he thus transgress the words of the law, he is not guilty; but he that shall say, There are *five* Totaphot, thus adding to the words of the scribes, he is guilty."

"A *prophet* and an *elder*, to what are they likened? To a king sending two of his servants into a province; of one he writes thus: Unless he show you my seal, believe him not; for thus it is written of the prophet, *He shall show thee a sign;* but of the elders thus: *According to the law which they shall teach thee, for I will confirm their words.*"—See *Prideaux. Con.* vol. ii. p. 465, and *Lightfoot's* Hor. Talmud.

They wash not their hands] On washing of hands, before and after meat, the Jews laid great stress: they considered eating with unwashed hands to be no ordinary crime; and therefore, to induce men to do it, they feigned that an evil spirit, called *Shibta* שיבתא, who sits on the hands by night, has a right to sit on the food of him who eats without washing his hands, and make it hurtful to him! They consider the person who undervalues this rite to be no better than a heathen, and consequently excommunicate him.—See many examples of this doctrine in Schoettgen and Lightfoot.

Verse 3. *Why do ye—transgress the commandment*] Ye accuse my disciples of transgressing the *traditions* of the *elders*—I accuse you of transgressing the *commands* of *God*, and that too in favour of your own tradition; thus preferring the inventions of men to the positive precepts of God. Pretenders to zeal often prefer superstitious usages to the Divine law, and human inventions to the positive duties of Christianity.

Verse 4. *Honour thy father and mother*] This word was taken in great latitude of meaning among the Jews: it not only meant *respect* and *submission* but also *to take care of a person, to nourish and support him, to enrich.* See Num. xxii. 17; Judg. xiii 17; 1 Tim. v. 17. And that this was the sense of the law, as it respected parents, see Deut. xxvii. 16 and see the note on Exod. xx. 12.

Verse 5. It is *a gift*] קרבן *korban*, Mark vii. 11, an *offering of approach*; something consecrated to the service of God in the temple, by which a man had the privilege of *approaching* his Maker. This conduct was similar to the custom of certain persons who bequeath the inheritance of their children to Churches or religious uses; either through terror of conscience, thus striving to *purchase* the kingdom of glory; or through the persuasion of interested hireling priests. It was in this way that, in the days of popish influence, the principal lands in the nation had fallen into the hands of the Church. In these charters, multitudes of which have passed through my hands, a common form was, *pro salute meæ, et pro salute antecessorum meorum, et pro salute successorum meorum, et pro salute uxoris meæ, &c., &c., do, et concedo Deo et Ecclesiæ, &c.* "For my salvation, and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c., &c., I give and bequeath to God and his Church, &c."

Though a world of literature was destroyed, and fine buildings ruined, by the suppression of the monasteries in England, yet this step, with the *Stat.* 23 Hen. VIII. c. 10, together with the *Stat.* 9 Geo. II. c. 36, were the means of checking an evil that had arrived at a pitch of unparalleled magnitude; an evil that was supplanting the atonement made by the blood of the covenant, and putting death-bed grants of land,

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 [g] *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [h] This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, [i] teaching, *for* doctrines, the commandments of men.

10 ¶ [k] And he called the multitude, and said unto them, Hear, and understand: A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

11 [l] Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [m] Every plant, which my heavenly Father hath not planted, shall be rooted up.

[g] Mark vii. 6.——[h] Isa. xxix. 13; Ezek. xxxiii. 31.——[i] Isa. xxix. 13; Col. ii. 18–22; Tit. i. 14.

[k] Mark vii. 14.——[l] Acts x. 15; Rom. xiv. 14, 17, 20; 1 Tim. iv. 4; Tit. i. 15.——[m] John xv. 2; 1 Cor. iii. 12, &c.

&c., in the place of Jesus Christ, and throwing the whole secular power of the kingdom into the hands of the pope and the priests. No wonder then that *they* cried out, when the monasteries were suppressed! It is sacrilege to dedicate that to God which is taken away from the necessities of our *parents* and *children;* and the good that this pretends to will doubtless be found in the catalogue of that unnatural man's crimes, in the judgment of the great day, who has thus deprived his own family of its due. To assist our *poor relatives*, is our first duty; and this is a work infinitely preferable to all *pious legacies* and *endowments.*

Verse 7. *Hypocrites, well did Isaiah prophesy of you*] In every place where the proper names of the Old Testament occur, in the New, the same mode of orthography should be followed: I therefore write *Isaiah* with the Hebrew, not *Esaias*, with the Greek. This prophecy is found chap. xxix. 13. Our blessed Lord unmasks these hypocrites; and we may observe that, when a hypocrite is found out, he should be exposed to all; this may lead to his salvation: if he be permitted to retain his falsely acquired character, how can he escape perdition!

Verse 8. *Their heart is far from me.*] The true worship of God consists in the *union* of the heart to him—where this exists not, a particle of the spirit of devotion cannot be found.

This people draweth nigh unto me with their mouth] This clause, which is taken from Isa. chap. xxix. 13, is omitted by several excellent MSS., and by several versions and fathers. Erasmus, Mill, Drusius, and Bengel, approve of the omission, and Griesbach has left it out of the text; but as I find it in the prophet, the place from which it is quoted, I dare not omit it, howsoever respectable the above authorities may appear.

Verse 9. *In vain they do worship me*, &c.] By the traditions of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted hus: whole Christian Churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy—it is not *what* they think *will do—is proper, innocent*, &c., but what God himself *has prescribed*, that he will acknowledge as his worship. However *sincere* a man may be in a worship of his own invention, or of *man's commandment*, yet it profits him nothing. Christ himself says it is *in vain.* To condemn such, may appear to some illiberal; but whatever may be said in behalf of sincere heathens, and others who have not had the advantages of Divine Revelation, there is no excuse for the man who has the BIBLE before him.

Verse 10. *Hear and understand*] A most important command. *Hear*—make it a point of conscience to attend to the ministry of the word. *Understand*—be not satisfied with attending places of public worship merely; see that the *teaching* be of God, and that you *lay it to heart.*

Verse 11. *Not that which goeth into the mouth defileth*] This is an answer to the carping question of the Pharisees, mentioned verse 2, *Why do thy disciples eat with unwashed hands?* To which our Lord here replies, *That what goes into the mouth defiles not the man;* i. e. that if, in eating with unwashed hands, any particles of dust, &c., cleaving to the hands, might happen to be taken into the mouth with the food, this did not *defile*, did not constitute a man *a sinner;* for it is on this alone the question hinges: *thy disciples eat with unwashed hands;* therefore they are *sinners;* for they transgress the tradition of the elders, i. e. the *oral law*, which they considered equal in authority to the *written law;* and, indeed, often preferred the former to the latter, so as to make it of *none effect*, totally to destroy its nature and design, as we have often seen in the preceding notes.

That which cometh out of the mouth] That is, what springs from a corrupt unregenerate heart—a perverse will and impure passions—*these defile*, i. e. make him a sinner.

Verse 12. *The Pharisees were offended*] None so liable to take offence as *formalists* and *hypocrites*, when you attempt to take away the false props from the one, and question the sincerity of the other. Besides, a Pharisee must never be suspected of *ignorance*, for they are the men, and wisdom must die with them!

Verse 13. *Every plant*] *Every plantation.* So I render φυτεια, and so it is translated in the *Itala* version which accompanies the Greek text in the *Codex Bezæ, omnis plantatio*, and so the word is rendered by Suidas. This gives a different turn to the text. The Pharisees, as a *religious body*, were *now* a *plantation* of trees, which God did not plant, water, nor

A. M 4032. A. D. 28. An. Olymp. CCI. 4.

14 Let them alone: [n] they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [o] Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, [p] Are ye also yet without understanding?

17 Do not ye yet understand, that [q] whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

18 But [r] those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 [s] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

[n] Isa. ix. 16; Mal. ii. 8; chap. xxiii. 16; Luke vi. 39.——[o] Mark vii. 17.——[p] Chap. xvi. 9; Mark vii. 18.

[q] 1 Cor. vi. 13.——[r] James iii. 6.——[s] Gen. vi. 5; viii. 21; Prov. vi. 14; Jer. xvii. 9; Mark vii. 21.

own: therefore, they should be rooted up, not left to *wither and die*, but the *fellers*, and those who *root up*, (the Roman armies,) should come against and destroy them, and the Christian Church was to be planted in their place. Since the general dispersion of the Jews, this *sect*, I believe, has ceased to exist as a separate body, among the descendants of Jacob. The first of the apostolical constitutions begins thus: Θεου φυτεια η καθολικη εκκλησια, και αμπελων αυτου εκλεκτος. The Catholic Church is the *plantation* of God, and his chosen *vineyard*.

Verse 14. *Let them alone*] Αφετε αυτους, *give them up*, or *leave them*. These words have been sadly misunderstood. Some have quoted them to prove that blind and deceitful teachers should not be pointed out to the people, nor the people warned against them; and that men should abide in the communion of a corrupt Church, because that Church had once been the Church of God, and in it they had been brought up; and to prove this they bring Scripture, for, in our present translation, the words are rendered, *let them alone:* but the whole connection of the place evidently proves that our blessed Lord meant, *give them up*, have no kind of religious connection with them, and the strong reason for which he immediately adds, because they are *blind leaders*. This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them; for this our Lord does frequently, and warns his disciples, and the people in general, against all such false teachers as the scribes and Pharisees were; and though he bids men *do what they heard those say, while they sat in the chair of Moses*, yet he certainly meant no more than that they should be observant of the moral law when read to them out of the sacred book: yet neither does he tell them to *do all* these false teachers said; for he testifies in the 6th verse, that they had put such false glosses on the law, that, if followed, would endanger the salvation of their souls. The Codex Bezæ, for αφετε αυτους, has αφετε τους τυφλους, *give up these blind men*. Amen! A literal attention to these words of our Lord produced the *Reformation*.

Probably the words may be understood as a sort of proverbial expression for—*Don't mind them: pay no regard to them.*—"They are altogether unworthy of notice."

And if the blind lead the blind] This was so self-evident a case that an apter parallel could not be found—*if the blind lead the blind, both must fall into the ditch* Alas, for the blind teachers, who not only destroy their own souls, but those also of their flocks! Like priest, like people. If the minister be ignorant, he cannot teach what he does not know; and the people cannot become wise unto salvation under such a ministry—he is ignorant and wicked, and they are profligate. They who even wish such God speed, are partakers of their evil deeds. But shall not the poor deceived people escape? No: both shall fall into the pit of perdition together; for they should have searched the Scriptures, and not trusted to the ignorant sayings of corrupt men, no matter of what sect or party. He who has the Bible in his hand, or within his reach, and can read it, has no excuse.

Verse 15. *Declare unto us this parable.*] Is it not strange to hear the disciples asking for the explanation of such a parable as this! The true knowledge of the *spirit* of the Gospel is a thing more uncommon than we imagine, among the generality of Christians, and even of the learned.

Verse 16. *Are ye also yet without understanding?*] The word ακμη, which we translate *yet*, should be here rendered *still:* Are ye still void of understanding?—and the word is used in this sense by several Greek writers. The authorities which have induced me to prefer this translation may be seen in *Kypke*.

Verse 17. *Cast out into the draught*] Εις αφεδρωνα, ꝥ byð on ꝑoꝛðanꝫ aꝛenð. Anglo-Saxon. *And beeth into the forthgoing a sent*—what is not fit for nourishment is evacuated; is thrown into the sink. This I believe to be the *meaning* of this difficult and variously translated word, αφεδρων. Diodati translates it properly, *nella latrina, into the privy*. And the Persian translator has given a good paraphrase, and appears to have collected the general meaning هر چه در دهن ايدر ايد از نشيب بيرون رود و بر زمين افتد *her teche der dehen ander ayeed, az nusheeb beeroon rood, we ber zemeen aftad:* "Whatsoever enters into the mouth goes downward, and falls upon the ground." Michaelis, and his annotator, Dr. Marsh, have been much perplexed with this perplexing passage. See *Michaelis's Introduction*, vol. i. note 35. p. 458.

Verse 19. *Out of the heart*] In the heart of an unregenerate man, the *principles* and *seeds* of all sin are found. And iniquity is always conceived in the heart before it be *spoken* or *acted*. Is there any hope that a man *can* abstain from *outward* sin till his *heart*, that abominable fountain of corruption, be thoroughly cleansed? *I trow not.*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ [t] Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

24 But he answered and said, [u] I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to [v] dogs.

[t] Mark vii. 24.——[u] Chap. x. 5, 6; Acts iii. 25, 26; xiii. 46; Rom. xv. 8.——[v] Chap. vii. 6; Phil. iii. 2.

Evil thoughts] Διαλογισμοι πονηροι, wicked dialogues—for in all evil surmisings the heart holds a conversation, or dialogue, with itself. For φονοι, *murders*, two MSS. have φθονοι, *envyings*, and three others have both. *Envy* and *murder* are nearly allied: the *former* has often led to the *latter*.

Blasphemies] I have already observed, chap. ix. 3, that the verb βλασφημεω, when applied to men, signifies *to speak* INJURIOUSLY *of their persons, characters*, &c., and, when applied to God, it means *to speak* IMPIOUSLY *of his nature, works*, &c.

Verse 20. *These—defile a man*] Our Lord's argument is very plain. What goes into the mouth descends into the stomach and other intestines; part is retained for the nourishment of the body, and part is ejected, as being improper to afford nourishment. Nothing of this kind defiles the soul, because it does not enter into it; but the evil principles that are in it, producing evil thoughts, murders, &c., these defile the soul, because they have their seat and operation in it.

Verse 21. *Departed into the coasts of Tyre and Sidon.*] Εις τα μερη, *towards* the coasts or confines. It is not clear that our Lord ever left the land of the Hebrews; he was, as the apostle observes, Rom. xv. 8, *the minister of the circumcision according to the truth of God.* Tyre and Sidon are usually joined together, principally because they are but a few miles distant from each other.

Verse 22. *A woman of Canaan*] Matthew gives her this name because of the *people* from whom she sprung—the descendants of Canaan, Judg. i. 31, 32; but Mark calls her a *Syrophenician*, because of the *country* where she dwelt. The *Canaanites* and *Phœnicians* have been often confounded. This is frequently the case in the Septuagint. Compare Gen. xlvi. 10, with Exod. vi. 15, where the same person is called a *Phœnician* in the one place, and a *Canaanite* in the other. See also the same version in Exod. xvi. 35; Josh. v. 12.

The state of this woman is a proper emblem of the state of a sinner, deeply conscious of the misery of his soul.

Have mercy on me, &c.] How proper is this prayer for a penitent! There are many excellencies contained in it; 1. It is short; 2. humble; 3. full of faith; 4. fervent; 5. modest; 6. respectful; 7. rational; 8. relying only on the mercy of God; 9. persevering. Can he who sees himself a slave of the devil, beg with too much earnestness to be delivered from his thraldom?

Son of David] An essential character of the true Messiah.

Verse 23. *He answered her not a word.*] Seemed to take time to consider her request, and to give her the opportunity of *exercising* her *faith*, and *manifesting* her *fervour*.

Verse 24. *I am not sent but unto the lost sheep*] By the Divine appointment, I am come to preach the Gospel to the Jews only. There are certain preachers who should learn a lesson of important instruction from this part of our Lord's conduct. As soon as they hear of a lost sheep being found by *other ministers*, they give all diligence to get that one into *their* fold; but display little earnestness in seeking in the wilderness for those that are lost. This conduct, perhaps, proceeds from a consciousness of their inability to perform the work of an evangelist; and leads them to sit down in the labours of others, rather than submit to the reproach of presiding over empty chapels. Such persons should either *dig* or *beg* immediately, as they are a reproach to the pastoral office; for, not being sent of God, they cannot profit the people.

The wilderness of this world is sufficiently wide and uncultivated. Sinners abound every where; and there is ample room for all truly religious people, who have zeal for God, and love for their perishing fellow creatures, to put forth all their strength, employ all their time, and exercise all their talents, in proclaiming the Gospel of God; not only to the *lost sheep of the house of Israel*, but to a *lost* WORLD. Nor can such exertions be unsuccessful. Where the pure truth of God is preached, *many* will be converted. Where that truth is preached, though with a mixture of error, *some* will be converted, for God will bless his own truth. But where nothing but *false doctrine* is preached, no soul is converted: for God will never sanction error by a miracle of his mercy.

Verse 25. *Lord, help me.*] Let me also share in the deliverance afforded to Israel.

Verse 26. *The children's bread*] The salvation provided for the Jews, who were termed *the children of the kingdom.* And cast it to the κυναριοις, *little dogs—to the curs;* such the *Gentiles* were reputed by the Jewish people, and our Lord uses that form of speech which was common among his countrymen. What terrible repulses! and yet she still perseveres!

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ [w] And Jesus departed from thence, and came nigh [x] unto the sea of Galilee; and went up into a mountain, and sat down there.

30 [y] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

32 ¶ [z] Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 [a] And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

[w] Mark vii. 31.——[x] Chap. iv. 18.——[y] Isa. xxxv. 5, 6; chap. xi. 5; Luke vii. 22.——[z] Mark viii. 1.——[a] 2 Kings iv. 43.

Verse 27. *Truth, Lord*] Ναι, κυριε, *Yes, Lord.* This appears to be not so much an assent, as a bold reply to our Lord's reason for apparently rejecting her suit.

The little dogs share with the children, for they eat the crumbs which fall from their masters' table. I do not desire what is provided for these highly favoured children, only what they *leave:* a single exertion of thy almighty power, in the healing of my afflicted daughter, is all that I wish for; and this the highly favoured Jews can well spare, without lessening the provision made for themselves. Is not this the sense of this noble woman's reply?

Verse 28. *O woman, great* is *thy faith*] The hinderances thrown in this woman's way only tended to increase her faith. Her faith resembles a river, which becomes enlarged by the dykes opposed to it, till at last it sweeps them entirely away with it.

Her daughter was made whole] Persevering faith and prayer are next to omnipotent. No person can thus pray and believe, without receiving all his soul requires. This is one of the finest lessons in the book of God for a penitent, or for a discouraged believer. Look to Jesus! As sure as God is in heaven, so surely will he hear and answer *thee* to the eternal salvation of thy soul! Be not discouraged at a little delay: when thou art properly prepared to receive the blessing, then thou shalt have it. Look up; thy salvation is at hand. Jesus admires this faith, to the end that we may admire and imitate it, and may reap the same fruits and advantages from it.

Verse 29. *Went up into a mountain*] Το ορος, THE *mountain.* "Meaning," says Wakefield, "some *particular* mountain which he was accustomed to frequent; for, whenever it is spoken of at a time when Jesus is in *Galilee*, it is always discriminated by the *article.* Compare chap. iv. 18, with chap. v. 1; and chap. xiii. 54, with chap. xiv. 23; and xxviii. 16. I suppose it was mount *Tabor.*"

Verse 30. Those that were—*maimed*] Κυλλους. Wetstein has fully proved that those who had lost a hand, foot, &c., were termed κυλλοι by the Greeks. Kypke has shown, from *Hippocrates*, that the word was also used to signify those who had distorted or dislocated legs, knees, hands, &c. Mr. Wakefield is fully of opinion that it means here those who *had lost a limb*, and brings an incontestable proof from Matt. xviii. 8; Mark ix. 43. "If thy hand cause thee to offend, CUT IT OFF; it is better for thee to enter into life (κυλλον) WITHOUT A LIMB, than, having thy TWO hands, to go away into hell." What an astonishing manifestation of *omnific* and *creative* energy must the *reproduction* of a hand, foot, &c., be at the *word* or *touch* of Jesus! As this was a mere act of *creative* power, like that of multiplying the bread, those who allow that the above is the meaning of the word will hardly attempt to doubt the proper Divinity of Christ. *Creation*, in any sense of the word, i. e. causing something to exist that had no existence before, can belong only to God, because it is an effect of an unlimited power; to say that such power could be delegated to a person is to say that the person to whom it is delegated becomes, for the time being, the *omnipotent* God; and that God, who has thus clothed a creature with his omnipotence, ceases to be omnipotent himself; for there cannot be *two omnipotents*, nor can the Supreme Being *delegate* his omnipotence to another, and *have it* at the *same time.* I confess, then, that this is to *me* an unanswerable argument for the Divinity of our blessed Lord. Others may *doubt;* I can't help *believing.*

Verse 31. *The multitude wondered*] And well they might, when they had such proofs of the miraculous power and love of God before their eyes. Blessed be God! the same miracles are continued in their *spiritual* reference. All the disorders of the soul are still cured by the power of Jesus.

Verse 32. *I have compassion*, &c.] See a similar transaction explained, chap. xiv. 14–22.

Verse 33. *Whence should we have so much bread in the wilderness*, &c.] Human *foresight*, even in the followers of Christ, is very short. In a thousand instances, if we supply not its deficiency by *faith*, we shall be always embarrassed, and often miserable.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

35 And he commanded the multitude to sit down on the ground.

36 And [b] he took the seven loaves and the fishes, and [c] gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left, seven baskets full.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

38 And they that did eat were four thousand men, beside women and children.

39 [d] And he sent away the multitude, and took ship, and came into the coasts of Magdala

[b] Chap. xiv. 19.——[c] 1 Sam. ix. 13; Luke xxii. 19.

[d] Mark viii. 10.

This world is a *desert*, where nothing can be found to satisfy the soul of man, but the salvation which Christ has procured.

Verse 37. *They did all eat, and were filled*] Εχορτασθησαν—*they were satisfied*. The husks of worldly pleasures may *fill* the man, but cannot *satisfy* the soul. A man may eat, and not be satisfied: it is the interest therefore of every follower of Christ to follow him till he be *fed*, and to feed on him till he be *satisfied*.

Verse 38. *Four thousand*] Let the poor learn from these miracles to trust in God for support. Whatever his ordinary providence denies, his miraculous power will supply.

Verse 39. *He sent away the multitude*] But not before he had instructed their souls, and fed and healed their bodies.

The coasts of Magdala.] In the parallel place, Mark viii. 10, this place is called *Dalmanutha*. Either *Magdala* was formed by a transposition of letters from *Dalman*, to which the Syriac termination *atha* had been added, or the one of these names refers to the *country*, and the other to a *town* in that neighbourhood. Jesus went into the *country*, and proceeded till he came to the chief *town* or *village* in that district. Whitby says, "Magdala was a city and territory beyond Jordan, on the banks of *Gadara*. It reached to the bridge above Jordan, which joined it to the other side of Gallilee, and contained within its precincts *Dalmanutha*." The MSS. and VV. read the name variously—*Magada*, *Mageda*, *Magdala*; and the Syriac has *Magdu*. In Mark, *Dalmanutha* is read by many MSS. *Melagada*, *Madegada*, *Magada*, *Magidan*, and *Magedam*. *Magdala*, variously pronounced, seems to have been the place or country; *Dalmanutha*, the chief town or capital.

In this chapter a number of interesting and instructive particulars are contained.

1. We see the extreme superstition, envy, and incurable ill nature of the Jews. While totally lost to a proper sense of the spirituality of God's law, they are ceremonious in the extreme. They will not eat without washing their hands, because this would be a transgression of one of the traditions of their elders; but they can harbour the worst tempers and passions, and thus break the law of God! The word of man weighs more with them than the testimony of Jehovah; and yet they pretend the highest respect for their God and sacred things, and will let their parents perish for lack of the necessaries of life, that they may have goods to vow to the service of the sanctuary! Pride and envy blind the hearts of men, and cause them often to act not only the most wicked, but the most ridiculous, parts. He who takes the book of God for the rule of his faith and practice can never go astray: but to the mazes and perplexities produced by the traditions of elders, human creeds, and confessions of faith, there is no end. These evils existed in the Christian as well as in the Jewish Church; but the Reformation, thank God! has liberated us from this endless system of uncertainty and absurdity, and the Sun of righteousness shines now unclouded! The plantation, which God did not plant, in the course of his judgments, he has now swept nearly away from the face of the earth! Babylon is fallen!

2. We wonder at the dulness of the disciples, when we find that they did not fully understand our Lord's meaning, in the very obvious parable about *the blind leading the blind*. But should we not be equally struck with their prying, inquisitive temper? They did not understand, but they could not rest till they did. They knew that their Lord could say nothing that had not the most important meaning in it: this meaning, in the preceding parable, they had not apprehended, and therefore they wished to have it farther explained by himself. Do we imitate their docility and eagerness to comprehend the truth of God? Christ presses every occurrence into a means of instruction. The dulness of the disciples in the present case, has been the means of affording us the fullest instruction on a point of the utmost importance—the state of a sinful heart, and how the thoughts and passions conceived in it defile and pollute it; and how necessary it is to have the fountain purified, that it may cease to send forth those streams of death.

3. The case of the Canaanitish woman is, in itself, a thousand sermons. Her faith—her prayers—her perseverance—her success—the honour she received from her Lord, &c., &c. How instructively—how powerfully do these speak and plead! What a profusion of light does this single case throw upon the manner in which Christ sometimes exercises the faith and patience of his followers! *They that seek shall find*, is the great lesson inculcated in this short history: God is ever the same. Reader, follow on after God—cry, pray, plead—all in Him is for thee!—Thou canst not perish, if thou continuest to believe and pray The *Lord* will *help* THEE.

CHAPTER XVI.

The Pharisees insidiously require our Lord to give them a sign, 1. *They are severely rebuked for their hypocrisy and wickedness*, 2–5. *The disciples are cautioned to beware of them and their destructive doctrine*, 6–12. *The different opinions formed by the people of Christ*, 13, 14. *Peter's confession, and our Lord's discourse on it*, 15–20. *He foretells his sufferings, and reproves Peter*, 21–23. *Teaches the necessity of self-denial, and shows the reasons on which it is founded*, 24–26. *Speaks of a future judgment*, 27. *And promises the speedy opening of the glory of his own kingdom on earth*, 28.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

THE [a] Pharisees also with the Sadducees came, and tempting, desired him that he would show them [b] a sign from heaven.

2 He answered and said unto

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

[a] Chap. xii. 38; Mark viii. 11; Luke xi. 16; xii. 54–56; 1 Cor. i. 22.——[b] John vi. 30; chap. xii. 38; John iv. 48.

NOTES ON CHAP. XVI.

Verse 1. *The Pharisees also with the Sadducees*] Though a short account of these has been already given in a note on chap. iii. 7, yet, as one more detailed may be judged necessary, I think it proper to introduce it in this place.

The PHARISEES were the most considerable sect among the Jews, for they had not only the scribes, and all the learned men of the law of their party, but they also drew after them the bulk of the people. When this sect arose is uncertain. Josephus, Antiq. lib. v. c. xiii. s. 9, speaks of them as existing about 144 years before the Christian era. They had their appellation of *Pharisees*, from פרש *parash*, *to separate*, and were probably, in their rise, the most holy people among the Jews, having *separated* themselves from the national corruption, with a design to restore and practise the pure worship of the Most High. That they were greatly *degenerated* in our Lord's time is sufficiently evident; but still we may learn, from their external purity and exactness, that their principles in the *beginning* were holy. Our Lord testifies that they had cleansed the *outside* of the cup and the platter, but within they were full of abomination. They still kept up the *outward* regulations of the *institution*, but they had utterly lost its *spirit;* and hypocrisy was the only substitute now in their power for that *spirit of piety* which I suppose, and not unreasonably, characterized the origin of this sect.

As to their religious opinions, they still continued to credit the being of a God; they received the *five books of Moses*, the writings of the *prophets*, and the *hagiographa*. The *hagiographa* or *holy writings*, from *αγιος holy*, and *γραφω I write*, included the twelve following books—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These, among the Jews, occupied a middle place between the *law* and the *prophets*, as divinely inspired. The Pharisees believed, in a confused way, in the resurrection, though they received the Pythagorean doctrine of the *metempsychosis*, or transmigration of souls. Those, however, who were notoriously wicked, they consigned, on their death, immediately to hell, without the benefit of transmigration, or the hope of future redemption. They held also the predestinarian doctrine of necessity, and the government of the world by *fate;* and yet, inconsistently, allowed some degree of liberty to the human will. See *Prideaux*.

The SADDUCEES had their origin and name from one *Sadoc*, a disciple of *Antigonus* of *Socho*, president of the Sanhedrin, and teacher of the *law* in one of the great divinity schools in Jerusalem, about 264 years before the incarnation.

This *Antigonus* having often in his lectures informed his scholars, that they should not serve God through expectation of a *reward*, but through *love* and *filial* reverence only, *Sadoc* inferred from this teaching that there were neither rewards nor punishments after this life, and, by consequence, that there was no resurrection of the dead, nor angel, nor spirit, in the invisible world; and that man is to be rewarded or punished *here* for the good or evil he does.

They received only the five books of Moses, and rejected all unwritten traditions. From every account we have of this sect, it plainly appears they were a kind of mongrel deists, and professed *materialists*. See Prideaux, and the authors he quotes, Connex. vol. iii. p. 95, and 471, &c., and see the note on chap. iii. 7.

In chap. xxii. 16, we shall meet with a third sect, called HERODIANS, of whom a few words may be spoken here. It is allowed on all hands that these did not exist before the time of *Herod* the *Great*, who died only *three* years after the incarnation of our Lord. What the opinions of these were is not agreed among the learned. Many of the primitive fathers believed that their distinguishing doctrine was, that they held Herod to be the *Messiah;* but it is not likely that such an opinion could prevail in our Saviour's time, *thirty* years *after* Herod's *death*, when not one characteristic of Messiahship had appeared in him during his life. Others suppose that they were Herod's *courtiers*, who flattered the passions of their master, and, being endowed with a *convenient* conscience, changed with the *times;* but, as *Herod* was now dead upwards of thirty years, such a sect could not exist in reference to *him;* and yet all allow that they derived their origin from *Herod* the *Great*.

Our Lord says, Mark viii. 3, that they had the *leaven of Herod*, i. e. a bad doctrine, which they received from him. What this was may be easily discovered: 1. Herod subjected himself and his people to the dominion of the Romans, in opposition to that law, Deut. xvii. 15, *Thou shalt not set a king over thee—which is not thy brother*, i. e. one out of the twelve tribes. 2. He built temples, set up images, and joined in heathenish worship, though he professed

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

them, When it is evening, ye say, [c] *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. [d] O *ye* hypocrites ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 [e] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

5 ¶ And [f] when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [g] Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which*, when Jesus perceived, he said un-

[c] Luke xii. 54, 55.——[d] Luke xii. 56.——[e] Chap. xii. 39.

[f] Mark viii. 14.——[g] Luke xii. 1.

the Jewish religion; and this was in opposition to all the law and the prophets. From this we may learn that the *Herodians* were such as, first, held it lawful to transfer the Divine government to a heathen ruler; and, secondly, to conform occasionally to heathenish rites in their religious worship. In short, they appear to have been persons who *trimmed* between God and the world—who endeavoured to reconcile his service with that of mammon—and who were religious just as far as it tended to secure their secular interests. It is probable that this sect was at last so blended with, that it became lost in, the sect of the Sadducees; for the persons who are called Herodians, Mark viii. 15, are styled *Sadducees* in ver. 6 of this chapter. See *Prideaux*, Con. vol. iii. p. 516, &c., and *Josephus*, Antiq. B. xv. c. viii. s. i. and x. s. iii. But it is very likely that the Herodians, mentioned c. xxii. 10, were *courtiers* or *servants* of Herod king of Galilee. See the note there.

Show them a sign] These sects, however opposed among themselves, most cordially unite in their opposition to Christ and his truth. That the kingdom of Satan may not fall, all his subjects must fight against the doctrine and maxims of the kingdom of Christ.

Tempting—him] Feigning a desire to have his doctrine fully proved to them, that they might credit it, and become his disciples; but having no other design than to betray and ruin him.

Verse 2. *When it is evening*] There are certain signs of fair and foul weather, which ye are in the constant habit of observing, and which do not fail.—*The signs of the times:* the doctrine which I preach, and the miracles which I work among you, are as sure signs that the day-spring from on high has visited you for your salvation; but if ye refuse to hear, and continue in darkness, the red and gloomy cloud of vindictive justice shall pour out such a storm of wrath upon you as shall sweep you from the face of the earth.

Verse 3. *The sky is red and lowering.*] The signs of fair and foul weather were observed in a similar manner among the Romans, and indeed among most other people. Many treatises have been written on the subject: thus a *poet:*—

> Cæruleus pluviam denunciant, IGNEUS euros.
> Sin MACULÆ incipient RUTILO immiscerier IGNI,
> Omnia tunc pariter VENTO NIMBISQUE videbis
> Fervere. VIRG. Geor. i. l. 453.

> "If *fiery red* his glowing globe *descends*,
> *High winds* and furious tempests he portends:
> But if his cheeks are swoll'n with livid blue,
> He bodes *wet weather*, by his watery hue;
> If *dusky spots* are varied on his brow,
> And *streak'd with red* a troubled colour show,
> That sullen *mixture* shall at once declare,
> *Wind*, *rain*, and *storms*, and *elemental war*."
>
> DRYDEN.

Verse 4. *Wicked and adulterous generation*] The Jewish people are represented in the Sacred Writings as *married* to the Most High; but, like a disloyal wife, forsaking their true husband, and uniting themselves to Satan and sin. *Seeketh after a sign*, σημειον επιζητει, *seeketh sign upon sign*, or, still *another sign*. Our blessed Lord had already wrought miracles sufficient to demonstrate both his Divine mission and his divinity; only *one* was farther necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his *resurrection from the dead*, which, he here states, was typified in the case of *Jonah*.

Verse 5. *Come to the other side*] Viz. the coast of Bethsaida, by which our Lord passed, going to Cæsarea, for he was now on his journey thither. See ver. 13, and Mark viii. 22, 27.

Verse 6. *Beware of the leaven*] What the leaven of Pharisees and Sadducees was has been already explained, see ver. 1. Bad doctrines act in the soul as leaven does in meal; they *assimilate* the whole spirit to their own nature. A man's particular *creed* has a greater influence on his *tempers* and *conduct* than most are aware of. *Pride*, *hypocrisy*, and *worldly-mindedness*, which constituted the *leaven* of the Pharisees and Sadducees, ruin the major part of the world.

Verse 7. *They reasoned*] For, as Lightfoot observes, the term *leaven* was very rarely used among the Jews to signify *doctrine*, and therefore the disciples did not immediately apprehend his meaning. In what a lamentable state of blindness is the human mind! Bodily wants are perceived with the utmost readiness, and a supply is sought with all speed. But the necessities of the soul are rarely discovered, though they are more pressing than those of the body, and the supply of them of infinitely more importance.

Verse 8. *When Jesus perceived, he said*] Αυτοις *unto them*, is wanting in BDKLMS, and twenty others,

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

to them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [h] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [i] Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, [k] Whom do men say that I, the Son of man, am?

14 And they said, [l] Some *say that thou art* John the Baptist; some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [m] Thou art the Christ, the Son of the living God

17 And Jesus answered and said unto him,

[h] Chap. xiv. 17; John vi. 9.——[i] Chap. xv. 34.——[k] Mark viii. 27; Luke ix. 18.——[l] Chap. xiv. 2; Luke ix. 7, 8, 9.

[m] Chap. xiv. 33; Mark viii. 29; Luke ix. 20; John vi. 69; xi. 27; Acts viii. 37; ix. 20; 1 John iv. 15; v. 5; Heb. i. 2, 5.

one of the Syriac, the Armenian, Ethiopic, Vulgate, and most of the Itala; also in Origen, Theophylact, and Lucifer Calaritanus. Mill approves of the omission, and Griesbach has left it out of the text.

O ye of little faith] There are degrees in *faith*, as well as in the other graces of the Spirit. *Little faith* may be the seed of *great faith*, and therefore is not to be despised. But many who should be strong in faith have but a small measure of it, because they either give way to sin, or are not careful to improve what God has already given.

Verses 9 and 10. *Do ye not yet understand—the five loaves—neither the seven*]—See the notes on chap. xiv. 14, &c. How astonishing is it that these men should have any fear of lacking bread, after having seen the two miracles which our blessed Lord alludes to above! Though men quickly perceive their bodily wants, and are querulous enough till they get them supplied, yet they as quickly forget the mercy which they had received; and thus God gets few returns of gratitude for his kindnesses. To make men, therefore, deeply sensible of his favours, he is induced to suffer them often to be in want, and then to supply them in such a way as to prove that their supply has come immediately from the hand of their bountiful Father.

Verse 11. *How is it that ye do not understand*] We are not deficient in spiritual knowledge, because we have not had sufficient opportunities of acquainting ourselves with God; but because we did not improve the advantages we had. How deep and ruinous must our ignorance be, if God did not give line upon line, precept upon precept, here a little and there a little! They now perceived that he warned them against the superstition of the Pharisees, which produced hypocrisy, pride, envy, &c., and the false doctrine of the Sadducees, which denied the existence of a spiritual world, the immortality of the soul, the resurrection of the body, and the providence of God.

Verse 13. *Cæsarea Philippi*] A city, in the tribe of Naphtali, near to Mount Libanus, in the province of *Iturea*. Its ancient name was *Dan*, Gen. xiv. 14; afterwards it was called *Lais*, Judg. xviii. 7. But Philip the tetrarch, having rebuilt and beautified it, gave it the name of *Cæsarea*, in honour of Tiberius Cæsar, the reigning emperor: but to distinguish it from another Cæsarea, which was on the coast of the Mediterranean Sea, and to perpetuate the fame of him who rebuilt it, it was called *Cæsarea Philippi*, or *Cæsarea of Philip*.

When Jesus came] Ελθων δε ο Ιησους—*when Jesus was coming*. Not, *when Jesus came*, or *was come*, for Mark expressly mentions that it happened εν τη οδω, *in the way* to *Cæsarea Philippi*, chap. viii. 27, and he is Matthew's best interpreter.—WAKEFIELD.

Whom do men say] He asked his disciples this question, not because he was ignorant what the people thought and spoke of him; but to have the opportunity, in getting an express declaration of their faith from themselves, to confirm and strengthen them in it: but see on Luke ix. 20. *Some, John the Baptist, &c.* By this and other passages we learn, that the Pharisaic doctrine of the *Metempsychosis*, or transmigration of souls, was pretty general; for it was upon this ground that they believed that the soul of the *Baptist*, or of *Elijah*, *Jeremiah*, or some of the prophets, had come to a *new life* in the body of Jesus.

Verse 16. *Thou art the Christ, the Son of the living God.*] Every word here is emphatic—a most *concise*, and yet *comprehensive*, confession of faith.

The Christ, or *Messiah*, points out his divinity, and shows his *office; the Son*—designates his person: on this account it is that both are joined together so frequently in the new covenant. *Of the living God*—Του Θεου, του ζωντος, literally, of God the Living One. The C. Bezæ has for Του ζωντος *the Living One*, Του σωζοντος, *the Saviour*, and the *Cant. Dei Salvatoris*, of God the Saviour.

Living—a character applied to the Supreme Being, not only to distinguish him from the *dead* idols of paganism, but also to point him out as the source of life, *present*, *spiritual*, and *eternal*. Probably there is an allusion here to the great name יהוה *Yeve*, or *Yehovah*, which properly signifies *being* or *existence*.

Verse 17. *Blessed art thou, Simon Bar-jona*] Or *Simon, son of Jonah;* so *Bar-jonah* should be trans

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

Blessed art thou, Simon Bar-jona: [n] for flesh and blood hath not revealed *it* unto thee, but [o] my Father which is in heaven.

18 And I say also unto thee, That [p] thou art Peter, and [q] upon this rock I will build my Church; and [r] the gates of hell shall not prevail against it.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

19 [s] And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou

[n] Eph. ii. 8.——[o] 1 Cor. ii. 10; Gal. i. 16.——[p] John i. 42. [q] Eph. ii. 20; Rev. xxi. 14.

[r] Job xxxviii. 17; Psa. ix. 13; cvii. 18; Isa. xxxviii. 10. [s] Chap. xviii. 18; John xx. 23.

lated, and so it is rendered by our Lord, John i. 43. *Flesh and blood*—i. e. MAN;—*no human being* hath revealed this; and though the text is literal enough, yet every body should know that this is a Hebrew *periphrasis* for *man;* and the literal translation of it here, and in Gal. i. 16, has misled thousands, who suppose that *flesh and blood* signify *carnal reason*, as it is termed, or the *unregenerate principle* in man. Is it not evident, from our Lord's observation, that it requires an express revelation of God in a man's soul, to give him a saving acquaintance with Jesus Christ; and that not even the miracles of our Lord, wrought before the eyes, will effect this? The *darkness* must be removed from the heart by the Holy Spirit, before a man can become wise unto salvation.

Verse 18. *Thou art Peter*] This was the same as if he had said, *I acknowledge thee for one of my disciples*—for this name was given him by our Lord when he first called him to the apostleship. See John i. 42.

Peter, πετρος, signifies a stone, or fragment of a *rock;* and our Lord, whose constant custom it was to rise to *heavenly* things through the medium of *earthly*, takes occasion from the name, the *metaphorical* meaning of which was *strength* and *stability*, to point out the solidity of the confession, and the *stability* of that cause which should be founded on THE CHRIST, *the* SON *of the* LIVING GOD. See the notes at the end of Luke ix.

Upon this very rock, επι ταυτη τη πετρα—this true confession of thine—that I am THE MESSIAH, that am come to reveal and communicate THE LIVING GOD, that the *dead*, *lost* world may be saved—upon this very rock, myself, thus confessed (alluding probably to Psa. cxviii. 22, *The* STONE *which the builders rejected is become the* HEAD-STONE *of the* CORNER: and to Isa. xxviii. 16, *Behold I lay a* STONE *in Zion for a* FOUNDATION)—will I build my Church, μου την εκκλησιαν, *my assembly*, or *congregation*, i. e. of persons who are made partakers of this precious *faith*. That *Peter* is not designed in our Lord's words must be evident to all who are not blinded by prejudice. Peter was only *one* of the builders in this sacred edifice, Eph. ii. 20, who himself tells us, (with the rest of the believers,) was built on this living foundation stone: 1 Pet. ii. 4, 5; therefore Jesus Christ did not say, *on thee*, *Peter*, will I build my Church, but *changes* immediately the expression, and says, *upon that very rock*, επι ταυτη τη πετρα, to show that he neither addressed *Peter*, nor any other of the *apostles*. So, the supremacy of Peter, and the infallibility of the Church of Rome, must be sought in some other scripture, for they certainly are not to be found in this. On the meaning of the word *Church*, see at the conclusion of this chapter.

The gates of hell, πυλαι Αδου, i. e. the *machinations* and *powers* of the invisible world. In ancient times the gates of fortified cities were used to hold councils in, and were usually places of great strength. Our Lord's expression means, that neither the *plots*, *stratagems*, nor *strength* of Satan and his angels, should ever so far prevail as to destroy the sacred truths in the above confession. Sometimes the *gates* are taken for the *troops* which issue out from them: we may firmly believe, that though hell should open her gates, and vomit out her devil and all his angels, to fight against Christ and his saints, ruin and discomfiture must be the consequence on their part; as the arm of the Omnipotent *must* prevail.

Verse 19. *The keys of the kingdom*] By the *kingdom of heaven*, we may consider the true Church, that house of God, to be meant; and by the *keys*, the power of admitting into that house, or of preventing any improper person from coming in. In other words, the doctrine of salvation, and the full declaration of the way in which God will save sinners; and who they are that shall be finally excluded from heaven; and on what account. When the Jews made a man a *doctor* of the *law*, they put into his hand the key of the closet in the temple where the sacred books were kept, and also tablets to write upon; signifying, by this, that they gave him authority to teach, and to explain the Scriptures to the people.—*Martin.* This prophetic declaration of our Lord was literally fulfilled to Peter, as he was made the *first* instrument of *opening*, i. e. preaching the doctrines of the kingdom of heaven to the *Jews*, Acts ii. 41; and to the *Gentiles*, Acts x. 44–47; xi. 1; xv. 7.

Whatsoever thou shalt bind on earth] This mode of expression was frequent among the Jews: they considered that every thing that was done upon earth, according to the order of God, was at the same time done in heaven: hence they were accustomed to say, that when the priest, on the day of atonement, offered the two goats upon earth, the same were offered in heaven. As one goat therefore is permitted to escape on earth, one is permitted to escape in heaven; and when the priests cast the lots on earth, the priest also casts the lots in heaven. See *Sohar. Lev.* fol. 26; and see Lightfoot and Schoettgen. These words will receive considerable light from Lev. xiii. 3, 23: *The priest shall look upon him* (the leper) and *pronounce him unclean.* Heb. וטמא אתו vetimè otho, *he shall pollute him*, i. e. shall declare him polluted, from the evidences mentioned before. And in ver. 23: The priest shall pronounce him clean, וטהרו הכהן *vetiharo hacohen*, the priest shall cleanse him, i. e. *declare he is clean*, from the evidences mentioned in the verse. In the one case the priest *declared* the person infected with the leprosy, and *unfit* for *civil society*, and, in the other, that the suspected person was *clean*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 [t] Then charged he his disciples that they should tell no man that he was Jesus the Christ.

A. M. 4032 A. D. 28. An. Olymp CCI. 4.

[t] Chap. xvii. 9; Mark viii. 30; Luke ix. 21; John xi. 27; 1 Cor. ii. 8; chap. viii. 4; ix. 30.

and might safely associate with his fellows in civil or religious assemblies. The disciples of our Lord, from having the *keys*, i. e. the true knowledge of the doctrine of the kingdom of heaven, should be able at all times to distinguish between the clean and the unclean, and pronounce infallible judgment; and this *binding* and *loosing*, or pronouncing *fit* or *unfit* for *fellowship* with the *members* of Christ, being always according to the doctrine of the Gospel of God, should be considered as proceeding immediately from heaven, and consequently as *Divinely ratified*.

That *binding* and *loosing* were terms in frequent use among the Jews, and that they meant *bidding* and *forbidding*, *granting* and *refusing*, declaring *lawful* or *unlawful*, &c., Dr. Lightfoot, after having given *numerous instances*, thus concludes:—

"To these may be added, if need were, the frequent (shall I say?) or infinite use of the phrases, אסור ומותר *bound and loosed*, which we meet with *thousands* of times over. But from these allegations the reader sees, abundantly enough, both the *frequency* and the common use of this phrase, and the *sense* of it also; namely, first, that it is used in *doctrine*, and in *judgments*, concerning things *allowed* or *not allowed* in the law. Secondly, that *to bind* is the same with, *to forbid*, or to *declare forbidden*. To think that *Christ*, when he used the common phrase, was not understood by his hearers in the *common* and *vulgar sense*, shall I call it a matter of laughter, or of madness?

To this, therefore, do these words amount: When the time was come wherein the *Mosaic* law, as to some part of it, was to be abolished, and left off, and, as to another part of it, was to be continued and to last for ever, he granted *Peter* here, and to the rest of the apostles, chap. xviii. 18, a power to *abolish* or *confirm* what they thought good, and as they thought good; being taught this, and led by the Holy Spirit: as if he should say, Whatsoever ye shall *bind* in the law of Moses, that is, *forbid*, it shall be *forbidden*, the Divine authority confirming it; and whatsoever ye shall *loose*, that is, *permit*, or shall *teach* that it is *permitted* and *lawful*, shall be *lawful* and *permitted*. Hence they *bound*, that is *forbade*, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood, for a time, to the *Gentiles*; and that which they *bound on earth* was *confirmed in heaven*. They *loosed*, that is, allowed purification to *Paul*, and to *four* other *brethren*, for the shunning of scandal; Acts xxi. 24: and, in a word, by these words of *Christ* it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use or rejection of *Mosaic* rites and judgments, and that either for a time, or for ever.

"Let the words be applied by way of paraphrase to the matter that was transacted at present with Peter: 'I am about to build a *Gentile* Church,' saith *Christ*, 'and to thee, O Peter, do I give the *keys* of the kingdom of heaven, that thou mayest *first open the door of faith to them*; but if thou askest by what rule that Church is to be governed, when the *Mosaic* rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of *Moses* thou shalt *forbid* them shall be *forbidden*; whatsoever thou *grantest* them shall be *granted*; and that under a sanction made in heaven.' Hence, in that instant, when he should use his *keys*, that is, when he was now ready to open the gate of the Gospel to the *Gentiles*, Acts x., he was taught from heaven that the consorting of the *Jew* with the *Gentile*, which before had been *bound*, was now *loosed*; and the eating of any creature convenient for food was now *loosed*, which before had been *bound*; and he in like manner *looses* both these.

"Those words of our Saviour, John xx. 23, *Whose sins ye remit, they are remitted to them*, for the most part are forced to the same sense with these before us, when they carry quite another sense. Here the business is of *doctrine* only, not of *persons*; there of *persons*, not of *doctrine*. Here of *things lawful* or *unlawful* in religion, to be determined by the apostles; there of *persons obstinate* or *not obstinate*, to be *punished* by them, or *not* to be *punished*.

"As to *doctrine*, the apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine.

"2. The Holy Spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both by the Holy Spirit descending upon them. As to the *persons*, they were endowed with a peculiar gift, so that, the same Spirit directing them, if they would retain and punish the sins of any, a power was delivered into their hands of *delivering to Satan*, of punishing with *diseases*, *plagues*, yea, *death* itself, which *Peter* did to *Ananias* and *Sapphira*; *Paul* to *Elymas*, *Hymeneus*, and *Philetus*, &c."

After all these evidences and proofs of the proper use of these terms, to attempt to press the words into the service long assigned them by the Church of Rome, would, to use the words of Dr. Lightfoot, be "a matter of laughter or of madness." No Church can use them *in the sense thus imposed upon them*, which was done merely to serve secular ends; and least of all can that very Church that thus abuses them.

Verse 20. *Then charged he his disciples*] Διεστειλατο, *he strictly charged them*. Some very good MSS. have επετιμησεν, *he severely charged—comminatus est,—he threatened*. These are the readings of the *Cod. Bezæ*, both in the *Greek* and *Latin*.

The Christ.] The common text has *Jesus the Christ*; but the word *Jesus* is omitted by fifty-four

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

21 ¶ From that time forth began Jesus [u] to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, [v] Be it far from thee, Lord: this shall not be unto thee.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

23 But he turned, and said unto Peter, Get thee behind me, [w] Satan: [x] thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ [y] Then said Jesus unto his disciples, If any *man* will come after me, let him deny

[u] Chap. xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22; xviii. 31; xxiv. 6, 7.——[v] Gr. *Pity thyself.*——[w] See 2 Sam. xix. 22.

[x] Rom. viii. 7.——[y] Chap. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27; Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 12.

MSS., some of which are not only of the greatest *authority*, but also of the greatest *antiquity*. It is omitted also by the *Syriac*, later *Persic*, later *Arabic*, *Slavonic*, six copies of the *Itala*, and several of the fathers. The most eminent critics approve of this omission, and Griesbach has left it out of the text in both his editions. I believe the insertion of it here to be wholly superfluous and improper; for the question is, Who is this *Jesus?* Peter answers, He is, ὁ Χριστος, the *Messiah*. The word *Jesus* is obviously improper. What our Lord says here refers to Peter's testimony in ver. 16: *Thou art the Christ*—Jesus here says, Tell no man that *I am the Christ*, i. e. the MESSIAH; as the time for his full manifestation was not yet come; and he was not willing to provoke the Jewish malice, or the Roman envy, by permitting his disciples to announce him as the Saviour of a lost world. He chose rather to wait, till his resurrection and ascension had set this truth in the clearest light, and beyond the power of successful contradiction.

Verse 21. *From that time forth began Jesus*, &c.] Before this time our Lord had only spoken of his death in a *vague* and *obscure* manner, see chap. xii. 40, because he would not afflict his disciples with this matter sooner than necessity required; but now, as the time of his crucifixion drew nigh, he spoke of his sufferings and death in the most express and clear terms. *Three* sorts of persons, our Lord intimates, should be the cause of his death and passion: the *elders*, the *chief priests*, and the *scribes*. Pious *Quesnel* takes occasion to observe from this, that Christ is generally persecuted by these three descriptions of men: *rich men*, who *have* their portion in this life; *ambitious and covetous ecclesiastics*, who *seek* their portion in this life; and *conceited scholars*, who set up their wisdom against the wisdom of God, being more intent on criticising *words* than in providing for the salvation of their souls. The spirit of Christianity always enables a man to bear the ills of life with patience; to receive death with joy; and to expect, by faith, the resurrection of the body, and the life of the world to come.

Verse 22. *Then Peter took him*] Προσλαβομενος—*took him up*—suddenly interrupted him, as it were calling him to order—see *Wakefield*. Some versions give προσλαβομενος the sense of *calling him aside*. The word signifies also to *receive in a friendly manner—to embrace;* but Mr. W.'s translation agrees better with the scope of the place. A man like Peter, who is of an impetuous spirit, and decides without consideration upon every subject, must of necessity be often in the *wrong*.

Be it far from thee, Lord] Ιλεως σοι Κυριε. *Be merciful to thyself, Lord:* see the *margin*. So I think the original should be rendered. Peter knew that Christ had power sufficient to preserve himself from all the power and malice of the Jews; and wished him to exert that in his *own behalf* which he had often exerted in the behalf of *others*. Some critics of great note think the expression elliptical, and that the word Θεος, *God*, is necessarily understood, as if Peter had said, *God be merciful to thee!* but I think the *marginal* reading is the sense of the passage. The French, Italian, and Spanish, render it the same way. Blind and ignorant man is ever finding fault with the conduct of God. Human reason cannot comprehend the incarnation of the *Almighty's fellow*, (Zech. xiii. 7,) nor reconcile the belief of his divinity with his sufferings and death. How many *Peters* are there now in the world, who are in effect saying, *This cannot be done unto thee*—thou didst not give thy life for the sin of the world—it would be injustice to cause the innocent to suffer thus for the guilty. But what saith God? *His soul shall be made an offering for sin*—he shall *taste death for every man—the iniquities of us all were laid upon him.* Glorious truth! May the God who published it have eternal praises!

Verse 23. *Get thee behind me, Satan*] Υπαγε οπισω μου σατανα. *Get behind me, thou adversary.* This is the proper translation of the Hebrew word שָׂטָן *Satan*, from which the Greek word is taken. Our blessed Lord certainly never designed that men should believe he called Peter, DEVIL, because he, through erring *affection*, had wished him to avoid that death which he predicted to himself. This translation, which is literal, takes away that *harshness* which before appeared in our Lord's words.

Thou art an offence unto me] Σκανδαλον μου ει—*Thou art a stumbling-block* in my way, to impede me in the accomplishment of the great design.

Thou savourest not] That is, *dost not relish*, ου φρονεις, or, thou dost not *understand* or *discern* the things of God—thou art wholly taken up with the vain thought that my kingdom is of this world. He who opposes the doctrine of the *atonement* is an adversary and offence to Christ, though he be as sincere in his profession as *Peter* himself was. Let us beware of false friendships. Carnal relatives, when listened to, may prove the ruin of those whom, through their mistaken tenderness, they wish to save. When a man is intent on saving his own soul, his *adversaries* are often those of his own household.

Verse 24. *Will come after me*] i. e. to be my dis

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

himself, and take up his cross, and follow me.

25 For [z] whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or [a] what shall a man give in exchange for his soul?

27 For [b] the Son of man shall come in the glory of his Father [c] with his angels; [d] and then he shall reward every man according to his works.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

28 Verily I say unto you, [e] There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[z] Luke xvii. 33; John xii. 25.——[a] Psa. xlix. 7, 8.——[b] Chap. xxvi. 64; Mark viii. 38; Luke ix. 26.——[c] Dan. vii. 10; Zech. xiv. 5; chap. xxv. 31; Jude 14.

[d] Job xxxiv. 11; Psa. lxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Rom. ii. 6; 1 Cor. iii. 8; 2 Cor. v. 10; 1 Pet. i. 17; Rev. ii. 23; xxii. 12.——[e] Mark ix. 1; Luke ix. 23.

ciple. This discourse was intended to show Peter and the rest of the disciples the nature of his kingdom; and that the honour that cometh from the world was not to be expected by those who followed Christ.

The principles of the Christian life are: First. To have a sincere desire to belong to Christ—*If any man be* WILLING *to be my disciple*, &c. Secondly. To renounce self-dependence, and selfish pursuits—*Let him deny* HIMSELF. Thirdly. To embrace the condition which God has appointed, and bear the troubles and difficulties he may meet with in walking the Christian road—*Let him take up* HIS CROSS. Fourthly. To imitate Jesus, and do and suffer all in his spirit—*Let him* FOLLOW ME.

Let him deny himself] Απαρνησασθω may well be interpreted, *Let him deny*, or *renounce*, *himself fully*—in *all respects*—*perseveringly*. It is a compounded word, and the preposition απο abundantly increases the meaning. A follower of Christ will need to observe it in its utmost latitude of meaning, in order to be happy *here*, and glorious *hereafter*. A man's *self* is to him the prime cause of most of his miseries. See the note on Mark viii. 34.

Verse 25. *For whosoever will save his life*] That is, *shall wish to save his life*—at the expense of his conscience, and casting aside the cross, *he shall lose it*—the very evil he wishes to avoid shall overtake him; and he shall lose his soul into the bargain. See then how necessary it is to renounce one's self! But whatsoever a man loses in this world, for his steady attachment to Christ and his cause, he shall have amply made up to him in the eternal world.

Verse 26. *Lose his own soul*] Or, *lose his life*, *την ψυχην αυτου*. On what authority many have translated the word ψυχη, in the 25th verse, *life*, and in this verse, *soul*, I know not, but am certain it means *life* in both places. If a man should gain the whole world, its riches, honours, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*? But if the words be applied to the *soul*, they show the *difficulty*—the *necessity*—and *importance* of salvation. The world, the devil, and a man's own heart are opposed to his salvation; therefore it is *difficult*. The soul was made for God, and can never be united to him, nor be happy, till saved from sin: therefore it is *necessary*. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world: therefore, this salvation is *important*. See also the note on Luke ix. 25.

Verse 27. *For the Son of man shall come in the glory of his Father*] This seems to refer to Dan. vii. 13, 14. "Behold, one like the Son of man came—to the Ancient of Days—and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him." This was the glorious Mediatorial kingdom which Jesus Christ was now about to set up, by the destruction of the Jewish nation and polity, and the diffusion of his Gospel through the whole world. If the words be taken in this sense, the *angels* or messengers may signify the apostles and their successors in the sacred ministry, preaching the Gospel in the power of the Holy Ghost. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of pentecost.

Verse 28. *There be some—which shall not taste of death*] This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian Church after the day of pentecost, and its final triumph after the destruction of the Jewish polity; as if he had said, "Some of you, my disciples, shall continue to live until these things take place." The destruction of Jerusalem, and the Jewish economy, which our Lord here predicts, took place about forty-three years after this: and some of the persons now with him doubtless survived that period, and witnessed the extension of the Messiah's kingdom; and our Lord told them these things before, that when they came to pass they might be confirmed in the faith, and expect an exact fulfilment of all the other promises and prophecies which concerned the extension and support of the kingdom of Christ.

To his kingdom, or *in his kingdom*. Instead of *βασιλεια*, *kingdom*, four MSS., later *Syriac*, *Coptic*, *Ethiopic*, *Saxon*, and one copy of the *Itala*, with several of the primitive fathers, read *δοξη*, *glory*: and to this is added, *του πατρος αυτου*, *of his Father*, by three MSS. and the versions mentioned before. This makes the passage a little more conformable to the passage already quoted from Daniel; and it must appear, very clearly, that the whole passage speaks not of a future judgment, but of the destruction of the Jewish polity, and the glorious spread of Christianity in the earth, by the preaching of *Christ crucified* by the apostles and their immediate successors in the Christian Church.

1. THE disciples, by being constantly with their Master, were not only guarded against error, but were

taught the whole truth: we should neglect no opportunity of waiting upon God; while Jesus continues to teach, our ear and heart should be open to receive his instructions. That what we have already received may be effectual, we must continue to hear and pray on. Let us beware of the error of the Pharisees! They minded only external performances, and those things by which they might acquire esteem and reputation among men; thus, humility and love, the very soul of religion, were neglected by them: they *had their reward*—the approbation of those who were as destitute of vital religion as themselves. Let us beware also of the error of the Sadducees, who, believing no other felicity but what depended on the good things of this world, became the flatterers and slaves of those who could bestow them, and so, like the Pharisees, had their portion only in this life. All false religions and false principles conduct to the same end, however contrary they appear to each other. No two sects could be more opposed to each other than the Sadducees and Pharisees, yet their doctrines lead to the same end—they are both *wedded* to *this* world, and *separated* from God in the *next*.

2. From the circumstance mentioned in the conclusion of this chapter, we may easily see the nature of the kingdom and reign of Christ: it is truly spiritual and Divine; having for its object the present holiness and future happiness of mankind. Worldly pomp, as well as worldly maxims, were to be excluded from it. Christianity forbids all worldly expectations, and promises blessedness to those alone who *bear the cross*, leading a life of *mortification* and *self-denial*. Jesus Christ has left us an example that we should follow his steps. How did he live?—What views did he entertain?—In what light did he view worldly pomp and splendour? These are questions which the most superficial reader may, without difficulty, answer to his immediate conviction. And has not Christ said that the *disciple is not* ABOVE *the Master?* If HE *humbled himself*, how can he look upon those who, professing faith in his name, are *conformed to the world* and *mind earthly things?* These disciples affect to be *above* their Lord; and as they neither bear his cross, nor follow him in the regeneration, they must look for another heaven than that in which he sits at the right hand of God. This is an awful subject; but how few of those called Christians lay it to heart!

3. The term CHURCH in Greek εκκλησια, occurs for the *first* time in ver. 18 of this chapter. The word simply means an *assembly* or *congregation*, the *nature* of which is to be understood from connecting circumstances; for the word εκκλησια, as well as the terms *congregation* and *assembly*, may be applied to any concourse of people, *good* or *bad;* gathered together for *lawful* or *unlawful* purposes. Hence, it is used, Acts xix. 32, for the *mob*, or *confused rabble*, gathered together against Paul, εκκλησια συγκεχυμενη, which the town-clerk distinguished, ver. 39, from a *lawful assembly*, εννομῳ εκκλεσιᾳ. The Greek word εκκλησια seems to be derived from εκκαλεω, to *call out* of, or *from*, i. e. an assembly gathered out of a multitude; and must have some other word joined to it, to determine its nature: viz. the *Church of God;* the congregation collected by God, and devoted to his service. The *Church of Christ:* the whole company of Christians wheresoever found; because, by the preaching of the Gospel, they are *called out* of the spirit and maxims of the world, to live according to the precepts of the Christian religion. This is sometimes called the *Catholic* or *universal* Church, because constituted of all the *professors of Christianity* in the world, to whatever *sects* or *parties* they may belong: and hence the absurdity of applying the term *Catholic*, which signifies *universal*, to that very *small portion* of it, the *Church of Rome*. In primitive times, before Christians had any stated *buildings*, they worshipped in *private houses;* the people that had been converted to God meeting together in some one dwelling-house of a fellow-convert, more convenient and capacious than the rest; hence *the Church that was in the house of Aquila and Priscilla*, Rom. xvi. 3, 5, and 1 Cor. xvi. 19, and *the Church that was in the house of Nymphas*, Col. iv. 15. Now, as these houses were dedicated to the worship of God, each was termed κυριου οικος *kuriou oikos*, the *house of the Lord;* which word, in process of time, became contracted into κυριοικ *kurioik*, and κυριακη, *kuriake;* and hence the *kirk* of our northern neighbours, and cyric *kirik* of our Saxon ancestors, from which, by corruption, changing the hard Saxon *c* into *ch*, we have made the word *church*. This term, though it be generally used to signify the *people* worshipping in a particular place, yet by a metonymy, the *container* being put for the *contained*, we apply it, as it was originally, to the *building* which contains the worshipping people.

In the proper use of this word there can be no such thing as THE *church*, exclusively; there may be A *church*, and *the* CHURCHES, signifying a *particular* congregation, or the different assemblies of religious people: and hence, the Church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously as it does absurdly. *Church* is very properly defined in the 19th article of the Church of England, to be "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance."

CHAPTER XVII.

The transfiguration of Christ, 1–8. *Christ's discourse with his disciples on the subject*, 9–13. *He heals a lunatic*, 14–18. *His discourse with his disciples on this subject also*, 19–21. *He foretells his own sufferings and death*, 22, 23. *He is required to pay tribute at Capernaum*, 24–26; *and provides the money by a miracle*, 27.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

AND [a] after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart,

2 And was transfigured before them: [b] and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them [c] Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; [d] one for thee, and one for Moses, and one for Elias.

A. M. 4032. A. D. 28 An. Olymp. CCI. 4.

5 [e] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, [f] This is my beloved Son, [g] in whom I am well pleased; [h] hear ye him.

[a] Mark ix. 2; Luke ix. 28.——[b] Rev. i. 16; Dan. x. 6.——[c] Luke ix. 30; Rev. xi. 3.——[d] Luke ix. 33.——[e] 2 Pet. i. 17.

[f] Chap. iii. 17; Mark i. 11; Luke iii. 32.——[g] Isa. xlii. 1. [h] Deut. xviii. 15, 19; Acts iii. 22, 23.

NOTES ON CHAP. XVII.

Verse 1. *After six days*] Mark, ix. 2, has the same number; but Luke says, ix. 28, after *eight* days. The reason of this difference seems to be the following: Matthew and Mark reckon the days *from* that mentioned in the preceding chapter, *to* that mentioned in this; Luke includes *both* days, as well as the *six* intermediate: hence, the one makes *eight*, the other *six*, without any contradiction.

Peter, James, and John] He chose those that they might be witnesses of his transfiguration: two or three witnesses being required by the Scripture to substantiate any fact. Eminent communications of the Divine favour *prepare* for, and *entitle* to, great *services* and great *conflicts*. The same three were made witnesses of his *agony* in the garden, chap. xxvi. 37.

A high mountain] This was one of the mountains of *Galilee;* but whether Mount *Tabor* or not, is uncertain. Some think it was Mount *Hermon*. St. Luke says, Christ and his disciples went up into the mountain to *pray*, chap. ix. 28.

Verse 2. *Was transfigured*] That fulness of the Godhead, which dwelt bodily in Christ, now shone forth through the human nature, and manifested to his disciples not only that *Divinity* which Peter had before confessed, chap. xvi. 16, but also the glorious resurrection body, in which they should exist in the presence of God to eternity.

White as the light.] But the Cod. Bezæ, some of the ancient versions, and several of the fathers, read ως χιων, *as snow;* and this is the reading in Mark ix. 3.

Verse 3. *Moses and Elias*] Elijah came from heaven in the same body which he had upon earth, for he was *translated*, and did not see death, 2 Kings ii. 11. And the body of Moses was probably raised again, as a pledge of the *resurrection;* and as Christ is to come to judge the *quick* and the *dead*, for we shall not all *die*, but all shall be *changed*, 1 Cor. xv. 51, he probably gave the full representation of this in the person of Moses, who *died*, and was thus raised to life, (or appeared now as he shall appear when raised from the dead in the last day,) and in the person of Elijah, who never *tasted death*. Both their bodies exhibit the same appearance, to show that the bodies of glorified saints are the same, whether the person had been *translated*, or whether he had *died*. It was a constant and prevalent tradition among the Jews, that both Moses and Elijah should appear in the times of the Messiah, and to this very tradition the disciples refer, ver. 10.

We may conceive that the *law* in the person of *Moses*, the great Jewish legislator, and the *prophets* in the person of *Elijah*, the chief of the prophets, came now to do homage to Jesus Christ, and to render up their authority into his hands; as he was the END of the law, and the grand *subject* of the predictions of the prophets. This appears more particularly from what St. Luke says, chap. ix. 31, that *Moses* and *Elijah* conversed with our Lord on his *death*, which he was about to *accomplish*, (πληρουν to *fulfil*,) because in it, all the *rites*, *ceremonies*, and *sacrifices* of the law, as well as the *predictions* of the prophets, were *fulfilled*.

Verse 4. *Peter said—let us make*, &c.] That is, when he saw Moses and Elijah ready to depart from the mount, Luke ix. 33, he wished to detain them, that he might always enjoy their company with that of his Lord and Master, still supposing that Christ would set up a temporal kingdom upon earth.

Verse 5. *A bright cloud overshadowed them*] Or as six MSS. and *Ephraim* read it, *a cloud of light*, νεφελη φωτος; which reading GRIESBACH has admitted into the text. As a *bright* cloud, or a cloud of *light* could not *overshadow*, or cast any kind of *shade*, the word επεσκιασεν should be translated, *surrounded* them. A *cloud* was frequently the symbol of the Divine presence; but such a cloud had always something very remarkable in its appearance. *Ezekiel*, chap. i. 4, represents it as a *great cloud*, and a *fire unfolding itself*, and a *brightness* about it, and out of the midst thereof, as the *colour* of *amber* out of the midst of the *fire;* and in ver. 28, he tells us that this was the *appearance* of the *likeness* of the *glory* of the Lord. See also Exod. xvi. 10; xl. 33, &c.; Ezek. xliii. 2, and 1 Chron. v. 14. But it was generally in a *thick*, *dark* cloud, that God manifested himself under the law; see Exod. xix. 9, and xx. 21. This might be designed as emblematical of the *old covenant*, which was but the *shadow* of the good things which were to come, Heb. x. 1; and the *cloud of light* mentioned here, the emblem of that *glorious display of God*, in his Gospel, by which life and immortality were brought to *light*, 2 Tim. i. 10.

This is my beloved Son] Ουτος εστιν ο υιος μου ο αγαπητος, εν ω ευδοκησα, *This is my Son, the beloved one, in whom I have delighted*, or, *been well pleased*. God adds his testimony of approbation to what was spoken of the sufferings of Christ by *Moses* and *Elijah;* thus showing that the sacrificial economy of the old covenant was in itself of no worth, but as it *referred* to the grand atonement which Jesus was about

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

6 [i] And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and [k] touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, [l] Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

10 ¶ And his disciples asked him, saying, [m] Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and [n] restore all things;

[i] 2 Pet. i. 18.——[k] Dan. viii. 18; ix. 21; x. 10, 18.——[l] Chap. xvi. 20; Mark viii. 30; ix. 9.

[m] Mal. iv. 5; chap. xi. 14; Mark ix. 11.——[n] Mal. iv. 6; Luke i. 16, 17; Acts iii. 21.

to make; therefore he says, *In him* HAVE *I delighted*, (ευδοκησα,) intimating that it was in *him alone*, as typified by those sacrifices, that he HAD *delighted* through the whole course of the legal administration; and that it was only in *reference* to the death of his Son that he accepted the offerings and oblations made to him under the old covenant. *Hear* HIM. The disciples wished to detain Moses and Elijah that they might hear *them*: but God shows that the *law* which had been in *force*, and the *prophets* which had *prophesied*, until now, must all give place to Jesus; and he alone must now be attended to, as the *way*, the *truth*, *and the life*; for no man could now come unto the Father but *through him*. This voice seems also to refer to that prediction in Deut. xviii. 15. The Lord shall raise up a Prophet like unto me: HIM SHALL YE HEAR. Go no more to the law, nor to the prophets, to seek for a *coming* Messiah; for behold he IS *come!* Hear and obey him, and *him* only.

This transfiguration must have greatly confirmed the disciples in the belief of a *future state*, and in the doctrine of the *resurrection*; they saw *Moses* and *Elijah still* EXISTING, though the former had been gathered to his fathers upwards of 1400 years, and the latter had been *translated* nearly 900.

Verse 6. *Fell on their face*] Dismayed by the *voice*, and dazzled by the glory of the *cloud*. So *Daniel*, chap. viii. 17, and *Saul* of *Tarsus*, Acts ix. 4.

Verse 7. *Jesus came and touched them*] Exactly parallel to this account is Dan. viii. 18, *I was in a deep sleep*, i. e. (a trance) *on my face towards the ground; but he* TOUCHED *me, and set me upright*. From Jesus alone are we to expect Divine communications, and by his *power* only are we able to *bear* and *improve* them. It is very likely that this transfiguration took place in the *night*, which was a more proper season to show forth its *glory* than the *day* time, in which a part of the *splendour* must necessarily be lost by the presence of the *solar light*. Besides, St. Luke, chap. ix. 37, expressly says, that it was on the *next day* after the transfiguration that our Lord came down from the mount.

Verse 9. *Tell the vision to no man*] See the note on chap. xvi. 20; and farther observe, that as this transfiguration was intended to show forth the final abolition of the whole ceremonial law, it was necessary that a matter which could not fail to irritate the Jewish rulers and people should be kept secret, till Jesus had accomplished vision and prophecy by his death and resurrection.

The whole of this emblematic transaction appears to me to be intended to prove, 1st. The *reality* of the *world* of *spirits*, and the *immortality* of the *soul*. 2dly. The *resurrection* of the body, and the doctrine of *future rewards* and *punishments*, see chap. xvi. 27. 3dly. The *abolition* of the *Mosaic institutions*, and the *fulfilment* of the *predictions* of the *prophets* relative to the *person*, *nature*, *sufferings*, *death*, and *resurrection* of Christ, and the *glory* that should *follow*. 4thly. The establishment of the *mild*, *light-bringing*, and *life-giving* Gospel of the Son of God. And 5thly. That as the old Jewish covenant and Mediatorship had ended, Jesus was now to be considered as the sole *Teacher*, the only availing *offering* for *sin*, and the grand *Mediator* between God and man. There are many very useful remarks on this transaction, by the late venerable *Bp. Porteus*.

Verse 10. *His disciples*] Instead of HIS disciples, some MSS., with the *Coptic*, *Armenian*, *Vulgate*, all the *Itala* except two, and *Origen*, read simply, *οι μαθηται*, THE *disciples*, i. e. those only who had been with him on the mount, *Peter*, *James*, and *John*.

Why then say the scribes that Elias must first come?] As the disciples saw that *Elijah* returned to heaven, knowing the tradition of the elders, and the prophecy on which the tradition was founded, Mal. iv. 5, 6, *Behold I send you Elijah the prophet, before the great and terrible day of the Lord shall come; and he shall turn the hearts, &c.*, it was natural enough for them to inquire what the meaning of the *tradition*, and the intention of the *prophecy*, were.

Verse 11. *Elias—shall first come, and restore all things.*] Or *will reform*, *αποκαταστησει*; this word our Lord quotes from the Septuagint; who render the Hebrew והשיב לב אבות על בנים *vehesheb leb aboth ál banim*, *he will cause the heart of the fathers to turn to the children*, by, *ος αποκαταστησει καρδιαν πατρος προς υιον*, *who will convert*, or *restore*, *the heart of the father to the son*. We are not therefore to understand the version of the Septuagint quoted by our Lord in any other sense than the Hebrew will allow. No fanciful restoration of all men, devils and damned spirits, is spoken of as either being done, or begun, by the ministry of John; but merely that he should preach a doctrine tending to universal reformation of manners, and should be greatly successful: see Matt. iii. 1–7, and especially Luke iii. 3–15, where we find that a general *reformation* had taken place, 1. among the common people; 2. among the tax-gatherers; and 3. among the soldiers. And as John announced the

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

12 [o] But I say unto you, That Elias is come already, and they knew him not, but [p] have done unto him whatsoever they listed: Likewise [q] shall also the Son of man suffer of them.

13 [r] Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ [s] And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: [t] for oft-times he falleth into the fire, and oft into the water.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, [u] O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

[o] Chap. xi. 14; Mark ix. 12, 13.——[p] Chap. xiv. 3, 10.——[q] Chap. xvi. 21.——[r] Chap. xi. 14.

[s] Mark ix. 14; Luke ix. 37.——[t] Chap. iv. 24; Acts x. 38

[u] Mark ix. 19.

coming Christ, who was to baptize with the Holy Ghost, i. e. to enlighten, change, and purify the heart, that the reform might be complete, both outward and inward, he may be said, in the strictest sense of the word, to have fulfilled the prophecy: and that he was the Elijah mentioned by Malachi, the words of Gabriel to the virgin Mary prove; Luke i. 17. *And he* (John) *shall go before him* (Christ) *in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, &c.;* and that his ministry was powerfully effectual for this purpose, we have already seen.

Verse 12. *Knew him not*] Or, ουκ επιγνωσαν αυτον, *They have not acknowledged him.* That is, the *Jewish rulers* have not acknowledged him, did not receive him as the forerunner of the Messiah. But it appears that all the rest acknowledged him as *such;* and some, from the power and demonstration of his preaching, were inclined to think he was *more*, even the *Messiah* himself: see Luke iii. 15.

Verse 13. *Then the disciples understood*] When he spoke of the sufferings of this prophetic Elijah, and also of his *own*, which had been the subject of the conversation on the mount, during the transfiguration, they clearly apprehended that he spoke of John the Baptist.

Verse 14. *When they were come to the multitude*] It appears that a congregation had been collected during our Lord's stay on the mount: how great must have been the desire of these people to hear the words of Christ! The assembly is *self-collected*, and no delay on the preacher's side discourages them—they continue to wait for him. In the present day how rare is this zeal! How few by the most pathetic invitation can be brought together, even at the most convenient times, to hear the same doctrines, and to get their souls healed by the same wonder-working Christ!

Kneeling down to him] Or falling at his knees, γονυπετων. The ancients consecrated the EAR to *memory;* the FOREHEAD to *genius;* the RIGHT HAND to *faith;* and the KNEES to *mercy:* hence those who entreated favour *fell at* and *touched* the *knees* of the person whose kindness they supplicated. See Wakefield's Commentary; and see the note on Exod. ix. 29; where the subject is largely explained.

Verse 15. *My son—is lunatic*] Σεληνιαζεται. One who was most affected with this disorder at the *change* and *full* of the moon. See on chap. iv. 24. But this lunacy was occasioned by a demon, see ver. 18, and Mark ix. 17; Luke ix. 38. In this case, the devil intended to *hide* himself under the appearance of a natural disorder, that no supernatural means might be resorted to for his expulsion. See a remarkable account on Luke ix. 39.

Falleth ofttimes into the fire, and oft into the water.] The paroxysms of his disorder frequently recurred; and among his numerous falls, some were into the fire and some into the water: so that, on this account, his life was in continual danger. Those who are under the influence of the devil are often driven to *extremes* in every thing. Such are often driven into the *fire* of *presumption*, or the *waters* of *despair*. Satan takes advantage of our natural temper, state of health, and outward circumstances, to plague and ruin our souls.

Verse 16. *Thy disciples—could not cure him.*] No wonder, when the cure must be effected by supernatural agency, and they had not faith enough to interest the power of God in their behalf, ver. 20. A spiritual disorder must have a spiritual remedy: natural means, in such cases, signify just—nothing.

Verse 17. *O faithless and perverse generation!*] These and the following words may be considered as spoken: 1. To the disciples, because of their unbelief, verse 20. 2. To the father of the possessed, who should have brought his son to Christ. 3. To the whole multitude, who were slow of heart to believe in him as the Messiah, notwithstanding the miracles which he wrought. See KYPKE.

Perverse, διεστραμμενη, signifies—1. Such as are influenced by perverse *opinions*, which hinder them from receiving the truth: and, 2. Such as are *profligate in their manners*. KYPKE. This last expression could not have been addressed to the *disciples*, who were certainly saved from the corruption of the world, and whose minds had been lately divinely *illuminated* by what passed at and after the transfiguration: but at all times the expression was applicable to the *Jewish* people.

Verse 18. *Jesus rebuked the devil*] Deprived him of all power to torment the child; and obliged him to abandon his present usurped habitation.

There are some souls whose cure God reserves to

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [v] If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

22 ¶ [w] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And [x] when they were come to Ca

[v] Chap. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xii. 9; xiii. 2.

[w] Chap. xvi. 21; xx. 17; Mark viii. 31; ix. 30, 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7.——[x] Mark ix. 33.

himself alone, and to whom all the applications of his ministers appear to be utterly ineffectual. He sometimes does all without *them*, that they may know they can never do any good without *him*. QUESNEL.

Verse 19. *Why could not we cast him out?*] They were confounded at their want of success—but not at their want of faith, which was the cause of their miscarriage! When the ministers of the Gospel find their endeavours, with respect to some places or persons, ineffectual, they should come, by *private* prayer, to Christ, humble themselves before him, and beg to be informed whether some evil in *themselves* have not been the cause of the unfruitfulness of their labours.

Verse 20. *Because of your unbelief*] Are we preachers of the Gospel? Do the things of God rest upon our minds with a deep and steady conviction? Can we expect that a doctrine which we do not, from conviction, credit ourselves, can be instrumental in our hands of begetting faith in others? *So we preached, and so ye believed.* The word *preached* generally begets in the people the *same* spirit which the preacher possesses. Instead of απιστιαν, *unbelief*, the famous Vatican MS. and Cod. Cyprius, six others, Coptic, Ethiopic, Armenian, and Arabic, Origen, and Chrysostom, read ολιγοπιστιαν, *littleness of faith.* The disciples had some faith, but not enough—they believed, but not fully.

As a grain of mustard seed] Some eminent critics think this a proverbial expression, intimating a GREAT DEGREE of faith, because *removing mountains*, which St. Paul, 1 Cor. xiii. 2, attributes to ALL FAITH; i. e. the greatest possible degree of faith, is attributed here, by our Lord, to that faith which is as *a grain of mustard seed.* However this may be, there can be no doubt that our Lord means, as BISHOP PEARCE well remarks, a *thriving* and *increasing faith*; which like the grain of mustard seed, from being the *least* of seeds, becomes the greatest of all herbs, even a tree in whose branches the fowls of the air take shelter. See WAKEFIELD's *Comment*, and the note on chap. xiii. 32.

Verse 21. *This kind goeth not out but by prayer*, &c.] Τουτο το γενος, *this kind*, some apply to the *faith* which should be exercised on the occasion, which goeth not out, *doth not exert itself*, but by prayer and fasting; but this interpretation is, in my opinion, far from *solid.* However, there is great difficulty in the text. The whole verse is wanting in the famous *Vatican* MS., one of the most ancient and most authentic perhaps in the world; and in another one of *Colbert's*, written in the 11th or 12th century. It is wanting also in the *Coptic*, *Ethiopic*, *Syriac*, *Hieros.*, and in one copy of the *Itala.* But all the MSS. acknowledge it in the parallel place, Mark ix. 29, only the *Vatican* MS. leaves out νησεια, *fasting.* I strongly suspect it to be an interpolation; but, if it be, it is very *ancient*, as Origen, Chrysostom, and others of the primitive fathers, acknowledged it. But while candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I can give a sense to the passage which all my readers will easily understand: viz. that there are certain evil *propensities*, in some persons, which *pampering the flesh* tends to nourish and strengthen; and that *self-denial* and *fasting*, accompanied by *prayer* to God, are the most likely means, not only to *mortify* such propensities, but also to *destroy* them. For other remarkable circumstances relative to this case, see the notes on Mark ix. 17, &c.

Verse 22. *They abode in Galilee*] Lower *Galilee*, where the city of *Capernaum* was.

The Son of man shall be betrayed into the hands of men] Μελλει—παραδιδοσθαι εις χειρας—*The Son of man is about to be delivered into the hands*, &c. I am fully of the mind of two eminent critics, *Grotius* and *Wakefield*, that παραδιδοσθαι should be here translated *delivered*, or *delivered up*, not *betrayed*; and that the agency, in this case, should be referred to *God*, not to *Judas.* Jesus was *delivered up*, by the counsel of God, to be an atonement for the sin of the world. See Acts iv. 27 and 28. *Against thy holy child Jesus, whom thou hast anointed to do what thy hand and thy counsel determined before to be done, Herod and Pontius Pilate—were gathered together.*

Verse 23. *They were exceeding sorry*] Since the conversation on the mount, with Moses and Elijah, Peter, James, and John could have no doubt that their Lord and Master must suffer, and that it was for this end he came into the world; but, while they submitted to the counsel of God, their affection for him caused them to feel exquisite distress.

Verse 24. *They that received tribute*] This was not a tax to be paid to the *Roman government*; but a tax for the support of the *temple.* The law, Exod. xxx. 13, obliged every male among the Jews to pay half a shekel yearly, for the support of the temple; and this was continued by them, wherever dispersed, till after

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

pernaum, they that received [y] tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth [z] take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

27 Notwithstanding, [a] lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [b] a piece of money: that take, and give unto them for me and thee.

[y] Called in the original, *didrachma*, being in value fifteen pence; see Exod. xxx. 13; xxxviii. 26.——[z] Exod. xxx. 13; Gal. iv. 4; Heb. iv. 15; Neh. x. 32.

[a] Rom. xiv. 19; 1 Thess. v. 22; 1 Cor. viii. 13.——[b] Or, *a stater*. It is half an ounce of silver, in value 2*s.* 6*d.*, after 5*s.* the ounce.

the time of Vespasian, see Josephus, WAR, book vii. c. 6, who ordered it afterwards to be paid into the Roman treasury. The word in the text, which is generally translated *tribute*—*τα διδραχμα*, signifies the *didrachma*, or *two drachms*. This piece of money was about the value of two *Attic* drachms, each equal to *fifteen pence* of our money. The didrachma of the Septuagint, mentioned Exod. xxx. 13, was twice as heavy as the Attic, for it was equal to a whole *shekel*, this being the value of that piece of money at *Alexandria*, the place where the Septuagint translation was made; for the *half shekel* mentioned in the above passage, they render *ημισυ του διδραχμου*, *the half of a didrachma*.

Verse 25. *He saith, Yes.*] From this reply of Peter, it is evident that our Lord customarily paid all taxes, tributes, &c., which were common among the people wherever he came. The children of God are subject to all civil laws in the places where they live —and should pay the taxes levied on them by public authority; and though any of these should be found unjust, THEY *rebel* not, as their business is not to *reform* the *politics* of nations, but the *morals* of the *world*.

Verse 26. *Then are the children free*] As this money is levied for the support of that temple of which I am the Lord, then I am not obliged to pay the tax; and my disciples, like the priests that minister, should be exempted from the necessity of paying.

Verse 27. *Lest we—offend them*] Be a stumbling-block to the priests, or rulers of the Jews, I will pay the tribute—*go thou to the sea—cast a hook, and take the first fish—thou shalt find a piece of money*, *στατηρα*, *a stater*. This piece of money was equal in value to four drachms, or two shekels, (five shillings of our money,) and consequently was sufficient to pay the tribute for our Lord and Peter, which amounted to about half-a-crown each. If the *stater* was in the mouth or belly of the fish *before*, who can help admiring the *wisdom* of Christ, that discovered it there? If it was not *before* in the mouth of the fish, who can help admiring the *power* of Christ, that impelled the fish to go where the stater had been lost in the bottom of the sea, take it up, come towards the shore where Peter was fishing, and, with the stater in its mouth or stomach, catch hold of the hook that was to draw it out of the water? But suppose there was no *stater* there, which is as likely as otherwise, then Jesus *created* it for the purpose, and here his omnipotence was shown; for to make a thing exist that did not exist before is an act of unlimited power, however small the thing itself may be. Some suppose that the *haddock* was the fish caught by Peter, because this fish has a blackish mark on each side of its neck or shoulders, as seems to exhibit the impression of a finger and thumb. The haddock is the *gadus eglesinus*. But this, being a sea fish, could not be a native of the sea of Galilee or Tiberias, &c., for the river Jordan runs through the sea of Galilee, and falls into the Dead Sea, which has no outlet to the ocean: no sea fish of any kind can be found there; and we may add to this, that *Belzoni*, a learned traveller, who examined the produce of the lake of Tiberias, found only trouts, pikes, chevins, and tenches. That it may, besides these, have some fishes peculiar to itself, as most extensive fresh water lakes have, need not be denied; but it could have no sea fish.

THE account of the *transfiguration*, the peculiar case of the *lunatic*, with his cure, and the miracle wrought to pay the *tribute money*, render this one of the most interesting and instructive chapters in the New Testament.

1. To what has already been said on the subject of the *transfiguration*, nothing need be added: I have given that sense to it which the circumstances of the case, the construction of the words, and the analogy of faith warrant. That others have understood the whole transaction differently, is readily granted. Some of the foreign *critics*, who are also called *divines*, have stripped it, by *their* mode of interpretation, of all its strength, use, and meaning. With them, it is thus to be understood:—"Jesus, with his disciples, Peter, James, and John, went by night into a mountain, for the purpose of prayer and meditation; while thus engaged, the animal spirits of the disciples were overcome by watching and fatigue, and they fell asleep: in this sleep they dreamed, or Peter only dreamed, that he saw his Master encompassed with a glorious light, and that Moses and Elijah were conversing with him. That early in the morning, just as the sun was rising, there happened some electric or thunder-like explosions (a thing not unfrequent near some mountains) by which the disciples were suddenly awoke; that Peter, whose mind was strongly impressed with his dream, seeing the rising sun shine gloriously upon his Master, and his strongly impressed senses calling to remembrance his late vision, he for a moment imagined he saw, not only the glory of which he had dreamed, but the persons also—Moses and Elijah, still

standing on the mount with Christ; that not being as yet sufficiently awake, finding the images impressed on his imagination fleeting away with his returning exercise of reason, he cried out, before he was aware, *Lord! it is good for us to be here, let us make three tabernacles*, &c.; but in a short time, having recovered the regular use of his senses, he perceived that it was a *dream;* and, having told it to our Lord and his brother disciples, lest the Jews might take occasion of jealousy from it, he was desired to tell the vision to no man." This is the substance of that strange explanation given by those learned men to this extraordinary transaction; a mode of interpretation only calculated to support that system which makes it an important point to deny and decry all supernatural and miraculous influence, and to explain away all the spirituality of the New Testament. Whatever *ingenuity* may be in this pretended elucidation, every unprejudiced person must see that it can never be brought to accord with the *letter* and *concomitant circumstances* of this most remarkable case.

2. The cure of the deaf and dumb lunatic has been treated, by the same critics, in nearly the same way, and for the same obvious design, namely, to exclude from the world all supernatural agency; and could they succeed in this, of what *value*, or, indeed, *utility*, could the whole New Testament be to mankind? We might be well astonished to find such a history, with such a great variety of curious and apparently interesting circumstances:—a wondrous person, labouring, preaching, suffering, dying, &c., &c., without having scarcely any thing in view, but a sort of merely moral reformation of the outward man! Truly, this

> "Is like an *ocean* into *tempest* toss'd,
> To waft a *feather*, or to drown a *fly*."

But the truth of God's miraculous interpositions, the miracles of the New Testament, demoniacal possessions and influence, the atonement, the inspiration of the Holy Spirit, the regeneration of the corrupted human heart, &c., &c., must not be given up to please a certain description of persons, who have no commerce with God themselves, and cannot bear that others should either have or pretend to it.

3. The miracle wrought for the paying of the *temple tribute* money, is exceedingly remarkable. The note on ver. 27, brings this particularly to view. To what is there said, it may be added, that our Lord seems to have wrought this miracle for the following purposes:—

1. More forcibly to impress the minds of his disciples, and his followers in general, with the necessity and propriety of being subject to all the laws of the different states, kingdoms, &c., wheresoever the providence of God might cast their lot.

2. To show forth his own unlimited power and knowledge, that they might be fully convinced that he *knew* all things, even to the most minute; and *could do* whatsoever he pleased; and that both his wisdom and power were continually interested in behalf of his true disciples.

3. To teach all believers a firm trust and reliance on Divine Providence, the sources of which can never be exhausted; and which, directed by infinite wisdom and love, will make every provision essentially requisite for the comfort and support of life. How many of the poor followers of Christ have been enabled to discern his kind hand, even in the means furnished them to discharge the *taxes* laid on them by the *state!* The profane and the unprincipled may deride, and mock on, but the people of God know it to be their duty, and their interest, to be subject to every ordinance of man for the Lord's sake; and, while his *grace* and *providence* render this obedience, in things both spiritual and secular, *possible*, his love, which their hearts feel, renders their *duty* their *delight*. The accomplishment of such ends as these is worthy both of the wisdom and benevolence of Christ.

CHAPTER XVIII.

The disciples inquiring who should be greatest in Christ's kingdom, 1. *He takes occasion to recommend humility, simplicity, and disinterestedness*, 2–6. *Warns them against offences*, 7. *Recommends mortification and self-denial*, 8, 9. *Charges them to avoid giving offence*, 10, 11. *Parable of him who had lost one sheep out of his flock consisting of one hundred*, 12–14. *How to deal with an offending brother*, 15–18. *A gracious promise to social prayer*, 19, 20. *How often an offending brother who expresses sorrow, and promises amendment, is to be forgiven*, 21, 22. *The parable of the king, who calls his servants to account, and finds one who owed him ten thousand talents, who, being unable to pay, and imploring mercy, is forgiven*, 23–27. *Of the same person, who treated his fellow-servant unmercifully, who owed him but a small sum*, 28–30. *Of the punishment inflicted on this unmerciful servant*, 31–35.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

AT [a] the same time came the disciples unto Jesus, saying, [b] Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

[a] Mark ix. 33; Luke ix. 46; xxii. 24.

[b] Chap. xxiv. 45; chap. xx. 20, &c.; Mark x. 37; Acts i. 6.

NOTES ON CHAP. XVIII.

Verse 1. *At the same time*] Or *hour;* but ωρα is frequently used to signify some particular time: however, instead of ωρα, three MSS., all the *Itala* but four, and *Origen*, read ημερα, *day*. *Origen* says both readings were extant in MSS. in his time.

Who is the greatest] Could these disciples have viewed the kingdom of Christ in any other light than

A. M 4032
A. D. 28.
An. Olymp.
CCI. 4.

3 And said, Verily I say unto you, [c] Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 [d] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

A. M. 4032
A. D. 28.
An. Olymp.
CCI. 4.

5 And [e] whoso shall receive one such little child in my name, receiveth me.

6 [f] But whoso shall offend one of these little ones which believe in me, it were better

[c] Psa. cxxxi. 2; chap. xix. 14; Mark x. 14; Luke xviii. 16; 1 Cor. xiv. 20; 1 Pet. ii. 2.

[d] Chap. xx. 27; xxiii. 11.——[e] Chap. x. 42; Luke ix. 48.
[f] Mark ix. 42; Luke xvii. 1, 2.

that of a temporal one? Hence they wished to know whom he would make his prime minister—whom his general—whom his chief chancellor—whom supreme judge, &c., &c. Is it he who first became thy disciple, or he who is thy nearest relative, or he who has most frequently entertained thee, or he who is the oldest, merely as to years? Could this inquiry have proceeded from any but the nine disciples who had not witnessed our Lord's transfiguration? Peter, James, and John, were surely more spiritual in their views! And yet how soon did even these forget that his kingdom was not of this world! See Mark x. 35, &c.; John xviii. 10, &c. The disciples having lately seen the keys delivered to Peter, and found that he, with James and John, had been privileged with being present at the transfiguration, it is no wonder if a measure of jealousy and suspicion began to work in their minds. From this inquiry we may also learn, that the disciples had no notion of *Peter's supremacy;* nor did they understand, as the Roman Catholics will have it, that Christ had constituted him their head, either by the conversation mentioned chap. xvi. 18, 19, or by the *act* mentioned in the conclusion of the preceding chapter. Had they thought that any such superiority had been designed, their present question must have been extremely impertinent. *Let this be observed.*

Verse 2. *A little child*] But this child could *walk*, for he *called him to him*. *Nicephorus* says, this was *Ignatius*, who was afterwards bishop of *Antioch*, and suffered martyrdom under, and by command of, the Roman Emperor *Trajan*, in the 107th year of our Lord. But this good father is not much to be depended on, being both weak and credulous.

Verse 3. *Except ye be converted*] Unless ye be saved from those prejudices which are at present so baneful to your nation, (seeking a temporal and not a spiritual kingdom,) unless ye be clothed with the spirit of humility, ye cannot enter into the spirit, design, and privileges of my spiritual and eternal kingdom. The name of this kingdom should put you in mind of its nature.—1. The KING is *heavenly;* 2. His SUBJECTS are *heavenly-minded;* 3. Their COUNTRY is *heavenly*, for they are strangers and pilgrims upon earth; 4. The GOVERNMENT of this kingdom is wholly *spiritual* and *divine*. See on chap. iii. 2.

And become as little children] i. e. Be as truly without worldly ambition, and the lust of power, as little children are, who act among themselves as if all were *equal*. The following saying from the *Boostan* of the poet *Saady* is very appropriate. "The hearts of infants being free from *avarice*, what care they for a handful of *silver* more than for a handful of *dust?*"

Verse 4. *Whosoever therefore shall humble himself*] So great is the disparity between the kingdom of Christ and the kingdoms of this world, that there is no way of rising to honours in the former, but by humility of mind, and continual self-abasement.

The same is greatest] Thus our Lord shows them that they were all *equal*, and that there could be no superiority among them, but what must come from the deepest humility; he intimates also, that wherever this principle should be found, it would save its possessor from seeking worldly honours or earthly profits, and from seeking to be a *ruler* over his *brethren*, or a *lord* in God's *heritage*.

Verse 5. *One such little child*] As our Lord in the preceding verses considers a little child an emblem of a genuine disciple, so by the term in this verse he means a *disciple* only. "Whosoever will receive, *i. e.* show unto such a child-like, unambitious disciple of mine, any act of kindness for my sake, I will consider it as done to myself."

Verse 6. *But whoso shall offend one of these little ones*] But, on the contrary, whosoever shall cause one of the least of those who believe in me to be stumbled—to go into the spirit of the world, or give way to sin—such a one shall meet with the most exemplary punishment.

Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble.

A millstone] Μυλος ονικος, *an ass's millstone*, because in ancient times, before the invention of *wind* and *water mills*, the stones were turned sometimes by *slaves*, but commonly by *asses* or *mules*. The most ancient kind of mills among the inhabitants of the northern nations, was the *quern*, or hand-mill. In some places in Ireland, Scotland, and the Zetland Isles, these still exist.

Drowned in the depth of the sea.] It is supposed that in Syria, as well as in Greece, this mode of punishing criminals was practised; especially in cases of parricide; and when a person was devoted to destruction for the public safety, as in cases of plague, famine, &c. That this was the custom in Greece, we learn from the Scholiast on the *Equites* of Aristophanes, Οταν γαρ κατεποντουν τινας, βαρος απο των τραχηλων εκρεμων. When a person was drowned, they hung a weight, (υπερβολον λιθον, Suidas,) a vast stone about his neck. See the ancient Scholia upon the *Equites*, lin. 1360, and Suidas, in υπερβολον λιθον. We find also that it was a positive institute of the ancient Hindoo law. "If a woman," says the precept, "causes any person to take poison, sets fire to any person's house, or murders a man, then the magistrate, having *bound a stone to her neck, shall drown her.*"—

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for [g] it must needs be that offences come; but [h] wo to that man by whom the offence cometh!

8 [i] Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven [k] their angels do always [l] behold the face of my Father which is in heaven.

11 [m] For the Son of man is come to save that which was lost.

12 [n] How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

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[g] Luke xvii. 1; 1 Cor. xi. 19.——[h] Chap. xxvi. 24.——[i] Chap. v. 29, 30; Mark ix. 43, 45.——[k] Psa. xxxiv. 7; Zech. xiii. 7; Heb. i. 14.——[l] Esth. i. 14; Luke i. 19.——[m] Luke ix. 56; xix. 10; John iii. 17; xii. 47.——[n] Luke xv. 4.

Halhead's Code of Gentoo Laws, 4to. edition, page 306.

Verse 7. *Wo!*] Or, *alas! ovai.* It is the opinion of some eminent critics, that this word is ever used by our Lord to express *sympathy* and *concern.*

Because of offences] Scandals, stumbling-blocks, persecutions, &c.

For it must needs be that offences come] Αναγκε γαρ εξιν ελθειν τα σκανδαλα, *for the coming of offences is unavoidable.* Such is the wickedness of men, such their obstinacy, that they will not come unto Christ that they may have life, but desperately continue *deceiving* and being *deceived.* In such a state of things, offences, stumbling-blocks, persecutions, &c., are unavoidable.

Wo to that man] He who *gives* the offence, and he who *receives* it, are both exposed to ruin.

Verses 8 and 9. *If thy hand*, &c.] See the notes on chap. v. 29, 30.

Verse 10. *One of these little ones*] One of my simple, loving, humble disciples.

Their angels—always behold] Our Lord here not only alludes to, but, in my opinion, establishes the notion received by almost all nations, viz. That every person has a *guardian angel;* and that these have always access to God, to receive orders relative to the management of their charge. See Psa. xxxiv. 8; Heb. i. 14.

Always behold the face] Hence, among the Jews, the angels were styled מלכי פנים, *malakey panim*, angels of the face, and Michael is said to be שר הפנים, *sar ha-panim*, the prince of the face. This is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. The seven princes of Media and Persia, who were the *chief favourites* and *privy-counsellors* of *Ahasuerus*, are said to *see the king's face.* Esth. i. 14; see also 2 Kings xxv. 19, and Jer. li. 25. Our Lord's words give us to understand that humble-hearted, child-like disciples, are objects of his peculiar care, and constant attention. The clause, εν ουρανοις, *in the heavens*, is wanting in several MSS., versions, and fathers.

Verse 11. *For the Son of man*, &c.] This is added as a second reason, why no injury should be done to his followers. "The Son of man has so loved them as to come into the world to lay down his life for them."

That which was lost.] Απολωλος. In Rev. ix. 11, Satan is called Απολλυων, *Apolluon*, the destroyer, or *him who lays waste.* This name bears a near relation to that state in which our Lord tells us he finds all mankind—*lost*, *desolated*, *ruined.* So it appears that Satan and men have the nearest affinity to each other—as the *destroyer* and the *destroyed*---the *desolator* and the *desolated*—the *loser* and the *lost.* But the Son of man came to save the lost. Glorious news! May every lost soul feel it! This verse is omitted by five MSS., two versions, and three of the fathers; but of its authenticity there can be no doubt, as it is found in the parallel place, Luke xix. 10, on which verse there is not a single various reading found in any of the MSS. that have ever been discovered, nor in any of the ancient versions.

Verse 12. *Doth he not leave the ninety and nine, and goeth into the mountains*] So our common translation reads the verse; others, *Doth he not leave the ninety and nine* UPON THE MOUNTAINS, *and go*, &c. This latter reading appears to me to be the best; because, in Luke xv. 4, it is said, *he leaveth the ninety and nine* IN THE DESERT. The allusion, therefore, is to a shepherd feeding his sheep on the mountains, in the desert; not seeking the lost one ON the mountains.

Leaving the ninety and nine, and seeking the ONE *strayed sheep:*—This was a very common form of speech among the Jews, and includes no mystery, though there are some who imagine that our Lord refers to the angels who kept not their first estate, and that they are in number, to men, as NINETY are to ONE. But it is likely that our Lord in this place only alludes to his constant solicitude to instruct, heal, and save those simple people of the sea coasts, country villages, &c., who were scattered abroad, as sheep without a shepherd, (chap. ix. 36,) the scribes and Pharisees paying no attention to their present or eternal well-being. This may be also considered as a lesson of

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover [o] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, [p] thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in [q] the mouth of two or three witnesses every word may be established.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a [r] heathen man and a publican.

18 Verily I say unto you, [s] Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

[o] Lev. xix. 17; Ecclus. xix. 13; Luke xvii. 3.——[p] Jam. v. 20; 1 Pet. iii. 1.——[q] Deut. xvii. 6; xix. 15; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28.——[r] Rom. xvi. 17; 1 Cor. v. 9; 2 Thess iii. 6, 14; 2 John 10.——[s] Chap. xvi. 19; John xx. 23; 1 Cor. v. 4.

instruction and comfort to backsliders. How hardly does Christ give them up!

Verse 13. *He rejoiceth more*] It is justly observed by one, on this verse, that it is natural for a person to express unusual joy at the *fortunate accomplishment* of an *unexpected event*.

Verse 14. *It is not the will of your Father*] If any soul be finally lost, it is not because God's *will* or *counsel* was against its salvation, or that a proper provision had not been made for it; but that, though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds.

Verse 15. *If thy brother*] Any who is a member of the same religious society, *sin against thee*, 1. *Go and reprove him alone*,—it may be in person; if that cannot be so well done, by thy messenger, or in writing, (which in many cases is likely to be the most effectual.) Observe, our Lord gives no liberty to omit this, or to exchange it for either of the following steps. If this do not succeed,

Verse 16. 2. *Take with thee one or two more*] Men whom he esteems, who may then confirm and enforce what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this do not succeed, then, and not before,

Verse 17. 3. *Tell* it *unto the Church*] Lay the whole matter before the congregation of Christian believers, in that place of which he is a member, or before the *minister* and *elders*, as the *representatives* of the Church or assembly. If all this avail not, then,

Let him be unto thee as a heathen man and a publican.] To whom thou art, as a Christian, to owe earnest and persevering good will, and acts of kindness; but have no *religious* communion with him, till, if he have been convicted, he *acknowledge* his fault. Whosoever follows this threefold rule will seldom offend others, and never be offended himself.—Rev. J. Wesley.

Reproving a brother who had sinned was a positive command under the law. See Lev. xix. 17. And the Jews have a saying, that one of the causes of the ruin of their nation was, "*No man reproved another.*" On the word *Church*, see at the end of chap. xvi.

Verse 18. *Whatsoever ye shall bind*, &c.] Whatever determinations ye make, in conformity to these directions for your conduct to an offending brother, will be accounted just, and ratified by the Lord. See on ch. xvi. 19; and, to what is there said, the following observations may be profitably added.

Οσα εαν δησητε—και οσα εαν λυσητε. *Binding* and *loosing*, in this place, and in Matt. xvi. 19, is generally restrained, by Christian interpreters, to matters of discipline and authority. But it is as plain as the sun, by what occurs in numberless places dispersed throughout the *Mishna*, and from thence commonly used by the later *rabbins* when they treat of ritual subjects, that *binding* signified, and was commonly understood by the *Jews* at that time to be, *a declaration that any thing was unlawful to be done;* and *loosing* signified, on the contrary, *a declaration that any thing may be lawfully done.* Our Saviour spoke to his disciples in a language which they understood, so that they were not in the least at a loss to comprehend his meaning; and its being obsolete to us is no manner of reason why we should conclude that it was obscure to them. The words, *bind* and *loose*, are used in both places in a declaratory sense, of *things*, not of *persons*. It is ὁ and ὅσα, in the neuter gender, both in chap. xvi. and here in this: i. e. *Whatsoever thing or things ye shall bind or loose.* Consequently, the same commission which was given at first to St. *Peter* alone, (chap. xvi. 19,) was afterwards enlarged to all the apostles. St. *Peter* had made a confession that *Jesus* was the *Christ*, the Son of God. His confession of the Divinity of our Lord was the first that ever was made by man; to him, therefore, were given the keys of the kingdom of heaven: i. e. God made choice of him among all the apostles, that the *Gentiles* should *first*, by his mouth, hear the word of the Gospel, and believe. He first *opened* the kingdom of heaven to the *Gentiles*, when he preached to *Cornelius*. It was *open* to the *Jews* all along before; but if we should suppose that it was not, yet to them also did St. *Peter open* the kingdom of heaven, in his sermon at the great *pentecost*. Thus, then, St. *Peter* exercised his two keys: that for the *Jews* at the great *pentecost;* and that for the *Gentiles*, when he admitted *Cornelius* into the Church. And this was the reward of his first confession, in which he owned *Jesus* to be the promised *Messiah*. And what St. *Peter loosed*, i. e. declared as *necessary* to be believed and practised by the disciples here, was ratified above. And what he declared

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

19 [t] Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, [u] it shall be done for them of my Father which is in heaven.

20 For where [v] two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [w] till seven times?

22 Jesus saith unto him, I say not unto thee Until seven times: [x] but, Until seventy times seven.

[t] Chap. v. 24.——[u] 1 John iii. 22; v. 14.——[v] Dan. ii. 17, 18; John xiv. 13–15; xvi. 23; Acts iii. 16; iv. 7; 1 Cor. v. 4.

[w] Luke xvii. 4.——[x] Chap. vi. 14; Mark xi. 25; Col. iii. 13.

unlawful to be believed and practised, (i. e. what he *bound*,) was actually forbidden by God himself.

I own myself obliged to Dr. *Lightfoot* for this interpretation of the true notion of *binding* and *loosing*. It is a noble one, and perfectly agrees with the ways of speaking then in use among the *Jews*. It is observable that these *phrases*, of *binding* and *loosing*, occur no where in the New Testament but in St. *Matthew*, who is supposed to have written his Gospel first in *Hebrew*, from whence it was translated into *Greek*, and then the force and use of the expression will better appear. Dr. *Wotton's* Miscell. Discourses, vol. i. p. 309, &c., &c.

"The phrases to *bind* and to *loose* were *Jewish*, and most frequent in their writers. It belonged only to the teachers among the *Jews to bind* and *to loose*. When the *Jews* set any apart to be a preacher, they used these words, '*Take thou liberty to teach what is* BOUND *and what is* LOOSE.'" *Strype's* preface to the Posthumous Remains of Dr. *Lightfoot*, p. 38.

Verse 19. *Again I say unto you*] The word *αμην*, *verily*, is *added* here, in ninety-eight MSS., (many of which are of the greatest antiquity and importance,) seven editions, all the Arabic, the Slavonic, and several of the *Itala*. The taking in or leaving out such a word may appear to some a matter of indifference; but, as I am fully convinced Jesus Christ never spoke a useless or a needless word, my maxim is, to omit not one syllable that I am convinced (from such authority as the above) he has ever used, and to take in nothing that he did not speak. It makes the passage much more emphatic—*Again*, VERILY *I say unto you*,

If two of you shall agree] Συμφωνησωσιν, *symphonize*, or *harmonize*. It is a metaphor taken from a number of musical instruments set to the same *key*, and playing the same *tune:* here, it means a perfect agreement of the hearts, desires, wishes, and voices, of *two* or more persons praying to God. It also intimates that as a number of musical instruments, skilfully played, in a good concert, are pleasing to the ears of men, so a number of persons united together in warm, earnest, cordial prayer, is highly pleasing in the sight and ears of the Lord. Now this conjoint prayer refers, in all probability, to the *binding* and *loosing* in the preceding verse; and thus we see what power faithful prayer has with God!

It shall be done for them] What an encouragement to pray! even to *two*, if there be no more disposed to join in this heavenly work.

Verse 20. *For where two—are gathered together in my name*] There are many sayings among the Jews almost exactly similar to this, such as, *Wherever even two persons are sitting in discourse concerning the law, the Divine presence is among them.* See much more in *Schoettgen*. And the following, among the ancient Hindoos, is like unto it: "When *Brahma*, the Lord of creation, had formed mankind, and at the same time appointed his worship, he spoke and said, 'With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. With this remember God, that God may remember you. Remember one another, and ye shall obtain supreme happiness. God, being remembered in worship, will grant you the enjoyment of your wishes: he who enjoyeth what hath been given unto him by God, and offereth not a portion unto him, is even as a thief. Know that good works come from *Brahma*, whose nature is incorruptible; wherefore, the omnipresent *Brahma* IS PRESENT IN THE WORSHIP." See the Bagvat Geeta, p. 45, 46.

In my name] Seems to refer particularly to a *public* profession of Christ and his Gospel.

There am I in the midst] None but God could say these words, to say them with truth, because God alone is *every where present*, and these words refer to his *omnipresence*. *Wherever*—suppose millions of assemblies were collected in the same moment, in different places of the creation, (which is a very possible case,) this promise states that Jesus is in each of them. Can any, therefore, say these words, except that God who fills both heaven and earth? But Jesus says these words: *ergo*—Jesus is God. Let it be observed, that Jesus is not among them to spy out their sins, or to mark down the imperfections of their worship; but to enlighten, strengthen, comfort, and save them.

Verse 21. *Till seven times?*] Though *seven* was a number of perfection among the Hebrews, and often meant much more than the units in it imply, yet it is evident that Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim among the Jews never to forgive more than *thrice:* Peter enlarges this charity more than *one half;* and our Lord makes even his enlargement *septuple*, see ver. 22. *Revenge* is natural to man, i. e. man is naturally a *vindictive being*, and, in consequence, nothing is more difficult to him than *forgiveness* of injuries

Verse 22. *Seventy times seven.*] There is something very remarkable in these words, especially if collated with Gen. iv. 24, where the very same words are used—"If any man kill LAMECH, he shall be avenged *seventy times seven.*" The *just* God punishes sin in an exemplary manner. *Sinful* man, who is exposed to the stroke of Divine justice, should be *abun-*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [y] talents.

25 But forasmuch as he had not to pay, his lord commanded him [z] to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [a] worshipped him, saying, Lord, have patience with me, and I will pay thee all.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred [b] pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [c] Have patience with me, and I will pay thee all.

[y] *A talent is 750 ounces of silver, which, after five shillings the ounce, is 187l. 10s.*——[z] 2 Kings iv. 1; Neh. v. 8.——[a] Or, *besought him.*

[b] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny,* chap. xx. 2. [c] Psa. xxxii. 1; lxxviii. 38.

dant in forgiveness, especially as the merciful only shall find mercy. See the note on chap. v. 7, and on vi. 14, 15. The sum *seventy times seven* makes four hundred and ninety. Now an *offence*, properly such, is that which is given *wantonly*, *maliciously*, and without ANY PROVOCATION. It is my opinion, that, let a man search ever so accurately, he will not find that he has received, during the whole course of his life, four hundred and ninety such offences. If the man who receives the offence has given any *cause* for it, in that case, the *half* of the offence, at least, towards his brother, ceases.

Verse 23. *Therefore is the kingdom*] In respect to *sin*, *cruelty*, and *oppression*, God will proceed in the kingdom of heaven (the dispensation of the Gospel) as he did in former times; and every person shall give an account of himself to God. Every sin is a *debt* contracted with the justice of God; men are all God's own servants; and the day is at hand in which their Master will *settle accounts* with them, inquire into their work, and pay them their wages. Great Judge! what an awful time must this be, when with multitudes nothing shall be found but *sin* and *insolvency!*

By *servant*, in the text, we are to understand, a petty king, or tributary prince; for no *hired* servant could possibly owe such a sum as is here mentioned.

Verse 24. *Ten thousand talents*] Μυριων ταλαντων, a myriad of talents, the highest number known in Greek arithmetical notation. An immense sum, which, if the *silver* talent be designed, amounts to 4,500,000 sterling; but if the gold talent be meant, which is by far the most likely, then the amount is 67,500,000 sterling, a sum equal to the annual revenue of the British empire! See the note on Exod. xxv. 34. The *margin* above is incorrect.

Verse 25. *He had not to pay*] That is *not being able to pay.* As there could not be the smallest probability that a servant, wholly *dependent* on his master, who was now absolutely insolvent, could ever pay a debt he had contracted of more than 67 millions!—so is it impossible for a sinner, infinitely indebted to Divine justice, ever to pay a mite out of the talent.

Commanded him to be sold—his wife—children, &c.] Our Lord here alludes to an ancient custom among the Hebrews, of selling a man and his family to make payment of contracted debts. See Exod. xxii. 3; Lev. xxv. 39, 47; 2 Kings iv. 1. This custom passed from among the *Jews* to the *Greeks* and *Romans.* I have already remarked (see Gen. xlvii. 19) that in the Burman empire the sale of whole families, to discharge debts, is very common.

Verse 26. *Fell down and worshipped him*] Προσεκυνει αυτω, *crouched as a dog before him*, with the greatest deference, submission, and anxiety.

Have patience with me] Μακροθυμησον επ' εμοι, *be long-minded towards me*—give me longer space.

The means which a sinner should use to be saved, are, 1. Deep *humiliation* of heart—*he fell down.* 2. *Fervent prayer.* 3. *Confidence* in the *mercy of God*—*have patience.* 4. A *firm purpose* to devote his soul and body to his Maker—*I will pay thee all.* A sinner may be said, according to the economy of grace, to *pay all*, when he brings the sacrifice of the Lord Jesus to the throne of justice, by faith; thus offering an *equivalent* for the pardon he seeks, and *paying all* he *owes* to Divine justice, by presenting the blood of the Lamb

Verse 27. *Moved with compassion*] Or with *tender pity.* This is the *source* of salvation to a lost world, the tender pity, the eternal mercy of God.

Verse 28. *A hundred pence*] Rather *denarii.* The *denarius* was a Roman coin, worth about *seven-pence halfpenny* English. The original word should be retained, as our word *penny* does not convey the *seventh part* of the meaning. A hundred denarii would amount to about 3*l.* 2*s.* 6*d.* British, or, if reckoned as some do, at *seven-pence three farthings*, the sum would be 3*l.* 4*s.* 7*d.*

Took him *by the throat*] Κρατησας αυτον επνιγε. There is no word I am acquainted with, which so fully expresses the meaning of the original, επνιγε, as the *Anglo-saxon* term *throttle:* it signified (like the Greek) to *half choke* a person, by *seizing his throat*

Verse 29. *Fell down at his feet*] This clause is wanting in several ancient MSS., versions, and fathers. Several printed editions also have omitted it; Griesbach has left it out of the text.

Pay thee all.] Παντα, *all*, is omitted by a multitude of MSS., versions, and fathers.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

30 And he would not: [d] but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even [e] as I had pity on thee?

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

34 And his lord was wroth, and delivered him to the tormentors, [f] till he should pay all that was due unto him.

35 [g] So likewise shall my heavenly Father do also unto you, if ye from your hearts [h] forgive not every one his brother their trespasses.

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[d] James ii. 13.——[e] Luke vi. 36.——[f] Chap. v. 25, 26; vi. 12–14.——[g] Prov. xxi. 13; chap. vi. 12; Mark xi. 26; James ii. 13.——[h] Mark xi. 26; Lev. xix. 18; Eph. iv. 2; Col. iii. 13 James ii. 13.

Verse 30. *And he would not*, &c.] To the *unmerciful*, God will show *no mercy*; this is an eternal purpose of the Lord, which never can be changed. God teaches us what to do to a *fellow-sinner*, by what HE does to US. Our fellow-servant's debt to us, and ours to God, are as one hundred denarii to ten thousand talents! When we humble ourselves before him, God freely forgives us all this mighty sum! And shall we exact from our brother recompense for the most trifling faults? Reader, if thou art of this unmerciful, unforgiving cast, read out the chapter.

> "All the souls that are were forfeit once,
> And he who might the 'vantage best have took,
> Found out the remedy. How would you be,
> If HE, who is the top of judgment, should
> But judge you as you are? O! think on that,
> And mercy then will breathe within your lips
> Like man *new made*.
> Though *justice* be thy plea, consider this,
> That, in the course of justice, none of us
> Should see *salvation:* we do pray for *mercy;*
> And that same prayer doth teach us all to render
> The deeds of *Mercy*.—"

Verse 31. *His fellow-servants saw what was done*] An act of this kind is so dishonourable to all the followers of Christ, and to the spirit of his Gospel, that through the respect they owe to their Lord and Master, and through the concern they feel for the prosperity of his cause, they are obliged to plead against it at the throne of God.

Verse 32. *His lord, after that he had called him*] Alas! how shall he appear? *Confounded.* What shall he answer? He is *speechless!*

Verse 33. *Shouldest not thou also have had compassion*] Ουκ εδει και σε, *Did it not become thee also?* What a cutting reproach! It became ME to show mercy, when thou didst earnestly entreat me, because *I am* MERCIFUL. It became thee also to have *shown mercy*, because thou wert so deep in debt thyself, and hadst *obtained mercy.*

Verse 34. *Delivered him to the tormentors*] Not only continued captivity is here intended, but the tortures to be endured in it. If a person was suspected of fraud, as there was reason for in such a case as that mentioned here, he was put to very cruel tortures among the Asiatics, to induce him to confess. In the punishments of China, a great variety of these appear; and probably there is an allusion to such torments in this place. Before, he and all that he had, were only to be *sold.* Now, as he has increased his debt, so he has increased his punishment; he is delivered to the tormentors, to the horrors of a guilty conscience, and to a fearful looking for of fiery indignation, which shall devour the adversaries. But if this refers to the day of judgment, then the *worm that dieth not*, and the *fire that is not quenched*, are the *tormentors.*

Verse 35. *So likewise shall my heavenly Father do also unto you*] The goodness and indulgence of God towards us is the pattern we should follow in our dealings with others. If we take man for our exemplar we shall err, because our copy is a bad one; and our lives are not likely to be better than the copy we imitate. Follow Christ; be merciful as your Father who is in heaven is merciful. You cannot complain of the *fairness* of your copy. Reader, hast thou a *child*, or *servant* who has *offended* thee, and humbly asks forgiveness? Hast thou a *debtor*, or a *tenant*, who is *insolvent*, and asks for a *little longer time?* And hast thou not *forgiven* that child or servant? Hast thou not given *time* to that *debtor* or *tenant?* How, then, canst thou ever expect to see the face of the *just* and *merciful* God? Thy child is *banished*, or *kept at a distance;* thy *debtor* is thrown into *prison*, or thy *tenant sold up:* yet the child offered to *fall at thy feet;* and the *debtor* or *tenant*, utterly insolvent, prayed for a *little longer time*, hoping God would enable him *to pay thee all;* but to these things thy *stony* heart and *seared* conscience paid no regard! O monster of ingratitude! Scandal to human nature, and reproach to God! If thou canst, go hide thyself—even in *hell*, from the face of the Lord!

Their trespasses.] These words are properly left out by GRIESBACH, and other eminent critics, because they are wanting in some of the *very best* MSS., most of the versions, and in some of the chief of the fathers. The words are evidently an interpolation; the construction of them is utterly improper, and the concord false.

In our common method of dealing with insolvent debtors, we in some sort imitate the Asiatic customs: we put them in prison, and all their circumstances there are so many *tormentors;* the *place*, the *air*, the *company*, the *provision*, the *accommodations*, all, all destructive to comfort, to peace, to health, and to every thing that *humanity* can devise. If the person be *poor*,

or *comparatively poor*, is his imprisonment likely to lead him to discharge his *debt?* His *creditor* may rest assured that he is now farther from his object than ever: the man had no other way of discharging the debt but by his *labour;* that is now impossible, through his *confinement*, and the creditor is put to a *certain* expense towards his maintenance. How foolish is this policy! And how much do such laws stand in need of *revision* and *amendment!* Imprisonment for debt, in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr. *Dodd* very feelingly inquires here, "Whether rigour in exacting temporal debts, in treating without mercy such as are *unable* to satisfy them —whether this can be allowed to a *Christian*, who is bound to imitate his God and Father? To a *debtor*, who can expect forgiveness only on the condition of forgiving others? To a *servant*, who should obey his Master?—and to a *criminal*, who is in daily expectation of his *Judge* and final *sentence?*" Little did he think, when he wrote this sentence, that himself should be a melancholy proof, not only of human weakness, but of the relentless nature of those laws by which *property*, or rather *money*, is guarded. The unfortunate Dr. Dodd was hanged for forgery, in 1777, and the above note was written only seven years before!

The unbridled and extravagant appetites of men sometimes require *a rigour even beyond the law* to suppress them. While, then, we learn lessons of *humanity* from what is before us, let us also learn lessons of *prudence*, *sobriety*, and *moderation*. The parable of the two debtors is blessedly calculated to give this information.

CHAPTER XIX.

Jesus leaves Galilee, and comes into the coasts of Judea, and is followed by great multitudes, whom he heals, 1, 2. *The question of the Pharisees concerning divorce answered, and the doctrine of marriage explained,* 3–9. *The inquiry of the disciples on this subject,* 10. *Our Lord's answer, explaining the case of eunuchs,* 11, 12. *Little children brought to Christ for his blessing,* 13–15. *The case of the young man who wished to obtain eternal life,* 16–22. *Our Lord's reflections on this case, in which he shows the difficulty of a rich man's salvation,* 23–26. *What they shall possess who have left all for Christ's sake and the Gospel,* 27–29. *How many of the first shall be last, and the last first,* 30.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND it came to pass, [a] *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

2 [b] And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

4 And he answered and said unto them, Have ye not read, [c] that he which made *them*

[a] Mark x. 1; John x. 40.——[b] Chap. xii. 15.

[c] Gen. i. 27; v. 2; Mal. ii. 15.

NOTES ON CHAP. XIX.

Verse 1. *Beyond Jordan*] Or, *by the side of Jordan.* Matthew begins here to give an account of Christ's journey (the only one he mentions) to Jerusalem, a little before the passover, at which he was crucified. See Mark x. 1; Luke ix. 51.

Jesus came from Galilee (which lay to the north of Judea) into the coasts of Judea; and from thence, in his way to Jerusalem, he went through Jericho, (chap. xx. 17, 29,) which lay at the distance of sixty furlongs, or seven miles and a half from Jordan, to the western side of it. See Joseph. WAR, book iv. chap. 8. sect. 3. It seems, therefore, most probable, that the course of Christ's journey led him *by the side* of the river Jordan, not *beyond* it. That the Greek word περαν, especially with a *genitive* case as here, has sometimes this signification, see on John vi. 22; see also Bp. Pearce.

Verse 2. *Great multitudes followed him*] Some to be *instructed*—some to be *healed*—some through *curiosity*—and some to *ensnare* him.

Verse 3. *Tempting him*] *Trying* what answer he would give to a question, which, however decided by him, would expose him to censure.

Is it lawful—for every cause?] Instead of αιτιαν, *fault, cause, reason*, three MSS. and the *Coptic* version read αμαρτιαν, *sin* or *transgression:* this was probably the original reading—the first syllable being lost, αρτιαν alone would remain, which a subsequent transcriber would suppose to be a mistake for αιτιαν, and so wrote it: hence this various reading. What made our Lord's situation at present so critical in respect to this question was: At this time there were two famous divinity and philosophical *schools* among the Jews, that of SHAMMAI, and that of HILLEL. On the question of *divorce*, the school of *Shammai* maintained, that a man could not legally put away his wife, except for *whoredom*. The school of *Hillel* taught that a man might put away his wife for a multitude of other causes, and when she did not *find grace in his sight;* i. e. when he saw any other woman that pleased him better. See the case of *Josephus*, mentioned in the note on chap. v. 30, and Calmet's Comment, vol. i. part ii. p. 379. By answering the question, not from *Shammai* or *Hillel*, but from *Moses*, our blessed Lord defeated their malice, and confounded their devices.

Verse 4. *He which made them at the beginning*] When Adam and Eve were the first of human kind.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

at the beginning, made them male and female,

5 And said, [d] For this cause shall a man leave father and mother, and shall cleave to his wife: and [e] they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 They say unto him, [f] Why did Moses then command to give a writing of divorcement, and to put her away?

[d] Gen. ii. 24; Mark x. 5–9; Eph. v. 31.——[e] 1 Cor. vi. 16; vii. 2.

[f] Deut. xxiv. 1; chap. v. 31; Mark x. 4; Luke xvi. 18.

Made them male and female] Merely through the design of matrimonial union, that the earth might be thus peopled. To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into Divine ordinances, but go back to the original *will*, *purpose*, and *institution* of God. Christ will never accommodate his morality to the *times*, nor to the inclinations of men. What was done at the *beginning* is what God judged most worthy of his *glory*, most profitable for *man*, and most suitable to *nature*.

Verse 5. *For this cause*] Being created for this very purpose, that they might glorify their Maker in a matrimonial connection. *A man shall leave* (καταλειψαι, *wholly give up*) both *father and mother*—the matrimonial union being more *intimate* and binding than even paternal or filial affection;—and shall be *closely united*, προσκολληθησεται, *shall be firmly cemented* to his wife. A beautiful metaphor, which most forcibly intimates that nothing but *death* can separate them: as a *well-glued board* will break sooner in the *whole* wood, than in the *glued* joint. So also the Hebrew word דבק *debak* implies.

And they twain shall be one flesh?] Not only meaning, that they should be considered as *one* body, but also as two souls in one body, with a complete union of interests, and an indissoluble partnership of life and fortune, comfort and support, desires and inclinations, joys and sorrows. Farther, it appears to me, that the words in Gen. ii. 24, לבשר אחד *lebasar achad*, *for one flesh*, which our Lord literally translates, mean also, that *children*, compounded as it were of both, should be the product of the matrimonial connection. Thus, *they two* (man and woman) *shall be for* the producing of *one flesh*, the very same kind of human creature with themselves. See the note on Gen. ii. 24.

Verse 6. *What therefore God hath joined together*] Συνεζευξεν, *yoked together*, as *oxen in the plough*, where each must pull *equally*, in order to bring it on. Among the ancients, when persons were newly married, they put a *yoke* upon their necks, or *chains* upon their arms, to show that they were to be *one*, closely united, and pulling equally together in all the concerns of life. See Kypke in loco.

The finest allegorical representation of the marriage union I have met with, is that antique gem representing the marriage of *Cupid* and *Psyche*, in the collection of the duke of Marlborough: it may be seen also among Baron *Stoch's* gems, and casts or copies of it in various other collections. 1. *Both* are represented as *winged*, to show the *alacrity* with which the husband and wife should help, comfort and support each other; *preventing*, as much as possible, the *expressing* of a wish or want on either side, by fulfilling it *before* it can be expressed. 2. *Both* are *veiled*, to show that *modesty* is an inseparable attendant on *pure* matrimonial connections. 3. Hymen or Marriage goes before them with a lighted torch, leading them by a chain, of which each has a hold, to show that they are united together, and are *bound* to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. 4. This *chain* is not *iron* nor *brass*, (to intimate that the marriage union is a state of *thraldom* or *slavery*,) but it is a chain of *pearls*, to show that the union is *precious*, *beautiful*, and *delightful*. 5. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through *duty*, but by affection, and that this fidelity contributes to the happiness of their lives. 6. *A winged Cupid*, or *Love*, is represented as having gone *before* them, preparing the *nuptial feast;* to intimate that *active affections*, *warm* and *cordial love*, are to be to them a continual source of *comfort* and *enjoyment;* and that this is the *entertainment* they are to meet with at every *step* of their affectionate lives. 7. *Another Cupid*, or genius of love comes *behind*, and places on their heads a *basket of ripe fruits;* to intimate that a matrimonial union of *this kind* will generally be blessed with *children*, who shall be as pleasing to all their *senses* as *ripe* and *delicious fruits* to the *smell* and *taste*. 8. The genius of love that *follows them* has his *wings shrivelled up*, or the *feathers all curled*, so as to render them utterly *unfit for flight;* to intimate that *love* is to *abide* with them, that there is to be no *separation* in affection, but that they are to continue to love one another with pure hearts fervently. Thus *love begins* and *continues* this sacred union; as to *end*, there can be none, for God hath yoked them together.

A finer or more expressive set of emblems has never, I believe, been produced, even by *modern* refined taste and ingenuity. This group of emblematical figures is engraved upon an onyx by Tryphon, an ancient Grecian artist. A fine drawing was made of this by Cypriani, and was engraved both by *Bartolozzi* and *Sherwin*. See one of these plates in the second volume of Bryant's Analysis of Ancient Mythology, page 392.

Verse 7. *Why did Moses then command to give a writing of divorcement?*] It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself, and to wrest Scripture to their own destruction. I knew a gentleman, so called, who professed deep reverence for the sacred writings, and, strange as it may appear, was outwardly irreproachable in every respect but *one;* that was, he kept more women than his wife. This man

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so

9 [g] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, [h] If the case of the man be so with *his* wife, it is not good to marry.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1

11 But he said unto them, [i] All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs

[g] Chap. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10, 11.

[h] Gen. ii. 18; Prov. xxi. 9, 19; 1 Cor. vii. 29, 40.—[i] 1 Cor. vii. 2, 7, 9, 17.

frequently read the Bible, and was particularly conversant with those places that spoke of or seemed to legalize the *polygamy of the patriarchs!*

A writing of divorcement] See the *form* of it in the note on chap. v. 31.

Verse 8. *Moses, because of the hardness of your hearts*] It is dangerous to tolerate the least evil, though prudence itself may require it: because toleration, in this case, raises itself insensibly into permission, and permission soon sets up for command. Moses perceived that if divorce were not permitted, in many cases, the women would be exposed to great hardships through the *cruelty* of their husbands: for so the word σκληροκαρδια, is understood in this place by some learned men.

From the beginning it was not so] The Jews named the books of the law from the *first* word in each. *Genesis* they always term *Bereshith*, בראשית, which is the *first* word in it, and signifies, *In the beginning*. It is probable that our Lord speaks in this way here, *In Bereshith it was not so*, intimating that the account given in *Genesis* is widely different. There was no *divorce* between Eve and Adam; nor did *he* or his family practise *polygamy*. But our Lord, by *the beginning*, may mean the original intention or design.

Verse 9. *Except* it be *for fornication*] See on chap. v. 33. The decision of our Lord must be very unpleasant to these men: the reason why they wished to put away their wives was, that they might take others whom they liked better; but our Lord here declares that they could not be remarried while the divorced person was alive, and that those who did marry, during the life of the divorced, were *adulterers;* and heavy judgments were denounced, in their law, against such: and as the question was not settled by the schools of *Shammai* and *Hillel*, so as to ground national practice on it; therefore they were obliged to abide by the *positive declaration* of the law, as it was *popularly* understood, till these eminent schools had proved the word had another meaning. The grand subject of dispute between the two schools, mentioned above, was the word in Deut. xxiv. 1, *When a man hath taken a wife —and she find no grace in his sight, because of some* UNCLEANNESS, ערות *eruath:*—this the school of *Shammai* held to mean *whoredom* or *adultery;* but the school of *Hillel* maintained that it signified *any corporeal defect*, which rendered the person *deformed*, or any *bad temper* which made the husband's life uncomfortable. Any of the latter a good man might bear with; but it appears that Moses permitted the offended husband to put away the wife on *these* accounts, merely to save *her* from cruel usage.

In this discourse, our Lord shows that marriage, (except in one case,) is *indissoluble*, and should be so: 1st, By Divine *institution*, ver. 4. 2dly, By express *commandment*, ver. 5. 3dly, Because the married couple become *one* and the *same person*, ver. 6. 4thly, By the *example* of the *first pair*, ver. 8; and 5thly. Because of the *evil* consequent on *separation*, ver. 9. The *importance* of this subject will, I hope, *vindicate* or *excuse*, the *length* of these notes.

Verse 10. *If the case of the man*] Του ανθρωπου, *of a husband*, so I think the word should be translated here. The *Codex Bezæ*, *Armenian*, and most of the *Itala*, have του ανδρος, which, perhaps, more properly signifies a *husband*, though both words are used in this sense.

Our word *husband* comes from the Anglo-Saxon. *hus* and *band:* the *bond* of the *house*, anciently spelt *housebond*,—so in my old MS. Bible. It is a lamentable case when the husband, instead of being the *bond* and *union* of the family, *scatters* and *ruins* it by *dissipation*, *riot*, and *excess*.

It is not good to marry.] That is, if a man have not the liberty to put away his wife when she is displeasing to him. God had said, Gen. ii. 18, It is not good for man to be alone, i. e. unmarried. The disciples seem to say, that if the husband have not the power to divorce his wife when she is displeasing to him, it *is not good for him to marry*. Here was a flat contradiction to the decision of the Creator. There are difficulties and trials in all states; but let marriage and celibacy be weighed fairly, and I am persuaded the former will be found to have fewer than the latter. However, before we enter into an engagement which nothing but *death* can *dissolve*, we had need to act cautiously, carefully consulting the *will* and *word* of God. Where an unbridled *passion*, or a *base love of money*, lead the way, marriage is sure to be miserable

Verse 11. *All—cannot receive this saying*] A very wise answer, and well suited to the present circumstances of the disciples. *Neither* of the states is condemned. If thou marry, thou dost well—this is according to the order, will, and commandment of God. But if thou do not marry, (because of the present necessity, persecution, worldly embarrassments, or bodily infirmity,) thou dost better. See 1 Cor. vii. 25.

Verse 12. *Eunuchs*] Ευνουχος, from ευνην εχειν, *to have the care of the bed* or *bedchamber;* this being the principal employment of *eunuchs* in the eastern coun-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

of men: and [k] there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ [e] Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for [m] of such is the kingdom of heaven.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 And he laid *his* hands on them, and departed thence.

16 ¶ [n] And behold, one came and said unto him, [o] Good Master, what good thing shall I do, that I may have eternal life?

[k] 1 Cor. vii. 32, 34; ix. 5, 15.——[l] Mark x. 13; Luke xviii. 15.

[m] Chap. xviii. 3.——[n] Mark x. 17; Luke xviii. 18.——[o] Luke x. 25.

tries, particularly in the apartments of queens and princesses. These are they whom our Lord says are *made eunuchs by men*, merely for the above purpose.

So born from their *mother's womb*] Such as are naturally incapable of marriage, and consequently should not contract any.

For the kingdom of heaven's sake.] I believe our Lord here alludes to the case of the Essenes, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God: *children* they had none of their own, but constantly *adopted* those of poor people, and brought them up in their own way. Philo, Josephus, and Pliny have largely described this very singular sect; and *Dean* Prideaux, with his usual fidelity and perspicuity, has given the substance of what each has said. Connex. vol. iii. p. 483, &c.; edit. 1725. The account is very interesting, and well worthy the attention of every Christian. Among the rabbins we find these different kinds of eunuchs, not only mentioned, but circumstantially described, סריס חמה *saris chama*, *eunuchs of the sun*, i. e. eunuchs *by the hand of God;* men *born* impotent. סריס אדם *saris Adam*, *eunuchs of men*, those who were castrated. And they add a *third* sort; *those who make themselves eunuchs*, abstain from marriage, &c., *that they may give themselves up to the study of the Divine law.* See many examples in *Schoettgen.*

He that is able to receive] Χωρειν χωρειτω. These words are variously translated: he who can *take*, *let him take it; comprehend*, let him *comprehend* it: *admit*, let him *admit* it. The meaning seems to be, Let the man who feels himself *capable* of embracing this way of life, embrace it; but none can do it but he to whom it is given, who has it as a gift from his mother's womb.

The great Origen, understanding the latter clause of this verse (which I have applied to the *Essenes*) *literally*—O human weakness!—went, and *literally* fulfilled it on *himself!*

Verse 13. *Then were there brought unto him little children*] These are termed by Luke, chap. xviii. 15, τα βρεφη, *infants*, very young children; and it was on *this* account, probably, that the disciples rebuked the parents, thinking them *too young* to receive good. See on Mark x. 16.

That he should put his *hands*] It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by way of dedication or consecration to God—the person being considered as the sacred property of God ever after. Often God added a testimony of his approbation, by communicating some extraordinary influence of the Holy Spirit. This rite has been long practised among Christians, when persons are appointed to any sacred office. But this consecration of children to God seems to have grown out of use. It is no wonder that the great mass of children are so wicked, when so few are put under the care of Christ by humble, praying, believing parents. Let every parent that fears God bring up his children in that fear; and, by baptism, let each be dedicated to the holy trinity. Whatever is solemnly consecrated to God abides under his protection and blessing.

Verse 14. *Of such is the kingdom of heaven.*] Or, *the kingdom of heaven is composed of such.* This appears to be the best sense of the passage, and utterly ruins the whole inhuman diabolic system of what is called non-elect infants' damnation; a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such *literally;* and those only who resemble little children shall be received into it: see on chap. xviii. 3. Christ loves little children because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the holy Jesus was once a *little child.*

Verse 15. *He—departed thence.*] That is, from that part of Judea which was beyond Jordan, ver. 1; and then went to Jericho. See chap. xx. 29.

Verse 16. *One came*] Instead of εις *one*, several MSS., the Slavonic version, and *Hilary*, read νεανισκος τις, *a certain young man.*

Good, &c.] Much instruction may be had from seriously attending to the *conduct*, *spirit*, and *question* of this person. 1. He came running, (Mark x. 17,) for he was deeply convinced of the importance of his business, and seriously determined to *seek* so as to find.

2. *He kneeled*, or caught him by the knees, thus evidencing his *humility*, and addressing himself only to *mercy*. See chap. xvii. 14.

3. He came in the spirit of a *disciple*, or *scholar*, desiring to be *taught* a matter of the utmost importance to him—*Good teacher.*

4. He came in the spirit of *obedience;* he had worked hard to no purpose, and he is still willing to work, provided he can have a prospect of succeeding—*What good thing shall I do?*

5. His question was the most interesting and im-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [p] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 [q] Honour thy father and *thy* mother: and, [r] Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these

[p] Exod. xx. 13; Deut. v. 17.——[q] Chap. xv. 4.——[r] Lev. xix. 18; chap. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8.

portant that any soul can ask of God—*How shall I be saved?*

Verse 17. *Why callest thou me good?*] Or, *Why dost thou question me concerning that good thing?* τι με ερωτας περι του αγαθου. This important reading is found in BDL, three others, *the Coptic*, *Sahidic*, *Armenian*, *Ethiopic*, latter *Syriac*, *Vulgate*, *Saxon*, all the *Itala* but one, *Origen*, *Eusebius*, *Cyril*, *Dionysius Areop.*, *Antiochus*, *Novatian*, *Jerome*, *Augustin*, and *Juvencus*. *Erasmus*, *Grotius*, *Mill*, and *Bengel* approve of this reading. This authority appears so decisive to *Griesbach* that he has received this reading into the text of his second edition, which in the *first* he had *interlined*. And instead of, *None is good but the one God*, he goes on to read, on nearly the same respectable authorities, εις εστιν ο αγαθος, *There is one who is good*. Let it be observed also that, in the 16th verse, instead of διδασκαλε αγαθε, *good teacher*, διδασκαλε only is read by BDL, one other, one Evangelistarium, the *Ethiopic*, three of the *Itala*, *Origen*, and *Hilary*. The whole passage therefore may be read thus: *O teacher! what good thing shall I do that I may have eternal life? And he said unto him, Why dost thou question me concerning that good thing? There is one that is good.* (Or *he who is good is one.*) *But if thou art willing to enter into that life, keep the commandments.* This passage, as it stood in the common editions, has been considered by some writers as an incontrovertible proof against the Divinity or Godhead of Christ. A very learned person, in his note on this place, thus concludes concerning it: "Therefore our Saviour cannot be GOD: and the notion of, I know not what, a *trinity* in *unity*, THREE Gods in ONE, is here proved beyond all controversy, by the unequivocal declaration of JESUS CHRIST HIMSELF, to be ERRONEOUS and IMPOSSIBLE." Not so. One of the greatest critics in Europe, not at all *partial* to the *Godhead* of Christ, has admitted the above readings into his text, on evidence which he judged to be unexceptionable. If they be the true readings, they destroy the whole doctrine built on this text; and indeed the utmost that the enemies of the trinitarian doctrine can now expect from their formidable opponents, concerning this text, is to leave it *neuter*.

Keep the commandments.] From this we may learn that God's great design, in giving his law to the Jews, was to lead them to the expectation and enjoyment of eternal life. But as all the law referred to Christ, and he became the end of the law for righteousness (justification) to all that believe, so he is to be received, in order to have the *end* accomplished which the law proposed.

Verse 18. *Thou shalt do no murder, &c.*] But some say these commandments are not binding on *us*. Vain, deceived men! Can a murderer, an adulterer, a thief, and a liar enter into eternal life? No. The God of purity and justice has forbidden it. But we are not to keep these commandments in order to *purchase* eternal life. Right. Neither Jesus Christ, nor his genuine messengers, say you are. To save your souls, Christ must save you *from* your sins, and enable you to walk before him in *newness of life*.

Verse 19. *Honour thy father and* thy *mother*] Σον *thy*, is omitted by almost every MS. of respectability.

Thou shalt love thy neighbour as thyself.] *Self-love*, as it is generally called, has been grievously declaimed against, even by religious people, as a most pernicious and dreadful evil. But they have not understood the subject on which they spoke. They have denominated that *intense propensity* which unregenerate men feel to gratify their carnal appetites and vicious passions, *self-love;* whereas it might be more properly termed *self-hatred* or *self-murder*. If I am to love my neighbour *as myself*, and this "love worketh no ill to its neighbour," then *self-love*, in the sense in which our Lord uses it, is something excellent. It is properly a disposition essential to our nature, and inseparable from our being, by which we *desire* to be happy, by which we *seek* the happiness we have not, and rejoice in it when we possess it. In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy all good. Therefore, he who is wholly governed by *self-love*, properly and Scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God. But *self-love* cannot make me happy. I am only the *subject* which receives the happiness, but am not the *object* that constitutes this happiness; for it is that *object*, properly speaking, that I love, and love not only for its own sake, but also for the sake of the happiness which I enjoy through it. "No man," saith the apostle, "ever hated his own flesh." But he that sinneth against God wrongeth his own soul, both of present and eternal salvation, and is so far from being governed by *self-love* that he is the implacable enemy of his best and dearest interests in both worlds.

Verse 20. *All these have I kept*] I have made these precepts the rule of my life. There is a difference worthy of notice between this and our Lord's word. He says, ver. 17, τηρησον, *keep*, earnestly, diligently, as with watch and ward; probably referring not only to the *letter* but to the *spirit*. The young man modestly says, all these (εφυλαξα) have I *observed;* I have paid attention to, and endeavoured to regulate my conduct by them. I have *kept* them in *custody*.

From my youth] Several MSS., versions, and fa-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, [s] go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That [t] a rich man shall hardly enter into the kingdom of heaven.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

[s] Chap. vi. 20; Luke xii. 33; xvi. 9; Acts ii. 45; iv. 31, 35; 1 Tim. vi. 18, 19.

[t] Chap. xiii. 22; Mark x. 24; 1 Cor. i. 26; 1 Tim. vi. 9, 10.

thers, leave out these words. *Grotius* and *Mill* approve of the omission, and *Griesbach* leaves them in the text with a note of suspicion. Perhaps the young man meant no more than that he had in general observed them, and considered them of continual obligation.

What lack I yet?] He felt a troubled conscience, and a mind unassured of the approbation of God; and he clearly perceived that something was wanting to make him truly happy.

Verse 21. *If thou wilt be perfect*] Τελειος ειναι, To be *complete*, to have the business *finished*, and all *hinderances* to thy salvation removed, *go and sell that thou hast*—go and dispose of thy possessions, to which it is evident his heart was too much attached, *and give to the poor*—for thy goods will be a continual snare to thee if thou keep them; *and thou shalt have treasure in heaven*—the loss, if it can be called such, shall be made amply up to thee in that eternal life about which thou inquirest; *and come* and *follow me*—be my disciple, and I will appoint thee to preach the kingdom of God to others. This was the usual *call* which Christ gave to his disciples. See Matt. iv. 19; viii. 22; ix. 9; Mark ii. 14; and it is pretty evident, from this, that he intended to make him a preacher of his salvation. How many, by their attachment to filthy lucre, have lost the honour of *becoming* or *continuing* ambassadors for the *Most High!* See on Mark x. 21.

Verse 22. *Went away sorrowful*] Men undergo great agony of mind while they are in suspense between the love of the world and the love of their souls. When the first absolutely predominates, then they enjoy a factitious rest through a false peace: when the latter has the upper hand, then they possess true tranquillity of mind, through that peace of God that passeth knowledge.

He had great possessions.] And what were these in comparison of peace of conscience, and mental rest? Besides, he had unequivocal proof that these contributed nothing to his comfort, for he is now miserable even *while* he possesses them! And so will every soul be, who puts worldly good in the place of the supreme God. See on Mark x. 22.

Verse 23. *A rich man shall hardly enter*] That is, into the *spirit* and *privileges* of the *Gospel* in *this world*, and through them into the *kingdom of glory*. Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them; and they who love the world have not the love of the Father in them. 1 John ii. 15. To be rich, therefore, is in general a great misfortune: but what rich man can be convinced of this? It is only God himself who, by a miracle of mercy, can do this. Christ himself affirms the difficulty of the salvation of a rich man, with an oath, *verily;* but who of the rich either hears or believes him!

Verse 24. *A camel*] Instead of καμηλον, *camel*, six MSS. read καμιλον, *cable*, a mere gloss inserted by some who did not know that the other was a proverb common enough among the people of the east.

There is an expression similar to this in the *Koran*. "The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut: nor shall he enter there *till a camel shall pass through the eye of a needle*. It is thus that we shall recompense the wicked." *Al* Koran. *Surat* vii. ver. 37.

It was also a mode of expression common among the Jews, and signified a thing impossible. Hence this proverb: *A camel in Media dances in a cabe;* a measure which held about three pints. Again, *No man sees a palm tree of gold, nor an elephant passing through the eye of a needle.* Because these are impossible things. "Rabbi *Shesheth* answered Rabbi *Amram*, who had advanced an absurdity, *Perhaps thou art one of the Pambidithians who can make an elephant pass through the eye of a needle;* that is, says the *Aruch*, 'who speak things *impossible*.'" See *Lightfoot* and *Schoettgen* on this place.

Go through] But instead of διελθειν, about eighty MSS. with several versions and fathers, have εισελθειν, *to enter in;* but the difference is of little importance in an English translation, though of some consequence to the elegance of the Greek text.

Verse 25. *Who can be saved?*] The question of the disciples seemed to intimate that most people were *rich*, and that therefore scarcely any could be saved. They certainly must have attached a different meaning to what constitutes *a rich man*, to what we in general do. Who is a *rich man* in our Lord's sense of the word? This is a very important question, and has not, that I know of, been explicitly answered. A *rich man*, in my opinion, is not one who has so many *hundreds* or *thousands more* than some of his neighbours; but is one who *gets more* than is necessary to supply all his own wants, and those of his household, and *keeps* the residue still to himself, though the poor are starving through lack of the necessaries of life.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but [u] with God all things are possible.

27 ¶ [v] Then answered Peter and said unto him, Behold, [w] we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, [x] ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

29 [y] And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.

30 [z] But many *that are* first shall be last; and the last *shall be* first.

[u] Gen. xviii. 14; Job xlii. 2; Jer. xxxii. 17; Zech. viii. 6; Luke i. 37; xviii. 27.——[v] Mark x. 28; Luke xviii. 28.——[w] Deut. xxxiii. 9; chap. iv. 20; Luke v. 11.

[x] Chap. xx. 21; Luke xxii. 28, 29, 30; 1 Cor. vi. 2, 3; Rev. ii. 26.——[y] Mark x. 29, 30; Luke xviii. 29, 30.——[z] Chap. xx. 16; xxi. 31, 32; Mark x. 31; Luke xiii. 30.

In a word, he is a man who *gets* all he can, *saves* all he can, and *keeps* all he has gotten. Speak, *reason!* Speak, *conscience!* (for *God* has already spoken) Can such a person enter into the kingdom of God? ALL, NO!!!

Verse 26. *With men this is impossible*] God *alone* can take the love of the world out of the human heart. Therefore the salvation of the rich is represented as *possible* only to him: and indeed the words seem to intimate, that it requires more than common exertions of Omnipotence to save a rich man.

Verse 27. *We have forsaken all*] "A poor *all*," says one, "a parcel of rotten nets." No matter—they were *their* ALL, whether *rotten* or *sound;* besides, they were the *all* they got their bread by; and such an *all* as was quite sufficient for that purpose: and let it be observed, that that man forsakes *much* who reserves *nothing* to himself, and renounces all expectations from this world, taking God alone for his *portion.* See chap. iv. 20.

To *forsake all*, without *following Christ*, is the virtue of a *philosopher.* To *follow Christ* in profession, without *forsaking all*, is the *state* of the *generality* of *Christians.* But to *follow Christ* and *forsake all*, is the *perfection* of a *Christian.*

What shall we have therefore?] Τι αρα εσαι ημιν, *What* REWARD *shall we get?* This *Kypke* proves to be the meaning of the words from some of the best Greek writers.

Verse 28. *Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory*, &c.] The punctuation which I have observed here, is that which is followed by the most eminent critics: the *regeneration* is thus referred to the *time* when Jesus *shall sit* on the *throne* of his *glory*, and not to the *time* of *following* him, which is utterly improper.

The *regeneration*, παλιγγενεσια. Some refer this to the time in which *the new heavens and the new earth* shall be created, and the *soul and body united.* The Pythagoreans termed that παλιγγενεσια, when, according to their doctrine of the transmigration or metempsychosis, the soul entered into a *new body*, and got into a *new state of being.* *Clement*, in his Epistle to the Corinthians, calls the restoration of the world, after the deluge, by the same name.

Judging the twelve tribes] From the parallel place, Luke xxii. 28–30, it is evident that *sitting on thrones*, and *judging the twelve tribes*, means simply obtaining eternal salvation, and the *distinguishing* privileges of the kingdom of glory, by those who continued faithful to Christ in his sufferings and death.

Judging, κρινοντες. *Kypke* has shown that κρινεσθαι is to be understood in the sense of *governing*, *presiding*, *holding* the *first* or most *distinguished* place.—Thus, Gen. xlix. 16, *Dan shall* JUDGE *his people*, i. e. shall *preside* in, or *rule* over them; shall occupy a *chief place* among the tribes. It is well known that the *Judges* among the Jews were *moderators*, *captains*, *chief*, or *head* men. The sense therefore of our Lord's words appears to be, that these disciples should have those *distinguished* seats in glory which seem to belong peculiarly to the first confessors and martyrs. See 1 Thess. iv. 14, 16, and particularly Rev. xx. 4–6.

The last-quoted passage brings into view the doctrine of the *Millennium*, when Jesus, after having formed the new heavens and the new earth, shall reign here gloriously among his ancients 365,000 years; for the *thousand* years referred to above are certainly *prophetical* years, in which, it is well known, each *day* stands for a *year.*

Others, of no mean note, are of opinion that the *regeneration* means the *conversion of men* by the *preaching* of the *Gospel*—that *sitting on twelve thrones* signifies the *state* of *eminent dignity* to which the apostles should be raised—and that *judging the twelve tribes of Israel*, means no more than exercising *authority* in the Church, and dispensing *laws* to the people of God. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above.

Verse 29. *Shall receive a hundredfold*] Viz. in this life, in *value*, though perhaps not in *kind;* and in the world to come everlasting life. A glorious portion for a persevering believer! The fulness of GRACE *here*, and the fulness of GLORY *hereafter!* See on Mark x. 30.

Verse 30. *But many* that are *first*, &c.] The *Jews*, who have been the *first* and most *distinguished* people of God, will in general reject the Gospel of my grace, and be consequently rejected by me. The *Gentiles*, who have had no name among the living, shall be brought to the *knowledge* of the *truth*, and become the *first*, the *chief*, and most *exalted* people of God.

That this prediction of our Lord has been *literally* fulfilled, the present state of the Christian and Jewish Churches sufficiently proves. To illustrate this fully, and to demonstrate that the Jews and Gentiles were now put on an *equal* footing by the Gospel, our Lord speaks the following parable, which has been unhappily divided from its *connection* by making it the beginning of a new chapter.

CHAPTER XX.

The similitude of the householder hiring labourers into his vineyard, to show that the Gentiles should be preferred to the Jews, according to what was hinted at the close of the last chapter, 1–16. *On the way going up to Jerusalem he predicts his sufferings and death,* 17–19. *The mother of Zebedee's children requests dignities for her sons,* 20, 21. *Christ, by his answer, shows that sufferings, not worldly honours, are to be the lot of his most faithful followers, and that seats in glory can be given only to those who are prepared for them,* 22, 23. *From this our Lord takes occasion to teach the necessity of humility, and to show that those who wished to be chief must be servants of all,* 24–28. *On his coming to Jericho, he restores sight to two blind men, who, being restored, follow him,* 29–34.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

FOR the kingdom of heaven is like unto a man *that is* a [a] householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a [b] penny a day, he sent them into his vineyard.

3 And he went out about the [c] third hour, and saw others standing idle in the market-place,

4 And said unto them: Go ye also into the vineyard, [d] and whatsoever is right I will give you. And they went their way.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the

[a] Chap. xiii. 27; xviii. 23; xxi. 28; John xv. 1; Isa. v. 1–7; Jer. ii. 21.——[b] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven-pence halfpenny,* chap. xviii. 28; Hebrews iii. 7.——[c] John xi. 9.——[d] Colossians iv. 1; 1 Corinthians xv. 58; Romans vi. 23.

NOTES ON CHAP. XX.

Verse 1. *For the kingdom of heaven is like unto a man—a householder*] The very commencement of this chapter shows it to be connected with the preceding. The manner of God's proceeding under the Gospel dispensation resembles a householder, who went out at *day break*, αμα πρωι, *together with the morning;* as the light began to go out of its chambers in the east, so he went out of his bed-room to employ labourers, that they might cultivate his vineyard. This was what was called, among the Jews and Romans, the *first* hour; answering to *six o'clock* in the morning.

To hire labourers] *Some workmen*, των εργατων—for he had not got all that was necessary, because we find him going out at other hours to hire more.

Verse 2. *A penny*] A Roman coin, as noted before, chap. xviii. 28, worth about *seven-pence halfpenny* or *seven-pence three farthings* of our money, and equal to the Greek *drachma*. This appears to have been the ordinary price of a day's labour at that time. See Tobit, chap. v. 14. In 1351 the price of labour was regulated in this country by parliament; and it is remarkable that "corn-weeders and hay-makers, without meat, drink, or other courtesy demanded," were to have *one penny* per day! In 1314 the pay of a *chaplain* to the Scotch bishops, who were then prisoners in England, was *three halfpence* per day. See *Fleetwood's Chronicon Precios*, p. 123, 129. This was miserable wages, though things at that time were so cheap that twenty-four eggs were sold for a penny, p. 72; a pair of shoes for *four-pence*, p. 71; a *fat goose* for *two-pence halfpenny*, p. 72; a *hen* for a *penny*, p. 72; *eight bushels* of wheat for *two shillings*, and a *fat ox* for *six shillings* and *eight-pence!* Ibid. In 1336, wheat per quarter, 2*s.*; a fat sheep 6*d.*; fat goose, 2*d.*; and a pig, 1*d.*, p. 75.

Verse 3. *The third hour*] *Nine* o'clock in the morning.

Market-place] Where labourers usually stood till they were hired. I have often seen labourers standing in the market places of large towns in these countries, waiting to be employed.

Verse 5. *The sixth hour*] *Twelve o'clock. Ninth hour—three o'clock* in the afternoon.

Verse 6. *Eleventh*] *Five o'clock* in the evening, when there was only *one hour* before the end of the Jewish day, which, in matters of labour, closed at *six*.

Verse 7. *No man hath hired us.*] This was the reason why they were all the day *idle*.

And whatsoever is right, that *shall ye receive.*] Ye may expect payment in proportion to your *labour*, and the *time* ye spend in it; but this clause is wanting in some of the best MSS., versions, and fathers.

Verse 8. *When the even was come*] *Six o'clock*, the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last [e] have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 [f] Is it not lawful for me to do what I will with mine own? [g] Is thine eye evil, because I am good?

16 [h] So the last shall be first, and the first last: [i] for many be called, but few chosen.

[e] Or, *have continued one hour only.*——[f] Rom. ix. 21.——[g] Deut. xv. 9; Prov. xxiii. 6; chap. vi. 23.——[h] Ch. xix. 30.——[i] Ch. xxii. 14.

time they ceased from labour, and the workmen came to receive their wages.

Steward] Επιτροπος. A *manager of the household concerns* under the master. The rabbinical writers use the very same word, in Hebrew letters, for the same office, אפיטרופוס *epitropos*. See *Kypke*.

Verse 11. *They murmured*] The Jews made the preaching of the Gospel to the Gentiles, a pretence why they should reject that Gospel; as they fondly imagined they were, and should be, the sole objects of the Divine approbation. How they murmured because the Gentiles were made partakers of the kingdom of God; see Acts xi. 1, &c., and xv. 1, &c.

There are many similitudes of this kind among the Jews, where the principal part even of the phraseology of our Lord's parable may be found. Several of them may be seen in *Schoettgen*. Our Lord, however, as in all other cases, has greatly improved the language, scope, design, and point of the similitude. He was, in all cases, an eminent *master of the sentences*.

Verse 13. *Friend, I do thee no wrong*] The salvation of the Gentiles can in itself become no impediment to the Jews; there is the same Jesus both for the Jew and for the Greek. Eternal life is offered to *both* through the blood of the cross; and there is room enough in heaven for *all*.

Verse 15. *Is it not lawful for me*] As eternal life is the free gift of God, he has a right to give it in whatever *proportions*, at whatever *times*, and on whatever *conditions* he pleases.

Is thine eye evil] An evil eye among the Jews meant a *malicious*, *covetous*, or *envious* person.

Most commentators have different methods of interpreting this parable. Something was undoubtedly designed by its principal parts, besides the scope and design mentioned at the conclusion of the last chapter. The following, which is taken principally from the very pious *Quesnel*, may render it as useful to the reader as any thing else that has been written on it.

The *Church* is a *vineyard*, because it is a place of *labour*, where no man should be *idle*. Each of us is engaged to *labour* in this vineyard—to work out our salvation through him who worketh in us to will and to perform. *Life* is but a *day*, whereof *childhood*, or the first use of reason, is the day-break or *first hour*, verse 1, in which we receive the *first* CALL.

The promise of the kingdom of glory is given to all those who are workers together with him, ver. 2.

The *second call* is in the time of *youth*, which is most commonly *idle*, or only employed in *dissipation* and *worldly* cares, ver. 3.

The *third call* is at the *age* of *manhood*.

The *fourth*, in the *decline* of *life*, ver. 5.

The *fifth*, when *sickness* and the *infirmities* of life press upon us. How many are there in the world who are just ready to leave it, before they properly consider for what end they were brought into it! Still *idle*, still unemployed in the things which concern their souls; though eternal life is offered to them, and hell moving from beneath to meet them! ver. 6.

Others consider the *morning* the first dawn of the *Gospel*; and the *first call* to be the preaching of *John Baptist*.

The *second call*, the public preaching of our LORD; and that of the *apostles* when they got an especial commission to the Jews, chap. x. 5, 6, together with that of the *seventy disciples* mentioned Luke x. 1.

The *third call*, which was at *mid-day*, represents the preaching of the *fulness* of the Gospel after the *ascension* of Christ, which was the *meridian* of evangelic glory and excellence.

The *fourth call* represents the mission of the apostles to the various *synagogues* of the *Jews*, in every part of the world where they were scattered; the history of which is particularly given in the Acts of the Apostles.

The *fifth call*, or *eleventh* hour, represents the general call of the *Gentiles* into the Church of Christ, when the unbelieving Jews were finally rejected. What makes this interpretation the more likely is, that the persons who are addressed at ver. 7, say, *No man hath hired us*, i. e. We never heard the voice of a prophet announcing the true God, nor of an apostle preaching the Lord Jesus, until now. The Jews could not use this as an argument for their carelessness about their eternal interests.

Verse 16. *So the last shall be first, and the first last*] The GENTILES, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews, who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also hath rejected them.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 ¶ [k] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 [l] Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 [m] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 ¶ [n] Then came to him the mother of [o] Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two

[k] Mark x. 32; Luke xviii. 31; John xii. 12.——[l] Chap. xvi. 21.

[m] Chap. xxvii. 2; Mark xv. 1, 16, &c.; Luke xxiii. 1; John xviii. 28, &c.; Acts iii. 13.——[n] Mark x. 35.——[o] Chap. iv. 21.

Many are called, &c.] This clause is wanting in BL, one other, and in the *Coptic* and *Sahidic* versions. Bishop PEARCE thinks it is an *interpolation* from chap. xxii. 14. The simple meaning seems to be: As those who did not come at the invitation of the householder to work in the vineyard did not receive the *denarius*, or wages, so those who do not obey the call of the Gospel, and believe in Christ Jesus, shall not inherit eternal life.

This place seems to refer to the ancient Roman custom of recruiting their armies. Among this celebrated people, no one was *forced* to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from their cradle, in military exercises. The *Campus Martius* was the grand field in which they were disciplined: there, they accustomed themselves to *leaping*, *running*, *wrestling*, *bearing burdens*, *fencing*, *throwing* the *javelin*, &c., and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they *swam twice or thrice across the Tyber!* Rome might at any time have recruited her armies by *volunteers* from such a mass of well-educated, hardy soldiers; but she thought proper, to use the words of the *Abbé Mably*, that the honour of being *chosen* to serve in the wars should be the *reward* of the accomplishments shown by the citizens in the *Campus Martius*, that the soldier should have a reputation to save; and that the regard paid him, in *choosing* him to serve, should be the pledge of his fidelity and zeal to discharge his duty. The age of serving in the army was from seventeen to forty-five, and the manner in which they were *chosen* was the following:—

After the creation of consuls, they every year named twenty-four military tribunes, part of whom must have served five years at least, and the rest *eleven*. When they had divided among them the command of the four legions to be formed, the consuls *summoned* to the capitol, or Campus Martius, *all the citizens* who, by their age, were obliged to bear arms. They drew up by tribes, and lots were drawn to determine in what *order* every tribe should present its soldiers. That which was the first in order *chose* the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion *chose* one of these *four*, whom they liked best. The tribunes of the second and third likewise made their *choice* one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion *chose* first. The third and fourth legions had the same advantage in their turns. In this manner, each tribe successively *chose* four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes *chose* from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been *called*, but *not chosen*, returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed *useless*, or that, because not now *chosen* to serve their country in the field, they were proscribed from the rights and privileges of citizens, much less *destroyed*, because others were found better qualified to serve their country at the post of honour and danger. Thus many are called by the preaching of the Gospel, but few are found who use their advantages in such a way as to become extensively useful in the Church—and many in the Church *militant* behave so ill as never to be admitted into the Church *triumphant*. But what a mercy that those who appear now to be rejected may be called in another muster, enrolled, serve in the field, or work in the vineyard! How many millions does the *long-suffering* of God lead to repentance!

Verse 17. *And Jesus going up*] From Jericho to Jerusalem, chap. xix. 15.

Verse 18. *The Son of man shall be betrayed*] Or, *will be delivered up*. This is the third time that our Lord informed his disciples of his approaching sufferings and death. This was a subject of the utmost importance, and it was necessary they should be well prepared for such an awful event.

Verse 19. *Deliver him to the Gentiles to mock*] This was done by *Herod* and his *Roman* soldiers. See Luke xxiii. 11.

To scourge, and to crucify] This was done by *Pilate*, the Roman governor. The punishment of the *cross* was *Roman* not *Jewish;* but the *chief priests* condemned him to it, and the *Romans* executed the sentence. How little did they know that they were, by this process, jointly offering up that sacrifice which was to make an atonement for the Gentiles and for the Jews; an atonement for the sin of the whole world! How often may it be literally said, *The wrath of man shall praise thee!*

Verse 20. *The mother of Zebedee's children*] This was *Salome*.

Verse 21. *Grant that these my two sons*] James and John. See Mark xv. 40. In the preceding chapter, ver. 28, our Lord had promised his disciples, that they should sit on *twelve thrones*, judging the twelve

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

sons [p] may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of [q] the cup that I shall drink of, and to be baptized with [r] the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, [s] Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to [t] give, but *it shall be given to them* for whom it is prepared of my Father.

24 [u] And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said,

[p] Chap. xix. 28.——[q] Chap. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11.——[r] Luke xii. 50.

[s] Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9.——[t] Chap. xxv. 34.——[u] Mark x. 41; Luke xxii. 24, 25.

tribes. *Salome*, probably hearing of this, and understanding it literally, came to request the *chief dignities* in this new government for her sons; and it appears it was at their instigation that she made this request, for Mark, chap. x. 35, informs us that these brethren *themselves* made the request, i. e. they made it through the *medium* of their mother.

One on thy right hand, and the other on (THY) *left*] I have added the pronoun in the latter clause on the authority of almost every MS. and version of repute.

That the sons of Zebedee wished for ecclesiastical, rather than secular honours, may be thought probable, from the allusion that is made here to the supreme dignities in the great Sanhedrin. The *prince* of the Sanhedrin (HA-NASI) sat in the midst of two rows of senators or elders; on his right hand sat the person termed AB (*the father* of the Sanhedrin;) and on his left hand the CHACHAM, or *sage*. These persons transacted all business in the absence of the *president*. The authority of this council was at some periods very great, and extended to a multitude of matters both *ecclesiastical* and *civil*. These appear to have been the honours which James and John sought. They seem to have strangely forgot the lesson they had learned from the transfiguration.

Verse 22. *Ye know not what ye ask.*] How strange is the infatuation, in some *parents*, which leads them to desire *worldly* or *ecclesiastical* honours for their children! He must be much in love with the *cross* who wishes to have his child a minister of the Gospel; for, if he be such as God approves of in the work, his life will be a life of toil and suffering; he will be obliged to *sip*, at least, if not to drink largely, of the cup of Christ. *We know not what we ask*, when, in getting our children into the CHURCH, we take upon ourselves to *answer for their* CALL to the sacred *office*, and for the *salvation* of the *souls* that are put under their care. Blind parents! rather let your children beg their bread than thrust them into an office to which God has not called them; and in which they will not only ruin their souls, but be the means of damnation to hundreds; for if *God has not sent them*, they shall not profit the people at all.

And to be baptized with the baptism that I am baptized, &c.] This clause in *this*, and the *next verse*, is wanting in BDL, two others, (7 more in ver. 23,) *Coptic*, *Sahidic*, *Ethiopic*, Mr. WHEELOCK's *Persic*, *Vulgate*, *Saxon*, and all the *Itala*, except two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the text in both his editions. It is omitted also by *Origen*, *Epiphanius* *Hilary*, *Jerome*, *Ambrose*, and *Juvencus*. According to the rules laid down by critics to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text. It may be asked, Does not *drink of my cup*, convey the same idea? Does the clause add any thing to the perspicuity of the passage? And, though found in many good MSS., is not the balance of evidence in point of antiquity against it? Baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under water for some time, was used not only to express *death*, but the most cruel kind of death. See *Lightfoot*. As to the term *cup*, it was a common figure, by which they expressed calamities, judgments desolation, &c.

They say unto him, We are able.] Strange blindness! You *can?* No: one drop of this cup would sink you into utter ruin, unless upheld by the power of God. However, the man whom God has appointed to the work he will preserve in it.

Verse 23. *Is not mine to give, but* it shall be given to them *for whom it is prepared of my Father.*] The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments; whereas, our Lord only intimates that, however partial he may be to these two brethren, yet seats in glory can only be given to those who are *fitted* for them. No *favour* can prevail here; the elevated seat is for him who is filled with the fulness of God. The true construction of the words is this:—*ουκ εστιν εμον δουναι, αλλ' οις ητοιμασται υπο του πατρος μου, To sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father.* According to the prediction of Christ, these brethren did partake of his afflictions: *James* was martyred by *Herod*, Acts xii. 2; and *John* was banished to *Patmos*, for the testimony of Christ, Rev. i. 9.

Verse 24. *When the ten heard* it, *they were moved*] The *ambition* which leads to *spiritual lordship* is one great cause of murmurings and animosities in religious societies, and has proved the ruin of the most flourishing Churches in the universe.

Verse 25. *Exercise dominion—and—exercise au*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But [v] it shall not be so among you: but [w] whosoever will be great among you, let him be your minister;

27 [x] And whosoever will be chief among you, let him be your servant:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

28 [y] Even as the [z] Son of man came not to be ministered unto, [a] but to minister, and [b] to give his life a ransom [c] for many.

29 ¶ [d] And as they departed from Jericho, a great multitude followed him.

[v] 1 Pet. v. 3.——[w] Chap. xxiii. 11; Mark ix. 35; x. 43. [x] Chap. xviii. 4.——[y] John xiii. 4.——[z] Phil. ii. 7.——[a] Luke xxii. 27; John xiii. 14.

[b] Isa. liii. 10, 11; Dan. ix. 24, 26; John xi. 51, 52; 1 Tim. ii. 6; Tit. ii. 14; 1 Pet. i. 19.——[c] Chap. xxvi. 28; Rom. v. 15, 19; Heb. ix. 28.——[d] Mark x. 46; Luke xviii. 35.

thority upon them.] They *tyrannized* and *exercised arbitrary power* over the people. This was certainly true of the governments in our Lord's time, both in the *east* and in the *west*. I have endeavoured to express, as nearly as possible, the meaning of the two Greek verbs, κατακυριευουσιν, and κατεξουσιαζουσιν; and those who understand the genius of the language will perceive that I have not *exhausted* their sense, however some may think that no emphasis was intended, and that these compound verbs are used for the simple κυριευειν and εξουσιαζειν. See *Wakefield* and *Rosenmuller*.

The *government* of the *Church* of Christ is widely different from secular governments. It is founded in humility and brotherly love: it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit. When *political* matters are brought into the Church of Christ, both are ruined. The *Church* has more than once ruined the *State*; the *State* has often *corrupted* the *Church*: it is certainly for the interests of both to be kept *separate*. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole world, wherever the Church and State are *united* in secular matters.

Verse 26. *It shall not be so among you*] Every kind of lordship and spiritual domination over the Church of Christ, like that exercised by the Church of Rome, is destructive and anti-christian.

Your minister] Or, *deacon*, διακονος. I know no other word which could at once convey the meaning of the original, and make a proper distinction between it and δουλος, or *servant*, in ver. 27. The office of a deacon, in the primitive Church, was to *serve* in the *agapæ*, or love feasts, to *distribute the bread* and *wine* to the communicants; to *proclaim different parts* and *times* of *worship* in the churches; and to *take care* of the *widows*, *orphans*, *prisoners*, and *sick*, who were provided for out of the revenues of the Church. Thus we find it was the very *lowest* ecclesiastical office. *Deacons* were first appointed by the apostles, Acts vi. 1–6; they had the care of the poor, and preached occasionally.

Verse 27. *Your servant*] Δουλος, the *lowest secular* office, as *deacon* was the *lowest ecclesiastical* office: δουλος is often put for *slave*.

From these directions of our Lord, we may easily discern what sort of a spirit his ministers should be of. 1. A minister of Christ is not to consider himself a *lord* over Christ's flock. 2. He is not to conduct the concerns of the Church with an *imperious* spirit. 3. He is to reform the weak, after Christ's example, more by *loving instruction* than by *reproof* or *censure*. 4. He should consider that true apostolic greatness consists in *serving* the followers of Christ with all the powers and talents he possesses. 5. That he should be ready, if required, to *give up his life unto death*, to promote the salvation of men.

Verse 28. *A ransom for many.*] Λυτρον αντι πολλων, or *a ransom instead of many*,—one ransom, or atonement, *instead* of the *many* prescribed in the Jewish law. Mr. *Wakefield* contends for the above translation, and with considerable show of reason and probability.

The word λυτρον is used by the *Septuagint* for the Hebrew פדיון, *pidion*, the ransom paid for a man's life: see Exod. xxi. 30; Num. iii. 49–51; and λυτρα is used Num. xxxv. 31, where a *satisfaction* (Hebrew כפר *copher*, an *atonement*) for the life of a murderer is refused. The original word is used by Lucian in exactly the same sense, who represents Ganymede promising to sacrifice a ram to Jupiter, λυτρον υπερ εμου, as *a ransom for himself*, provided he would dismiss him.

The whole Gentile world, as well as the Jews, believed in vicarious sacrifices. Virgil, Æn. v. 85, has nearly the same words as those in the text. "UNUM PRO MULTIS dabitur CAPUT,"—*One* man must be given for *many*. Jesus Christ laid down his life as a ransom for the lives and souls of the children of men. In the *Codex Bezæ*, and in most of the *Itala*, the *Saxon*, and one of the *Syriac*, *Hilary*, *Leo Magnus*, and *Juvencus*, the following remarkable addition is found: "But seek ye to increase from a little, and to be lessened from that which is great. Moreover, when ye enter into a house, and are invited to sup, do not recline in the most eminent places, lest a more honourable than thou come after, and he who invited thee to supper come up to thee and say, Get down yet lower; and thou be put to confusion. But if thou sit down in the lowest place, and one inferior to thee come after, he who invited thee to supper will say unto thee, Go and sit higher: now this will be advantageous to thee." This is the largest addition found in any of the MSS., and contains not less than *sixty* words in the original, and eighty-three in the Anglo-Saxon. It may be necessary to remark, that Mr. *Marshall*, in his edition of the Gothic and Saxon Gospels, does not insert these words in the text, but gives them, p. 496 of his observations. This addition is at least as ancient as the fourth century, for it is quoted by *Hilary*, who did not die till about A. D. 367.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

30 And, behold, [e] two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus [f] stood still, and called them, and said, What will ye that I shall do unto you?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

33 They say unto him, [g] Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: [h] and immediately their eyes received sight, [i] and they followed him.

[e] Ch. ix. 27.—[f] Mark x. 49; Luke xviii. 40; Psa. lxv. 2.—[g] Ch. ix. 30.—[h] Mark viii. 22–25; x. 52; chap xi. 5.—[i] Psa. cxvi. 1.

Verse 30. *Two blind men*] Mark, chap. x. 46, and Luke xviii. 35, mention only one blind man, *Bartimeus*. Probably *he* was mentioned by the other evangelists, as being a person well known before and after his cure. *Blindness* of heart is a disorder of which men seldom complain, or from which they desire to be delivered; and it is one property of this blindness, to keep the person from *perceiving* it, and to persuade him that his sight is *good*.

Sitting by the way side] In the likeliest place to receive alms, because of the multitudes going and coming between Jerusalem and Jericho.

Cried out] In the midst of judgments God remembers mercy. Though God had deprived them, for wise reasons, of their *eyes*, he left them the use of their *speech*. It is never so *ill* with us, but it might be *much worse:* let us, therefore, be submissive and thankful.

Have mercy on us] Hearing that Jesus passed by, and not knowing whether they should ever again have so good an opportunity of addressing him, they are determined to call, and call earnestly. They ask for *mercy*, conscious that they *deserve* nothing, and they ask with *faith*—*Son of David*, acknowledging him as the promised *Messiah*.

Verse 31. *The multitude rebuked them*] Whenever a soul begins to cry after Jesus for *light* and *salvation*, the world and the devil join together to drown its cries, or force it to be silent. But let all such remember, Jesus is now passing by; that their souls must perish everlastingly, if not saved by him, and they may never have so good an opportunity again. While there is a broken and a contrite heart, let it sigh its complaints to God, till he hear and answer.

They cried the more] When the world and the devil begin to rebuke, in this case, it is a proof that the salvation of God is *nigh*; therefore, let such *cry out a great deal the more*.

Verse 32. *Jesus stood*] "The cry of a believing penitent," says one, "is sufficient to stop the most merciful Jesus, were he going to make a new heaven and a new earth; for what is all the *irrational* part of God's creation in worth, when compared with the value of one immortal soul?" See on Mark x. 50.

What will ye that I shall do] Christ is at all times infinitely willing to save sinners: when the desire of the heart is turned towards him, there can be little delay in the salvation. *What is thy wish?* If it be a good one, God will surely fulfil it.

Verse 33. *That our eyes may be opened.*] He who feels his own sore, and the plague of his heart, has no great need of a *prompter* in prayer. A hungry man can easily ask bread; he has no need to go to a book to get expressions to state his wants in; his hunger tells him he wants food, and he tells *this* to the person from whom he expects relief. Helps to devotion, in all ordinary cases, may be of great use; in extraordinary cases they can be of little importance; the afflicted heart alone can tell its own sorrows, with appropriate pleadings.

Verse 34. *So Jesus had compassion* on them] Σπλαγχνισθεις, *He was moved with tender pity*. The tender pity of Christ met the earnest cry of the blind men, and their immediate cure was the result.

They followed him.] As a proof of the *miracle* that was wrought, and of the *gratitude* which they felt to their benefactor. For other particulars of this miraculous cure, see the notes on Mark x. 46, &c.

Reader, whosoever thou art, act in behalf of thy soul as these blind men did in behalf of their sight, and thy salvation is sure. Apply to the Son of David; lose not a moment; he is *passing by*, and thou art *passing* into *eternity*, and probably wilt never have a more favourable opportunity than the present. The Lord increase thy earnestness and faith!

CHAPTER XXI.

Christ rides into Jerusalem upon an ass, and the multitude receive him joyfully, 1–11. *He enters the temple, and expels the money-changers, &c.* 12, 13. *The blind and the lame come to him and are healed*, 14. *The chief priests and scribes are offended*, 15. *Our Lord confounds them, and goes to Bethany*, 16, 17. *The barren fig-tree blasted*, 18–22. *While teaching in the temple, the chief priests and elders question his authority; he answers and confutes them*, 23–27. *The parable of the man and his two sons*, 28–32. *The parable of a vineyard let out to husbandmen*, 33–42; *applied to the priests and Pharisees*, 43–45. *who wish to kill him, but are restrained by the fear of the people, who acknowledge Christ for a prophet*, 46

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] when they drew nigh unto Jerusalem, and were come to Bethphage, unto [b] the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [c] Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 [d] And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and [e] put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; [f] others cut down branches from the trees, and strewed *them* in the way.

[a] Mark xi. 1; Luke xix. 29.——[b] Zech. xiv. 4.——[c] Isa. lxii. 11; Zech. ix. 9; John xii. 15.

[d] Mark xi. 4.——[e] 2 Kings ix. 13.——[f] See Lev. xxiii. 40; 1 Mac. xiii. 51, &c.; 2 Mac. x. 7; John xii. 13.

NOTES ON CHAP. XXI.

Verse 1. *Bethphage*] A place on the west declivity of Mount *Olivet*, from which it is thought the whole declivity and part of the valley took their name. It is supposed to have derived its name from the *fig-trees* which grew there; בית *beeth*, signifying a *region* as well as a *house*, and פג *phag*, a *green fig*.

Verse 2. *Ye shall find an ass tied, and a colt*] *Asses* and *mules* were in common use in Palestine: *horses* were seldom to be met with. Our blessed Lord takes every opportunity to convince his disciples that nothing was *hidden* from him: he informs them of the most minute occurrence; and manifested his power over the heart in disposing the owner to permit the ass to be taken away.

Verse 3. *The Lord* (the proprietor of all things) *hath need of them*] Jesus is continually humbling himself, to show us how odious *pride* is in the sight of God: but in his humility he is ever giving proofs of his almighty power, that the belief of his *divinity* may be established.

Verse 4. *All this was done*] The word *all*, in this clause, is omitted by some MSS., versions, and fathers.

Which was spoken] The Spirit of God, which predicted those things that concerned the Messiah, took care to have them literally fulfilled: 1. To show the truth of prophecy in general; and, 2. To designate Christ as the person intended by that prophecy. See the note on chap. ii. 23.

Verse 5. *Tell ye the daughter of Sion*] The quotation is taken from Zech. ix. 9, but not in the precise words of the prophet.

This entry into Jerusalem has been termed the *triumph* of Christ. It was indeed the triumph of *humility* over *pride* and worldly grandeur; of *poverty* over *affluence*; and of *meekness* and *gentleness* over *rage* and *malice*.

He is coming now *meek*, full of kindness and compassion to those who were plotting his destruction! He comes to deliver up himself into their hands; their king comes to be murdered by his subjects, and to make his death a ransom price for their souls!

Verse 7. *And put on them their clothes*] Thus acknowledging him to be their *king*, for this was a *custom* observed by the people when they found that God had appointed a man to the kingdom. When Jehu sat with the captains of the army, and Elisha the prophet came, by the order of God, to anoint him king over Israel, as soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was done, *every man took his garment*, and *spread it under him on the top of the steps*, and *blew the trumpets*, saying, "Jehu is king." 2 Kings ix. 13.

And they set him *thereon.*] Και επεκαθισεν επανω αυτων, *and he sat upon them;* but instead of επανω αυτων, *upon* THEM, the Codex Bezæ, seven copies of the *Itala*, some copies of the *Vulgate*, and some others, read επ' αυτον, *upon him*, i. e. the colt. This is most likely to be the true reading; for we can scarcely suppose that he rode upon both by *turns*,—this would appear *childish;* or that he rode upon both at *once*, for this would be *absurd*. Some say he sat on *both;* for "the ass that was *tied up* was an emblem of the Jews *bound under the yoke of the law;* and the *colt* that had *not been tied* represented the *Gentiles* who were *not under the law;* and that Jesus Christ's sitting on both represented his *subjecting* the Jews and the Gentiles to the *sway* of his evangelical *sceptre*." He who *can* receive this saying, let him receive it.

Verse 8. *Cut down branches from the trees*] Carrying palm and other branches was emblematical of victory and success. See 1 Mac. xiii. 51; 2 Mac. x. 7; and Rev. vii. 9.

The rabbins acknowledge that the prophecy in Zechariah refers to the Messiah; so Rab. *Tancum*, and Yalcut Rubeni has a strange story about the ass. "This ass is the colt of that ass which was created in the twilight of the sixth day. This is the ass which Abraham found when he went to sacrifice his son. This is the ass on which Moses rode when he went to Egypt; and this is the ass on which the Messiah shall ride." Some of the Jews seem to think that the *zebra* is intended; for according to *Bab. Sanhedr.* fol. 98, when Shapoor, king of Persia, said to Rabbi Samuel: "You say your Messiah will come upon an ass; I will send him a noble horse." To which the rabbi replied, "You have not a horse with a hundred spots (query streaks) like his ass." See *Lightfoot* and *Schoettgen*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 And the multitudes that went before, and that followed, cried, saying, [g] Hosanna to the son of David: [h] Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 [i] And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus [k] the prophet of Nazareth of Galilee.

[g] Psa. cxviii. 25.——[h] Psa. cxviii. 26; chap. xxiii. 39. [i] Mark xi. 15; Luke xix. 45; John ii. 13, 15.——[k] Chap. ii. 23; Luke vii. 16; John vi. 14; vii. 40; ix. 17.

Verse 9. *Hosanna to the son of David*] When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew הושיעה נא HOSHIAH NA! *Save now!* or, *Save, we beseech thee!*—redress our grievances, and give us help from oppression! Thus both the *words* and *actions* of the people prove that they acknowledged Christ as their *king*, and looked to him for *deliverance*. How easily might he have assumed the sovereignty at this time, had he been so disposed! For instances of the use of this *form* of speech, see 2 Sam. xiv. 4; 2 Kings vi. 26; Psa. cxviii. 25.

Son of David] A well-known epithet of the Messiah. *He who cometh in the name*, &c. He who comes in the *name* and *authority* of the Most High.

Hosanna in the highest] Either meaning, Let the *heavenly hosts* join with us in magnifying this august Being!—or, Let the *utmost degrees* of hosanna, of *salvation*, and *deliverance*, be communicated to thy people! Probably there is an allusion here to the custom of the Jews in the feast of tabernacles. During the first seven days of that feast, they went *once* round the altar, each day, with *palm* and *other branches* in their hands, singing HOSANNA: but on the *eighth* day of that feast they walked *seven* times round the altar, singing the *hosanna;* and this was termed the *hosanna rabba*, the GREAT *hosanna:* i. e. *Assist with the greatest succour.* Probably answering to the τοις υψιστοις of the evangelist, for on this day they beg the most *speedy* and *powerful help* against their *enemies*, and likewise pray for a *prosperous* and *fruitful* year. See STEHLIN'S *Jewish Traditions*, vol. ii. p. 322.

Verse 10. *All the city was moved*] Or, *the whole city was in motion.* Εσεισθη, was in a tumult—they saw and heard plainly that the multitude had proclaimed Christ *king*, and *Messiah*. *Who is this?* Who is accounted worthy of this honour?

Verse 11. *This is Jesus* THE PROPHET] Ο προφητης, THAT *prophet* whom Moses spoke of, Deut. xviii. 18. *I will raise them up a prophet—like unto thee*, &c. Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah.—How strange is it that these same people (if the creatures of the high priest be not only intended) should, about five days after, change their hosannas for, *Away with him! crucify him! crucify him!* How fickle is the multitude! Even when they get *right*, there is but little hope that they will continue so long.

12 ¶ [l] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the [m] money-changers, and the seats of them that sold doves,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 And said unto them, It is written, [n] My house shall be called the house of prayer; [o] but ye have made it a den of thieves.

[l] Mark xi. 11; Luke xix. 45; John ii. 15.——[m] Deut. xiv. 25.——[n] Isa. lvi. 7.——[o] Jer. vii. 11; Mark xi. 17; Luke xix. 46.

Verse 12. *Jesus went into the temple of God*, &c.] "*Avarice*," says one, "covered with the veil of religion, is one of those things on which Christ looks with the greatest indignation in his Church. Merchandize of holy things, simoniacal presentations, fraudulent exchanges, a mercenary spirit in sacred functions; ecclesiastical employments obtained by flattery, service, or attendance, or by any thing which is instead of money; collations, nominations, and elections made through any other motive than the glory of God; these are all fatal and damnable profanations, of which those in the temple were only a shadow." QUESNEL.

Money-changers] Persons who furnished the Jews and proselytes who came from other countries, with the *current* coin of Judea, in exchange for their own.

Verse 13. *My house shall be called the house of prayer*] This is taken from Isa. lvi. 7.

But ye have made it a den of thieves.] This is taken from Jer. vii. 11.

Our Lord alludes here to those *dens* and *caves* in Judea, in which the public robbers either hid or kept themselves fortified.

They who are placed in the Church of Christ to *serve* souls, and do it not, and they who enjoy the revenues of the Church, and neglect the *service* of it, are *thieves* and *robbers* in more senses than one.

Our Lord is represented here as purifying his temple; and this we may judge he did in reference to his true temple, the Church, to show that nothing that was *worldly* or *unholy* should have any place among his followers, or in that heart in which he should condescend to dwell. It is marvellous that these interested, vile men did not raise a mob against him: but it is probable they were overawed by the Divine power, or, seeing the multitudes on the side of Christ, they were afraid to molest him. I knew a case something similar to this, which did not succeed so well. A very pious clergyman of my acquaintance, observing a woman keeping a public standing to sell nuts, gingerbread, &c, at the very *porch* of his *Church*, on the *Lord's day*, "desired her to remove thence, and not defile the house of God, while she profaned the Sabbath of the Lord." She paid no attention to him. He warned her the next Sabbath, but still to no purpose. Going in one Lord's day to preach, and finding her still in the very entrance, with her stall, he *overthrew* the stall, and scattered the stuff into the street. He was shortly after summoned to appear before the royal court, which, to its eternal

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David: they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [p] Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into [q] Bethany; and he lodged there.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

18 [r] Now in the morning, as he returned into the city, he hungered.

19 [s] And when he saw [t] a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 [u] And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

[p] Psa. viii. 2.——[q] Mark xi. 11; John xi. 18.——[r] Mark xi. 12.

[s] Mark xi. 13.——[t] Gr. *one fig tree.*——[u] Mark xi. 20.

reproach, condemned the action, and fined the man of God in a considerable sum of money!

Verse 14. *The blind and the lame came*] Having condemned the *profane* use of the temple, he now shows the proper use of it. It is a *house of prayer*, where God is to manifest his goodness and power in giving *sight* to the spiritually *blind*, and *feet* to the *lame*. The *Church* or *chapel* in which the *blind* and the *lame* are not healed has *no* Christ in it, and is not worthy of attendance.

Verse 15. *The chief priests—were sore displeased*] Or, *were incensed*. Incensed at what? At the purification of the profaned temple! This was a work *they* should have done themselves, but for which they had neither *grace* nor *influence*; and their pride and jealousy will not suffer them to permit others to do it. Strange as it may appear, the *priesthood* itself, in all corrupt times, has been ever the most forward to *prevent* a reform in the Church. Was it because they were conscious that a reformer would find them no better than *money-changers* in, and *profaners* of, the house of God, and that they and their system must be *overturned*, if the true worship of God were restored? Let him who is concerned answer this to his conscience.

Verse 16. *Out of the mouth of babes*] The eighth Psalm, out of which these words are quoted, is applied to Jesus Christ in *three* other places in the new covenant, 1 Cor. xv. 27; Eph. i. 22; Heb. ii. 6. Which proves it to be merely a prophetic psalm, relating to the Messiah.

It was a common thing among the Jews for the children to be employed in public acclamations; and thus they were accustomed to hail their celebrated rabbins. This shouting of the children was therefore no strange thing in the land: only they were exasperated, because a person was celebrated against whom they had a rooted hatred. As to the prophecy that foretold this, they regarded it not. Some imagine that babes and sucklings in the prophecy have a much more extensive meaning, and refer also to the *first preachers* of the Gospel of Christ.

Verse 17. *And he left them* (καταλιπων, *finally leaving them*) *and went—into Bethany; and he lodged there.*] Bethany was a village about *two* miles distant from Jerusalem, by Mount Olivet, John xi. 18; and it is remarkable that from this day till his death, which happened about six days after, he spent not one night in Jerusalem, but went every evening to Bethany, and returned to the city each morning. See Luke xxi. 37; xxii. 39; John viii. 1, 2. They were about to murder the Lord of glory; and the true *light*, which they had *rejected*, is now *departing* from them.

Lodged there.] Not merely to avoid the snares laid for him by those bad men, but to take away all suspicion of his affecting the regal power. To the end of this verse is added by the Saxon, ⁊ lærde hi þar be Irobeȝ nice. *And taught them of the kingdom of God.* This same reading is found in some MSS., *Missals*, and one copy of the *Itala*. It appears also in *Wickliff*, and my old folio English MS. Bible, and taugt hem of the kyngdom of God; and in two MS. copies of the *Vulgate*, in my possession: one, duodecimo, very fairly written, in 1300; the other a large folio, probably written in the 11th or 12th century, in which the words are, IBIQUE docebat eos de regno Dei. AND THERE *he taught them concerning the kingdom of God.*

Verse 18. *Now in the morning, as he returned into the city*] Which was his custom from the time he wholly left Jerusalem, spending only the day time teaching in the temple; see ver. 17. This was probably on Thursday, the 12th day of the month *Nisan*. *He hungered*—Probably neither he, nor his disciples, had any thing but what they got from *public charity*; and the hand of that seems to have been *cold* at this time.

Verse 19. *He saw a fig tree in the way*] Επι της οδου, *By the road side*. As this fig tree was by the *way side*, it was no *private* property; and on this account our Lord, or any other traveller, had a right to take of its fruit. For a full explanation of this difficult passage, relative to this emblematic fig tree, see on Mark xi. 13, &c.

Let no fruit grow on thee] Can a professor, who affords Christ nothing but *barren words* and *wishes*, expect any thing but his malediction? When the soul continues in *unfruitfulness*, the influences of grace are removed, and then the tree speedily withers from the very root.

Verse 20. *How soon is the fig tree withered away!*] We often say to our neighbours, "How suddenly this

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 Jesus answered and said unto them, Verily I say unto you, [v] If ye have faith, and [w] doubt not, ye shall not only do this *which is done* to the fig tree, [x] but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And [y] all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [z] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and [a] said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I, in like wise, will tell you by what authority I do these things.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; [b] for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

[v] Chap. xvii. 20; Luke xvii. 6.——[w] James i. 6.——[x] 1 Cor. xiii. 2.——[y] Chap. vii. 7; Mark xi. 24; Luke xi. 9; James v. 16; 1 John iii. 22; v. 14.——[z] Mark xi. 27; Luke xx. 1.——[a] Exod. ii. 14; Acts iv. 7; vii. 27.——[b] Chap. xiv. 5; Mark vi. 20; Luke xx. 6.

man died! Who could have expected it so soon?" But who takes warning by these examples? What we say *to-day* of OTHERS, may be said *to-morrow* of OURSELVES. Be ye also ready! Lord, increase our faith!

Verse 21. *If ye have faith, and doubt not*] See on chap. xvii. 20. *Removing mountains*, and *rooting up of mountains*, are phrases very generally used to signify the *removing* or *conquering* great *difficulties*—getting through *perplexities*. So, many of the rabbins are termed *rooters up of mountains*, because they were dexterous in removing difficulties, solving cases of conscience, &c. In this sense our Lord's words are to be understood. He that has faith will get through every difficulty and perplexity; mountains shall become molehills or plains before him. The saying is neither to be taken in its literal sense, nor is it *hyperbolical:* it is a proverbial form of speech, which no Jew could misunderstand, and with which no Christian ought to be puzzled.

Verse 22. *All things—ye shall ask in prayer, believing*] In order to get salvation, there must be, 1. a *conviction* of the want of it: this begets, 2. *prayer*, or *warm desires*, in the heart: then 3. the person *asks*, i. e. makes use of *words* expressive of his wants and wishes: 4. *believes* the word of promise, relative to the fulfilment of his wants: and 5. *receives*, according to the merciful promise of God, the salvation which his soul requires.

Verse 23. *By what authority doest thou these things?*] The things which the chief priests allude to, were his *receiving* the *acclamations* of the people as the *promised Messiah*, his *casting* the *traders* out of the *temple*, and his *teaching* the *people* publicly in it.

Who gave thee this authority?] Not *them:* for, like many of their successors, they were neither *teachers* nor *cleansers;* though they had the name and the profits of the place.

Verse 24. *I also will ask you one thing*] Our Lord was certainly under no obligation to answer their question: he had already given them such proofs of his Divine mission as could not possibly be exceeded, in the miracles which he wrought before their eyes, and before all Judea; and, as they would not credit him on this evidence, it would have been in vain to have expected their acknowledgment of him on any profession he would make.

Verse 25. *The baptism of John*] Had John a *Divine commission* or not, for his baptism and preaching? Our Lord here takes the wise in their own cunning. He knew the estimation John was in among the people; and he plainly saw that, if they gave any answer at all, they must convict themselves: and so they saw, when they came to examine the question. See ver. 25, 26.

Verse 27. *We cannot tell.*] Simplicity gives a wonderful confidence and peace of mind; but double dealing causes a thousand inquietudes and troubles. Let a man do his utmost to conceal in his own heart the evidence he has of truth and innocence, to countenance his not yielding to it; God, who sees the heart, will, in the light of the last day, produce it as a witness against him, and make it his judge.

We cannot tell, said they; which, in the words of truth, should have been, *We will not tell*, for we will not have this man for the Messiah: because, if we acknowledge John as his *forerunner*, we must, of necessity, receive Jesus as *the Christ*.

They who are engaged against the truth are abandoned to the spirit of falsity, and scruple not at a lie. Pharisaical pride, according to its different interests, either pretends to *know* every thing, or affects to *know nothing*. Among such, we may meet with numerous instances of arrogance and affected humility. God often hides from the wise and prudent what he reveals unto babes; for, when they use their wisdom only to invent the most plausible excuses for rejecting the truth when it comes to them, it is but just that they should be punished with that ignorance to which, in their own defence, they are obliged to have recourse.

Verse 28. *A* certain *man had two sons*] Under the emblem of these two sons, one of whom was a *libertine*, *disobedient*, and *insolent*, but who afterwards

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 [c] He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, [d] Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

[c] Ecclus. xix. 21.——[d] Luke vii. 29, 50.——[e] Chap. iii. 1, &c. [f] Luke iii. 12, 13.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 For [e] John came unto you in the way of righteousness, and ye believed him not: [f] but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, [g] which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and [h] went into a far country.

[g] Psa. lxxx. 9; Cant. viii. 11; Isa. v. 1; Jer. ii. 21; Mark xii. 1; Luke xx. 9.——[h] Chap. xxv. 14, 15.

thought on his ways, and returned to his duty; and the second, a *hypocrite*, who promised all, and did nothing; our Lord points out, on the one hand, the *tax-gatherers* and *sinners* of all descriptions, who, convicted by the preaching of John and that of Christ, turned away from their iniquities and embraced the Gospel; and, on the other hand, the *scribes*, *Pharisees*, and *self-righteous people*, who, pretending a zeal for the *law*, would not receive the salvation of the *Gospel*.

Verse 29. *I will not*] This is the general reply of every sinner to the invitations of God; and, in it, the Most High is treated without ceremony or respect. They only are safe who *persist not* in the denial.

Verse 30. *I go, sir*] This is all respect, complaisance, and professed obedience; but *he went not:* he promised *well*, but did not perform. What a multitude of such are in the world, professing to know God, but denying him in their works! Alas! what will such professions avail, when God comes to take away the soul?

Verse 31. *The publicans and the harlots*] In all their former conduct they had said NO. Now they yield to the voice of truth when they hear it, and enter into the kingdom, embracing the salvation brought to them in the Gospel. The *others*, who had been always professing the most ready and willing obedience, and who pretended to be waiting for the kingdom of God, did not receive it when it came, but rather chose, while making the best professions, to continue members of the synagogue of Satan.

Verse 32. *John came unto you in the way of righteousness*] Proclaiming the truth, and living agreeably to it. Or, *John came unto you*, who are *in the way of righteousness*. This seems rather to be the true meaning and construction of this passage. The Jews are here distinguished from the Gentiles. The former were in the *way of righteousness*, had the revelation of God, and the ordinances of justice *established* among them; the latter were in the *way of unrighteousness*, without the Divine revelation, and iniquitous in all their conduct: John came to both, preaching the doctrine of repentance, and proclaiming Jesus the Christ. To say that it was John who came in the way of righteousness, and that to him the words refer, is, in my opinion, saying nothing; for this was necessarily implied: as he professed to come from God, he must not only *preach* righteousness, but *walk* in it.

It is very difficult to get a worldly minded and self-righteous man brought to Christ. *Examples* signify little to him. Urge the example of an eminent *saint*, he is discouraged at it. Show him a *profligate sinner* converted to God, him he is ashamed to own and follow; and, as to the conduct of the generality of the followers of Christ, it is not striking enough to impress him. John, and Christ, and the apostles preach; but, to multitudes, all is in vain.

Verse 33. *There was a certain householder*] Let us endeavour to find out a general and practical meaning for this parable. *A householder*—the *Supreme Being*. The *family*—the *Jewish nation*. The *vineyard*—the *city of Jerusalem*. The *fence*—the *Divine protection*. The *wine-press*—the *law* and *sacrificial rites*. The *tower*—the *temple*, in which the Divine presence was manifested. The *husbandmen*—the *priests* and *doctors of the law*. *Went from home*—entrusted the cultivation of the vineyard to the priests, &c., with the utmost confidence; as a man would do who had the most trusty servants, and was obliged to absent himself from home for a certain time. Our Lord takes this parable from Isa. v. 1, &c.; but whether our blessed Redeemer quote from the *law*, the *prophets*, or the *rabbins*, he reserves the liberty to himself to beautify the whole, and render it more pertinent.

Some apply this parable also to Christianity, thus:—The *master* or *father*—our *blessed Lord*. The *family*—*professing Christians in general*. The *vineyard*—the *true Church*, or *assembly* of the *faithful*. The *hedge*—the *true faith*, which keeps the sacred assembly *enclosed* and *defended* from the errors of *heathenism* and *false Christianity*. The *wine-press*—the *atonement* made by the sacrifice of Christ, typified by the *sacrifices* under the *law*. The *tower*—the *promises* of the *Divine presence* and *protection*. The *husbandmen*—the *apostles* and all their *successors* in the *ministry*. The *going from home*—the *ascension* to heaven. But this parable cannot go on all fours in the *Christian* cause, as any one may see. In the case of the *husbandmen*, especially it is applicable; unless we suppose our Lord intended such as those inquisitorial *Bonners*, who always persecuted the true ministers of Christ, and consequently Christ himself in his members; and to these may be added the whole train of *St. Bartholomew* EJECTORS, and all the fire and faggot men of a certain Church, who think they do

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, [i] that they might receive the fruits of it.

35 [k] And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first; and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, [l] This is the heir; [m] come, let us kill him, and let us seize on his inheritance.

39 [n] And they caught him, and cast *him* out of the vineyard, and slew *him*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 [o] They say unto him, [p] He will miserably destroy those wicked men, [q] and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [r] Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

[i] Cant. viii. 11, 12.——[k] 2 Chron. xxiv. 21; xxxvi. 16; Neh. ix. 26; chap. v. 12; xxiii. 34, 37; Acts vii. 52; 1 Thess. ii. 15; Heb. xi. 36, 37.——[l] Psa. ii. 8; Heb. i. 2.——[m] Psa. ii. 2; chap. xxvi. 3; xxvii. 1; John xi. 53; Acts iv. 27.——[n] Chap. xxvi. 50, &c.; Mark xiv. 46, &c.; Luke xxii. 54, &c.; John xviii. 12, &c.; Acts ii. 23.——[o] See Luke xx. 16.——[p] Luke xxi. 24; Heb. ii. 3.——[q] Acts xiii. 46; xv. 7; xviii. 6; xxviii. 28; Rom. ix., x., xi.——[r] Psa. cxviii. 22; Isa. xxviii. 16; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6, 7.

God service by murdering his saints. But let the persecuted take courage: Jesus Christ will *come back* shortly, and then *he will miserably destroy those wicked men:* indeed, he has done so already to several, and let out his vineyard to more faithful husbandmen.

Digged a wine-press] Ωρυξε ληνον. St. Mark has υπολήνιον, the pit under the press, into which the liquor ran, when squeezed out of the fruit by the press.

Verse 34. *He sent his servants*] *Prophets*, which, from *time* to *time*, he sent to the Jewish nation to call both priests and people back to the purity of his holy religion.

Receive the fruits of it.] Alluding to the ancient custom of paying the rent of a farm in *kind;* that is, by a part of the *produce* of the *farm*. This custom anciently prevailed in most nations; and still prevails in the highlands of Scotland, and in some other places. The *Boldon book*, a survey made of the state of the bishopric of Durham in 1183, shows how much of the rents was paid in cows, sheep, pigs, fowls, eggs, &c., the remaining part being made up chiefly by manual labour.

Verse 35. *Beat one*] Εδειραν, *took his skin off, flayed him:* probably alluding to some who had been *excessively scourged*.

Killed another, &c.] Rid themselves of the true witnesses of God by a *variety* of persecutions.

Verse 36. *Other servants*] There is not a moment in which God does not shower down his gifts upon men, and require the fruit of them. *Various instruments* are used to bring sinners to God. There are *prophets*, *apostles*, *pastors*, *teachers:* some with his gift after this manner, and some after that. The true disciples of Christ have been persecuted in all ages, and the greatest share of the persecution has fallen upon the *ministers* of his religion; for there have always been *good* and *bad* husbandmen, and the *latter* have persecuted the *former*.

More than the first] Or, *more honourable*, so I think πλειονας should be translated; for, as the *fulness* of the time approached, each prophet more *clearly* and *fully* pointed out the coming of Christ.

Our translation, which says, *more than the first*, conveys no meaning at all. Πλειον is the meaning I have given it above, in chap. vi. 25. πλειον της τροφης, *of* MORE VALUE *than food;* and in Num. xxii. 15. πλειους και εντιμοτερους, *persons higher* in *dignity* and *office*.

Verse 37. *Last of all he sent—his son*] This requires no comment. Our Lord plainly means *himself*.

They will reverence] Εντραπησονται, they will *reflect* upon their *conduct* and *blush for shame* because of it, when they see my son. So the *Syric* and *Persic*.

Verse 38. *Said among themselves*] Alluding to the *conspiracies* which were then forming against the life of our blessed Lord, in the *councils* of the Jewish elders and chief priests. See chap. xxvii. 1.

Verse 39. *Cast* him *out of the vineyard*] Utterly rejected the counsel of God against themselves; and would neither acknowledge the *authority* of Christ, nor submit to his *teaching*. What a strange and unaccountable case is this!—a sinner, to enjoy a little longer his *false peace*, and the gratification of his sinful appetites, rejects Jesus, and persecutes that Gospel which troubles his sinful repose.

Verse 41. *He will miserably destroy those wicked men*] So, according to this evangelist, our Lord caused them to pass that sentence of destruction upon themselves which was literally executed about *forty years* after. But Luke relates it differently: according to him, they said μη γενοιτο, *God forbid!* The Codex Leicestrensis omits οι λεγουσιν, *they say;* so that the following words appear to be spoken by our Lord. Michaelis supposes that in the Hebrew original the word was ויאמר *waiomer*, *he said;* for which the Greek translator might have read ויאמרו *waiomeru*, *they said*.

Verse 42. *The stone*] R. Solom. Jarchi, on Micah v., says, this *stone* means the *Messiah*, אבן משיח: *Abarbanel* is of the same opinion. This seems to have

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

43 Therefore say I unto you, [s] The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever [t] shall fall on this stone shall be broken: but on whomsoever it shall fall, [u] it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [v] they perceived that he spake of them.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

46 But when they sought to lay hands on him, they feared the multitude, because [w] they took him for a prophet.

Chap. viii. 12.——[t] Isa. viii. 14, 15; Zech. xii. 3; Luke xx. 18; Rom. ix. 33; 1 Pet. ii. 8.——[u] Isa. lx. 12; Dan. ii. 44.

[v] Luke xx. 19; John vii. 26; Rom. ii. 15.——[w] Ver. 11; Mark xi. 18; xii. 12; Luke vii. 16; John vii. 40.

been originally spoken of *David*, who was at first rejected by the Jewish rulers, but was afterwards chosen by the Lord to be the great ruler of his people Israel. The quotation is taken from Psa. cxviii. 22.

As the *Church* is represented in Scripture under the name of the *temple* and *house* of God, in allusion to the *temple* of Jerusalem, which was a type of it, 1 Cor. iii. 16; Heb. iii. 6; 1 Pet. ii. 5: so Jesus Christ is represented as the *foundation* on which this edifice is laid, 1 Cor. iii. 11; Eph. ii. 20, 21.

The builders] The *chief priests* and *elders* of the people, with the *doctors* of the *law*.

Rejected] An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the *very stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner*.

This passage, as applied by our Lord to himself, contains an abridgment of the whole doctrine of the Gospel.

1. The *Lord's* peculiar *work* is astonishingly manifested in the mission of Jesus Christ.

2. He, being *rejected* and *crucified* by the Jews, became an *atonement* for the sin of the world.

3. He was *raised* again from the dead, a proof of his *conquest* over *death* and *sin*, and a *pledge* of *immortality* to his followers.

4. He was constituted the *foundation* on which the salvation of mankind rests, and the *corner stone* which unites *Jews* and *Gentiles*, *beautifies*, *strengthens*, and *completes* the whole building, as the *head stone*, or *uppermost* stone in the corner does the whole edifice.

5. He is hereby rendered the *object* of the *joy* and *admiration* of all his followers and the *glory* of man. *This was done by the Lord, and is marvellous in our eyes.*

Verse 44.—The 44th verse should certainly come before ver. 43, otherwise the narration is not consecutive. Verse 42, *The stone which the builders rejected, is become the head of the corner*, &c. Verse 44. *Whosoever shall fall on this stone shall be broken*, &c. This is an allusion to the punishment of stoning among the Jews. The place of stoning was twice as high as a man; while standing on this, one of the witnesses struck the culprit on the loins, so that he fell over this scaffold; if he died by the stroke and fall, well; if not, the other witness threw a *stone* upon *his heart*, and despatched him. The stone thrown on the culprit was, in some cases, as much as two men could lift up. Tract *Sanhed.* and *Bab. Gemara*, and *Lightfoot*. See also the note on John viii. 7.

He, whether Jew or Gentile, who shall *not believe* in the Son of God, shall suffer grievously in consequence; but on whomsoever the *stone* (Jesus Christ) *falls* in the *way of judgment*, he shall *be ground to powder*, λικμησει αυτον—it shall make him so *small* as to render him capable of being *dispersed* as *chaff* by the *wind*. This seems to allude, not only to the dreadful *crushing* of the Jewish state by the Romans, but also to that general *dispersion* of the Jews through all the nations of the world, which continues to the present day. This whole verse is wanting in the Codex Bezæ one other, five copies of the Itala, and Origen; but it is found in the parallel place, Luke xx. 18, and seems to have been quoted from Isa. viii. 14, 15. *He shall be* for *a* STONE *of* STUMBLING, *and for a* ROCK OF OFFENCE *to both the houses of Israel*—and *many among them shall* STUMBLE *and* FALL, *and be* BROKEN.

Verse 43. *Therefore say I*] Thus showing them, that to them alone the parable belonged. *The kingdom of God shall be taken from you*—the Gospel shall be taken from you, and given to the Gentiles, who will receive it, and bring forth fruit to the glory of God.

Bringing forth the fruits] As in verse 34 an allusion is made to paying the landlord in *kind*, so here the Gentiles are represented as paying God thus. The *returns* which He expects for his grace are *the fruits of grace*; nothing can ever be acceptable in the sight of God that does not spring from *himself*.

Verse 45. *The chief priests—perceived that he spake of them.*] The most wholesome advice passes for an affront with those who have shut their hearts against the truth. When that which should lead to repentance only kindles the flame of malice and revenge, there is but little hope of the salvation of such persons.

Verse 46. *They sought to lay hands on him, they feared the multitude*] Restraining and preventing grace is an excellent blessing, particularly where it leads to repentance and salvation; but he who abstains from certain evils, only through fear of scandal or punishment, has already committed them in his heart, and is *guilty* before God. The intrepidity of our Lord is worthy of admiration and imitation; in the very face of his most inveterate enemies, he bears a noble testimony to the truth, reproves their iniquities, denounces the Divine judgments, and, in the very teeth of destruction, braves danger and death! A true *minister* of Christ fears nothing but God, when *his* glory is concerned: a *hireling* fears every thing, except Him whom he ought to fear.

This last journey of our Lord to Jerusalem is a subject of great importance; it is mentioned by all the four

evangelists, and has been a subject of *criticism* and *cavil* to some unsanctified minds. He has been accused of "attempting, by this method, to *feel* how far the *populace* were disposed to favour his pretensions in establishing himself as a *king* in the land; or, at least, by his conduct in this business, he gave much cause for popular seditions." Every circumstance in the case refutes this calumny. 1. His whole conduct had proved that his kingdom was not of this world, and that he sought not the honour that cometh from man. 2. He had in a very explicit manner foretold his own premature death, and particularly at *this time*. 3. It is evident, from what he had said to his disciples, that he went up to Jerusalem at this time for the *express purpose* of *being sacrificed*, and not of erecting a *secular* kingdom. 4. What he did at this time was to fulfil a declaration of God delivered by two prophets, upwards of 700 years before, relative to his lowliness, poverty, and total deadness to all secular rule and pomp. See Isa. lxii. 11; Zech. ix. 9. 5. All the time he spent now in Jerusalem, which was about five days, he spent in teaching, precisely in the same way he had done for three years past; nor do we find that he uttered one maxim dissimilar to what he formerly taught, or said a word calculated to produce any sensation on the hearts of the populace, but that of piety towards God; and in the parable of the *man and his two sons*, the *husbandmen and the vineyard*, he spoke in such a way to the rulers of the people as to show that he knew they were plotting his destruction; and that, far from fleeing from the face of danger, or strengthening his party against his enemies, he was come to wait at the foot of the altar till his blood should be poured out for the sin of the world! 6. Had he affected any thing of a *secular* kind, he had now the *fairest opportunity* to accomplish his designs. The people had already received him as *Jesus* the *prophet;* now they acknowledge him as the *Christ* or MESSIAH, and sing the *hosannah* to him, as immediately appointed by Heaven to be their *deliverer*. 7. Though, with the character of the Messiah, the Jews had connected that of *secular royalty*, and they now, by spreading their clothes in the way, strewing branches, &c., treat him as a *royal person*, and one appointed to govern the kingdom; yet of this he appears to take no notice, farther than to show that an important prophecy was thus fulfilled: he went as usual into the temple, taught the people pure and spiritual truths, withdrew at night from the city, lodged in private at Mount Olivet; and thus most studiously and unequivocally showed that his sole aim was to call the people back to purity and holiness, and prepare them for that kingdom of righteousness, peace, and joy in the Holy Ghost, which he was about, by his passion, death, resurrection, ascension, and the mission of the Holy Spirit, to set up in the earth. 8. Could a person who worked such miracles as he was in the daily habit of working—miracles which proved he possessed *unlimited power* and *unerring wisdom*, need *subterfuges*, or a *colouring* for any design he wished to accomplish? He had only to put forth that power essentially resident in himself, and all resistance to his will must be *annihilated*. In short, every circumstance of the case shows at once the calumny and absurdity of the charge. But, instead of lessening, or rendering suspicious this or any other part of our Lord's conduct, it shows the whole in a more luminous and glorious point of view; and thus the *wrath of man* praises him. 9. That he was a *king*, that he was born of a woman and came into the world for this very purpose, he took every occasion to declare; but all these declarations showed that his kingdom was *spiritual:* he would not even interfere with the duty of the civil magistrate to induce an avaricious brother to do *justice to the rest of the family*, Luke xii. 13, when probably a few words from such an authority would have been sufficient to have settled the business; yet to prevent all suspicion, and to remove every cause for offence, he absolutely refused to interfere, and took occasion from the very circumstance to declaim against *secular views*, *covetousness*, and *worldly ambition!* O how groundless does every part of his conduct prove this charge of *secular ambition* to be!

Such was the spirit of the *Master:* such must be the spirit of the *disciple*. He that will reign with Christ, must be humbled and suffer with him. This is the *royal* road. The *love of the world*, in its *power* and *honours*, is as inconsistent with the spirit of the Gospel as the love of the grossest vice. If any man love the world, the love of the Father is not in him. Reader, take occasion from this refuted calumny, to imitate thy Lord in the spirituality of his life, to pass through things temporal so as not to lose those that are eternal, that thou mayest reign with him in the glory of his kingdom. Amen.

CHAPTER XXII.

The parable of the marriage of a king's son, 1–14. *The Pharisees and Herodians question him concerning the lawfulness of paying tribute to Cæsar*, 15–22. *The Sadducees question him concerning the resurrection*, 23–33. *A lawyer questions him concerning the greatest commandment in the law*, 34–40. *He asks them their opinion of the Christ, and confounds them*, 41–46.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND Jesus answered [a] and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Luke xiv. 16; Rev. xix. 7, 9.

NOTES ON CHAP. XXII.

Verse 2. *The kingdom of heaven*] In *Bereshith Rabba*, sect. 62. fol. 60, there is a parable very similar to this, and another still more so in *Sohar. Levit.* fol. 40. But these rabbinical parables are vastly ennobled by passing through the hands of our Lord

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And [b] sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, [c] Tell them which are bidden, Behold, I have prepared my dinner: [d] my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, [e] and went their ways, one to his farm, another to his merchandise:

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

6 And the remnant took his servants, [f] and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth [g] his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wed-

[b] Mark vi. 12; Luke iii. 3; ix. 2, 6.——[c] Prov. ix. 2, 3. [d] Prov. ix. 2; Isa. xxv. 6.

[e] Luke xiv. 18–20; 1 Tim. vi. 10; Heb. ii. 3.——[f] Acts v. 40 [g] Dan. ix. 26; Luke xix. 27.

It appears from Luke, chap. xiv. 15, &c., that it was at an *entertainment* that this parable was originally spoken. It was a constant practice of our Lord to take the *subjects* of his discourses from the persons present, or from the *circumstances* of *times*, *persons*, and *places*. See chap. xvi. 6; John iv. 7–10; vi. 26, 27; vii. 37. A preacher that can do so can never be at a loss for text or sermon.

A marriage for his son] *A marriage feast*, so the word γαμους properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. See 1 Kings i. 5–9, 19, 25, &c., where such a feast is mentioned.

From this parable it appears plain, 1. That the KING means the *great God*. 2. His SON, the *Lord Jesus*. 3. The MARRIAGE, his *incarnation*, or *espousing human nature*, by taking it into *union* with himself. 4. The MARRIAGE FEAST, the *economy* of the *Gospel*, during which men are *invited* to partake of the *blessings* purchased by, and consequent on, the *incarnation* and death of our blessed Lord. 5. By *those who* HAD BEEN *bidden*, or *invited*, ver. 3, are meant the *Jews* in general, who had this *union* of Christ with human nature, and his *sacrifice* for sin, pointed out by various *rites*, *ceremonies*, and *sacrifices* under the law; and who, by all the prophets, *had been* constantly invited to believe in and receive the promised Messiah. 6. By the SERVANTS, we are to understand the *first preachers* of the Gospel, proclaiming salvation to the Jews. JOHN the *Baptist* and the *seventy disciples*, (Luke x. 1,) may be here particularly intended. 7. By the OTHER SERVANTS, ver. 4, the *apostles* seem to be meant, who, though they were to preach the Gospel to the whole world, yet were to *begin* at JERUSALEM (Luke xxiv. 47) with the first offers of mercy. 8. By their *making light of it*, &c., ver. 5, is pointed out their *neglect* of this salvation, and their preferring *secular enjoyments*, &c., to the kingdom of Christ. 9. By *injuriously using* some, and *slaying* others, of his servants, ver. 6, is pointed out the persecution raised against the *apostles* by the *Jews*, in which some of them were martyred. 10. By *sending forth his troops*, ver. 7, is meant the *commission* given to the *Romans* against *Judea*; and, *burning up their city*, the total destruction of Jerusalem by *Titus*, the son of *Vespasian*, which happened about *forty-one* years after.

On this parable it is necessary to remark, 1. That man was made at first in *union* with God. 2. That *sin* entered in, and *separated* between God and man. 3. That as there can be no *holiness* but in *union* with God, and no *heaven* without *holiness*, therefore he provided a way to *reconcile* and *reunite* man to himself. 4. This was effected by Christ's *uniting* himself to *human nature*, and giving his *Spirit* to those who *believe*. 5. That as the *marriage union* is the *closest*, the most *intimate*, *solemn*, and *excellent*, of all the connections formed among mortals, and that they who are thus united in the Lord are *one flesh*; so that mystical *union* which is formed between God and the soul through Jesus Christ, by the Eternal Spirit, is the *closest*, most *intimate*, *solemn*, and *excellent*, that can be conceived; for he who is thus joined unto the Lord is *one spirit*. 6. This *contract* is made *freely*: no man can be *forced* to it, for it is a union of *will* to *will*, *heart* to *heart*; and it is by *willing* and *consenting* that we *come* unto God through his Son. 7. That if this *marriage* do not take place *here*, an eternal *separation* from God, and from the glory of his power, shall be the fearful consequence. 8. That there are *three* states in which men run the risk of living without God and losing their souls. 1st. That of a *soft*, *idle*, *voluptuous life*, wherein a man thinks of nothing but quietly to enjoy life, conveniences, riches, private pleasures, and public diversions. *They made light of it.* 2dly. That of a man *wholly taken up with agricultural* or *commercial* employments, in which the love of riches, and application to the *means* of acquiring them, generally stifle all thoughts of salvation. *One went to his own field, and another to his traffic.* 3dly. That of a man who is *openly unjust*, *violent*, and *outrageously wicked*, who is a *sinner by profession*, and not only *neglects* his salvation, but *injuriously* treats all those who bring him the Gospel of reconciliation. *Seizing his servants, they treated them injuriously*, &c.

Verse 4. *Fatlings*] Τα σιτιστα· properly, *fatted rams*, or *wethers*, 2 Sam. vi. 13; 1 Chron. xv. 26.

Verse 7. *But when the king*] HIMSELF: or, *this very king*. I have added εκεινος on the authority of *nine* of the most ancient MSS. and nearly one hundred others; the later *Syriac*, *six* copies of the *Itala*, and some of the *fathers*. Several printed editions have it, and *Griesbach* has received it into the text.

Verse 8. *Were not worthy.*] Because they *made light* of it, and *would not come*; preferring earthly things to heavenly blessings. Among the *Mohammedans*, refusal to come to a marriage feast, when invited, is considered a breach of the law of God. HE-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

ding is ready, but they which were bidden were not [h] worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and [i] gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 And when the king came in to see the guests, he saw there a man [k] which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

[h] Chap. x. 11, 13; Acts xiii. 46.——[i] Chap. xiii. 36, 47; Isa. xlix. 22; lx. 3, 4.

[k] 2 Cor. v. 3; Eph. iv. 24; Col. iii. 10, 12; Rev. iii. 4; xvi. 15; xix. 8.

DAYAH, vol. iv. p. 91. Any one that shall be invited to a dinner, and does not accept the invitation, disobeys God, and his messenger: and any one who comes uninvited, you may say is a thief, and returns a plunderer. —*Mischat ul Mesabih.* It was probably considered in this light among all the oriental nations. This observation is necessary, in order to point out more forcibly the *iniquity* of the refusal mentioned in the text. A man may be said to be *worthy* of, or *fit* for, this marriage feast, when, *feeling* his *wretchedness* and *misery*, he comes to God in the *way appointed*, to get an entrance into the holiest, by the blood of Jesus.

Verse 9. *Go ye therefore into the highways*] Διεξοδους των οδων, *cross* or *by-paths*; the places where *two* or *more* roads met in *one*, leading into the city, where people were coming together from various quarters of the country. St. Luke adds *hedges*, to point out the people to whom the apostles were sent, as either *miserable vagabonds*, or the most indigent poor, who were wandering about the country, or sitting by the sides of the ways and hedges, imploring relief. This verse points out the final *rejection* of the *Jews*, and the *calling* of the *Gentiles*. It was a custom among the Jews, when a rich man made a feast, to go out and invite in all destitute travellers. See in *Rab. Beracoth*, fol. 43.

As many as ye shall find, bid to the marriage] God sends his salvation to every soul, that all may believe and be saved.

Verse 10. *Gathered together all—both bad and good*] By the preaching of the Gospel, multitudes of souls are gathered into what is generally termed the *visible Church* of Christ. This *Church* is the FLOOR, where the *wheat* and the *chaff* are often mingled, chap. iii. 12. The FIELD, where the *bastard wheat* and the *true grain* grow together, chap. xiii. 26, 27. The NET, which collects of all kinds, both *good* and *bad*, chap. xiii. 48. The HOUSE in which the *wise* and *foolish* are found, chap. XXV. 1, &c. And the FOLD, in which there are both *sheep* and *goats*, chap. XXV. 33, &c.

Verse 11. *When the king came*] When God shall come to judge the world.

Wedding garment] Among the orientals, long white robes were worn at public festivals; and those who appeared on such occasions with any other garments were esteemed, not only highly culpable, but worthy of punishment. Our Lord seems here to allude to Zeph. i. 7, 8, *The Lord hath prepared a* SACRIFICE, *he hath* BIDDEN *his guests. And it shall come to pass, in the day of the Lord's sacrifice, that I will* PUNISH *the princes, and the* KING'S CHILDREN, *and* ALL SUCH *as are clothed with* STRANGE APPAREL. The person who invited the guests prepared such a garment for each, for the time being; and with which he was furnished on *his application to the ruler* of the feast. It was this which made the conduct of the person mentioned in the text inexcusable; he might have had a proper marriage garment, if he had *applied* for it.

To afford accidental guests clothing suitable to a marriage feast, was a custom among the ancient Greeks. Homer relates that Telemachus, and the son of Nestor, arriving at Lacedæmon when Menelaus was making a marriage feast for his son and daughter, were accommodated with garments suited to the occasion, after having been bathed and anointed.

Τους δ' επει ουν δρωμαι λουσαν και χρισαν ελαιῳ,
Αμφι δ' αρα χλαινας ουλας βαλον ηδε χιτωνας,
Ες ρα θρονους εζοντο παρ' Ατρειδην Μενελαον
Odyss. l. iv. ver. 49–51.

They entered each a bath, and by the hands
Of maidens laved, and oiled, and *clothed* again
With *shaggy mantles* and *resplendent vests*,
Sat both enthroned at Menelaus' side. *Cowper.*

Among the Asiatics, garments called *caftans*, great numbers of which each *nobleman* has ordinarily ready in his wardrobe, are given to persons whom he wishes to honour: to refuse to accept or wear such a dress would be deemed the highest insult.

This *marriage feast* or *dinner* (the communication of the graces of the Gospel in this life) prepares for the *marriage supper* of the Lamb, Rev. xix. 7, 8, 9. the enjoyment of eternal blessedness in the kingdom of glory. Now, as without *holiness* no man can see the Lord, we may at once perceive what our Lord means by the *marriage garment*—it is HOLINESS of *heart* and *life:* the text last quoted asserts that the *fine*, *white*, and *clean linen* (alluding to the marriage garment above mentioned) was an emblem of the RIGHTEOUSNESS of the SAINTS. Mark this expression: the *righteousness*, the whole *external* conduct, regulated according to the *will* and *word* of God. Of the SAINTS, the *holy persons*, whose souls were purified by the blood of the Lamb.

Verse 12. *He saith unto him, Friend*] Rather, *companion:* so εταιρε should be translated. As this man represents the state of a person in the visible Church, who neglects to come unto the master of the feast for a marriage garment, for the salvation which Christ has procured, he cannot be with any propriety called a *friend*, but may well be termed a *companion*, as being a *member* of the visible Church, and *present* at all those ordinances where Christ's *presence* and blessing are

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* [l] into outer darkness; there shall be weeping and gnashing of teeth.

14 [m] For many are called, but few *are* chosen.

15 ¶ [n] Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

[l] Chap. viii. 12.——[m] Chap. xx. 16.

[n] Mark xii. 13; Luke xx. 20.

found, by all those who sincerely wait upon him for salvation.

How camest thou in hither] Why profess to be called by my name while living without a preparation for my kingdom?

He was speechless.] Εφιμωθη, he was *muzzled*, or *gagged*. He had nothing to say in vindication of his neglect. There was a garment provided, but he neither put it on, nor applied for it. His conduct, therefore, was in the highest degree insulting and indecorous. As this man is the emblem, by general consent, of those who shall perish in the last day, may we not ask, without offence, Where does the doctrine of absolute *reprobation* or *preterition* appear in his case? If Christ had *never died for him*, or if he had *applied* for the *garment*, and was *refused*, might he not well have alleged this in behalf of his soul?—and would not the *just* God have listened to it? But there is not the smallest excuse for him: Christ died, the sacrifice was offered, for *him;* the ministers of the Gospel invited *him;* the Holy Spirit strove with *him;* he *might* have been *saved*, but he *was not:* and the *fault* lies so absolutely at his *own door* that the just God is vindicated in his conduct, while he sends him to hell, not for the lack of what he *could not get*, but for the lack of what he *might have had*, but either neglected or refused it.

Then said the king to the servants] To the ministering angels, executors of the Divine will.

Cast him *into outer darkness*] The Jewish marriages were performed in the night season, and the hall where the feast was made was superbly illuminated; the *outer darkness* means, therefore, the darkness on the *outside* of this festal hall; rendered still more gloomy to the person who was suddenly thrust out into it from such a profusion of light. See all this largely treated of on chap. viii. 12.

Verse 14. *Many are called*, &c.] This verse is wanting in one of Colbert's MSS., marked 33 in *Griesbach*. See the note on chap. xx. 16. Many are called by the preaching of the Gospel into the outward communion of the Church of Christ; but few, comparatively, are chosen to dwell with God in glory, because they do not come to the master of the feast for a marriage garment—for that holiness without which none can see the Lord. This is an allusion to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve, who were found proper. See the note on chap. xx. 16. Reader! examine thy soul, and make sure work for eternity!

Verse 15. *In* his *talk.*] Εν λογω, *by discourse:* intending to ask him *subtle* and *ensnaring* questions; his answers to which might involve him either with the Roman government, or with the great Sanhedrin.

Verse 16. *The Herodians*] For an account of this sect, see the note on chap. xvi. 1. The preceding parable had covered the Pharisees with confusion: when it was ended they *went out*, not to *humble* themselves before God, and deprecate the judgments with which they were threatened; but to *plot afresh* the destruction of their teacher. The depth of their malice appears, 1. In their *mode* of *attack*. They had often questioned our Lord on matters concerning *religion;* and his answers only served to increase *his* reputation, and *their* confusion. They now shift their ground, and question him concerning *state affairs*, and the question is such as *must* be answered; and yet the answer, to all human appearance, can be none other than what may be construed into a crime against the *people*, or against the *Roman government*. 2. Their profound *malice* appears farther in the *choice* of their *companions* in this business, viz. the *Herodians*. Herod was at this very time at Jerusalem, whither he had come to hold the passover. Jesus, being of Nazareth, which was in Herod's jurisdiction, was considered as his subject. Herod himself was extremely attached to the Roman emperor, and made a public profession of it: all these considerations engaged the Pharisees to unite the Herodians, who, as the Syriac intimates, were the *domestics of Herod*, in this infernal plot. 3. Their profound *malice* appears, farther, in the *praises* they gave our Lord. *Teacher, we know that thou art true, and teachest the way of God.* This was indeed the real character of our blessed Lord; and now they bear testimony to the *truth*, merely with the design to make it subserve their bloody purposes. Those whose hearts are influenced by the spirit of the wicked one never do *good*, but when they hope to accomplish *evil* by it. Men who praise you to your face are ever to be suspected. The *Italians* have a very expressive proverb on this subject:—

Chè ti fa carezze più che non suole,
O t' ha ingannato, o ingannar ti vuole.

He who caresses thee more than he was wont to do, has either DECEIVED *thee, or is* ABOUT TO DO IT.

I have never known the sentiment in this proverb to fail; and it was notoriously exemplified in the present instance. *Flatterers*, though they speak the truth, ever carry about with them a *base* or *malicious* soul. 4. Their *malice* appears still farther in the *question* they propose. *Is it lawful to give tribute to Cæsar, or not?*—ver. 17. The *constitution* of the Jewish republic, the *expectations* which they had of future glory and excellence, and the *diversity* of *opinions* which divided the Jews on this subject, rendered an answer to this question extremely difficult:—

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute [o] unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the [p] tribute money. And they brought unto him a [q] penny.

20 And he saith unto them, Whose *is* this image and [r] superscription?

21 They say unto him, Cæsar's. Then saith he unto them, [s] Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[o] Luke ii. 1; John viii. 33; Acts v. 37.——[p] Chap. xvii. 24; Mark xii. 15, 16.

[q] In value seven-pence halfpenny: chap. xx. 2.——[r] Or, *inscription.*——[s] Chap. xvii. 25; Rom. xiii. 7.

1. In the presence of the *people*, who professed to have no other king but God, and looked on their *independence* as an essential point of their religion.

2. In the presence of the *Pharisees*, who were ready to stir up the people against him, if his decision could be at all construed to be contrary to their prejudices, or to their religious rights.

3. In the presence of the *Herodians*, who, if the answer should appear to be against Cæsar's rights, were ready to inflame their master to avenge, by the death of our Lord, the affront offered to his master the emperor.

4. The answer was *difficult*, because of the *different sentiments* of the Jews on this subject; some maintaining that they *could not lawfully* pay tribute to a *heathen* governor: while others held that as they were now under this strange government, and had no power to free themselves from it, it was *lawful* for them to pay what they had not power to refuse.

5. The answer was *difficult*, when it is considered that multitudes of the people had begun *now* to receive Jesus as the promised Messiah, who was to be the *deliverer* of their nation from spiritual and temporal *oppression*, and therefore had lately sung to him the *Hosanna Rabba:* see chap. xxi. 9. If then he should decide the question in *Cæsar's favour*, what idea must the people have of him, either as *zealous* for the *law*, or as the *expected Messiah?* If *against* Cæsar, he is ruined. Who that loved Jesus, and was not convinced of his sovereign wisdom, could help trembling for him in these circumstances?

Jesus opposes the depth of his *wisdom* to the depth of their *malice*, and manifests it:—1. By *unmasking* them, and showing that he knew the very secrets of their hearts. *Ye* HYPOCRITES! *why tempt ye me?* i. e. *why do ye try me* thus? This must cover them with *confusion*, when they saw their *motives* thus discovered; and tend much to lessen their influence in the sight of the people, when it was manifest that they acted not through a desire to receive *information*, by which to regulate their conduct, but merely to ensnare and ruin him.

2. Christ shows his profound *wisdom* in not attempting to discuss the question at large; but settled the business by seizing a maxim that was common among all people, and acknowledged among the Jews, *That the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor.* See Maimon. Gezel. c. v. in Wetstein. When Sultan MAHMOUD, king of *Maveralnahar*, *Turquestan*, and the *Indies*, wished to seize on the dominions of SEIDEH, queen of Persia, who governed in the place of her young son *Meged-edde-vlet*, about A. D. 999, he sent an ambassador to her with the following order: *You must acknowledge me for your* KING, *cause the kootbah to be read*, i. e. *pray for me in all the mosques of the kingdom, and* GET YOUR MONEY *recoined, with the* IMPRESSION THAT IS ON MINE: thus denoting that she must become absolutely subject to him. See Bibliot. Orient. de Galand. p. 453. Esau Afghan carried his conquest into Bhatty, into the viceroyalty of Bengal, and caused the kootbah to be read, and coin to be struck in the name of the Emperor Akbar. Ayeen Akbery, vol. ii. p. 5. See also p. 38, 92, 94, 130, 139, 187.

Verse 19. *They brought unto him a penny.*] A *denarius:* probably the ordinary *capitation* tax, though the poll tax in the law, Exod. xxx. 13, 14, was *half a shekel*, about *twice* as much as the *denarius*. The Roman denarius had the emperor's image with a proper legend stamped on one side of it. It was not therefore the sacred shekel which was to be paid for the repairs of the temple which was now demanded, but the regular tribute required by the Roman government.

Verse 20. *Whose* is *this image and superscription?*] He knew well enough *whose* they were; but he showed the excellency of his *wisdom*, 3dly, in making them answer to their *own confusion*. They came to *ensnare* our Lord in his discourse, and now they are *ensnared* in their own. He who digs a pit for his neighbour ordinarily falls into it himself.

Verse 21. *They say unto him, Cæsar's.*] The *image* was the *head* of the *emperor;* the *superscription*, his *titles*. JULIUS CÆSAR was the *first* who caused his image to be struck on the Roman coin. *Tiberius* was emperor at this time.

Render therefore unto Cæsar] The conclusion is drawn from their own premises. You acknowledge this to be *Cæsar's* coin; this coin is *current* in your land; the currency of this coin shows the country to be *under* the Roman government; and your acknowledgment that it is Cæsar's proves you have *submitted*. Don't therefore be *unjust;* but render to Cæsar the things which you acknowledge to be his; at the same time, be not *impious*, but render unto God the things which belong to God.

This answer is full of consummate wisdom. It establishes the *limits*, regulates the *rights*, and distinguishes the *jurisdiction* of the two *empires* of *heaven* and *earth*. The *image* of *princes* stamped on their *coin* denotes that temporal things belong all to their government. The *image* of *God* stamped on the *soul* denotes that all its faculties and powers belong to the Most High, and should be employed in his service.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 When they had heard *these* *words*, they marvelled, and left him, and went their way.

23 ¶ [t] The same day came to him the Sadducees, [u] which say that there is no resurrection, and asked him,

24 Saying, Master, [v] Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 [w] Now there were with us seven brethren: and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [x] seventh:

27 And last of all, the woman died also:

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [y] not knowing the scriptures, nor the power of God.

30 For in the resurrection, they neither marry, nor are given in marriage, but [z] are as the angels of God in heaven.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

[t] Mark xii. 18; Luke xx. 27.——[u] Acts xxiii. 8.——[v] Deut. xxv. 5.

[w] Tob. iii. 8.——[x] Gr. *seven*.——[y] John xx. 9.——[z] 1 John iii. 2.

But while the earth is agitated and distracted with the question of political rights and wrongs, the reader will naturally ask, What does a man owe to *Cæsar?*—to the *civil government* under which he lives? Our Lord has answered the question—*That which* is *Cæsar's*. But what is it that is Cæsar's? 1. *Honour*. 2. *Obedience*. And 3. *Tribute*. 1. The civil government under which a man *lives*, and by which he is *protected*, demands his *honour* and *reverence*. 2. The *laws* which are made for the *suppression* of *evil doers*, and the maintenance of *good order*, which are calculated to promote the benefit of the *whole*, and the comfort of the *individual* should be religiously obeyed. 3. The government that charges itself with the *support* and *defence* of the *whole*, should have its *unavoidable* expenses, however great, repaid by the *people*, in whose *behalf* they are incurred; therefore we should pay *tribute*. But remember, if *Cæsar* should intrude into the *things of God*, coin a *new creed*, or broach a *new Gospel*, and affect to *rule* the *conscience*, while he rules the state, in these things Cæsar is *not* to be obeyed; he is taking the *things of God*, and he must not get them. Give not therefore *God's things* to Cæsar, and give not *Cæsar's things* to God. That which belongs to the commonwealth should, on no account whatever, be devoted to religious uses; and let no man think he has pleased God, by giving that to charitable or sacred uses which he has purloined from the *state*. The tribute of half a shekel, which the law, (Exod. xxx. 13, 14,) required every person above twenty years of age to pay to the temple, was, after the destruction of the temple, in the time of Vespasian, paid into the emperor's exchequer. This sum, *Melancthon* supposes, amounted annually to THREE TONS OF GOLD.

Verse 22. *When they had heard* these words, *they marvelled*] And well they might—never man spake like this man. By this decision, CÆSAR is *satisfied*—he gets *his own* to the uttermost farthing. GOD is *glorified*—his *honour* is in *every* respect secured. And the PEOPLE are *edified*—one of the most difficult questions that could possibly come before them is answered in such a way as to *relieve* their *consciences*, and *direct* their *conduct*. See *L'Evangile Medité*, and see my discourse entitled, *The Rights of God and Cæsar*.

Verse 23. *The same day*] Malice is ever *active*; let it be defeated ever so often, it returns to the charge. Jesus and his Gospel give no quarter to vice; the vicious will give no quarter to him or it.

The Sadducees] For an account of these see on chap. xvi. 1.

Verse 24. *Raise up seed unto his brother.*] This law is mentioned Deut. xxv. 5. The meaning of the expression is, that the children produced by this marriage should be reckoned in the *genealogy* of the *deceased* brother, and enjoy his estates. The word *seed* should be always translated *children* or *posterity*. There is a law precisely similar to this among the *Hindoos*.

Verse 25. *Seven brethren*] It is very likely that the Sadducees *increased* the number, merely to make the question the more difficult.

Verse 28. *Whose wife shall she be of the seven?*] The rabbins have said, That if a woman have two husbands in this world, she shall have the *first* only restored to her in the world to come. *Sohar. Genes.* fol. 24. The question put by these bad men is well suited to the mouth of a *libertine*. Those who live *without* God in the *world* have no *other god* than the *world;* and those who have not that happiness which comes from the enjoyment of God have no other pleasure than that which comes from the gratification of *sensual* appetites. The stream cannot rise higher than the spring: these men, and their *younger* brethren, *atheists*, *deists*, and *libertines* of all sorts, can form no idea of *heaven* as a place of *blessedness*, unless they can hope to find in it the *gratification* of their *sensual* desires. On this very ground Mohammed built his paradise.

Verse 29. *Ye do err*] Or, *Ye are deceived*—by your impure passions: *not knowing the scriptures*, which assert the resurrection:—*nor the miraculous power of God* (*την δυναμιν του Θεου*) by which it is to be effected. In *Avoda Sara*, fol. 18, *Sanhedrin*, fol. 90, it is said: "These are they which shall have no part in the world to come: Those who say, the Lord did not come from heaven; and those who say, the resurrection cannot be proved out of the law."

Their *deception* appeared in their supposing, that if there were a resurrection, men and women were to marry and be given in marriage as in this life; which

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [a] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, [b] they were astonished at his doctrine.

34 ¶ [c] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. A. M. 4033. A. D. 29. An. Olymp. CCII. 1

35 Then one of them, *which was* [d] a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, [e] Thou shalt love

[a] Exod. iii. 6, 16; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16.—[b] Chap. vii. 28.—[c] Mark xii. 28.—[d] Luke x. 25.

[e] Deut. vi. 5; x. 12; xxx. 6; Luke x. 27; 1 Sam. vii. 3; 2 Kings x. 31; Psa. cxix. 2; 1 Tim. i. 5; 1 John iv. 7, 8, 17, 18, 20, 21.

our Lord shows is not the case: for men and women there shall be like the angels of God, immortal, and free from all human passions, and from those propensities which were to continue with them only during this *present state* of existence. There shall be no *death;* and consequently no need of marriage to maintain the population of the spiritual world.

Verse 31. *Have ye not read*] This quotation is taken from Exod. iii. 6, 16; and as the *five books of Moses* were the only part of Scripture which the *Sadducees* acknowledged as Divine, our Lord, by confuting them from those books, proved the second part of his assertion, "Ye are ignorant of those very scriptures which ye profess to hold sacred."

Verse 32. *I am the God of Abraham*] Let it be observed, that Abraham was dead upwards of 300 years before these words were spoken to Moses: yet *still* God calls himself the *God of Abraham*, &c. Now Christ properly observes that God is not the God of *the dead*, (that word being equal, in the sense of the Sadducees, to an *eternal annihilation*,) but of the *living;* it therefore follows that, if he be the *God of Abraham, Isaac, and Jacob*, these are not *dead*, but *alive;* alive *with God*, though they had ceased, for some hundreds of years, to *exist among mortals*. We may see, from this, that our Lord combats and confutes *another* opinion of the Sadducees, viz. *that there is neither angel nor spirit;* by showing that the *soul* is not only immortal, but lives *with God*, even *while* the *body* is detained in the *dust* of the *earth*, which body is afterwards to be raised to life, and united with its soul by the *miraculous power of God*, of which *power* they showed themselves to be ignorant when they denied the *possibility* of a *resurrection*.

Verse 33. *The multitude—were astonished at his doctrine.*] God uses the infidelity of some for the edification of others. Had no false doctrine been broached in the world, we had not seen the full evidence of the true teaching. The opposition of deists and infidels has only served to raise up men in behalf of the truth of God, who not only have refuted *them*, but shown, at the same time, that the sacred testimonies are infinitely amiable in themselves, and worthy of all acceptation. Truth always gains by being opposed.

Verse 34. *They were gathered together.*] Επι το αυτο—*they came together with one accord*, or, *for the same purpose;* i. e. of *ensnaring* him in his *discourse*, as the Sadducees had done, verse 23. The Codex Bezæ and several of the *Itala* have επ' αυτον, *against him*. Camen togidre into oon.—Old MS. Eng. Bib.

Verse 35. *A lawyer*] Νομικος, *a teacher of the law*. What is called *lawyer*, in the common translation, conveys a wrong idea to most readers: my old MS. renders the word in the same way I have done. These teachers of the law were the same as the *scribes*, or what Dr. Wotton calls *letter-men*, whom he supposes to be the same as the *Karaïtes*, a sect of the Jews who rejected all the *traditions of the elders*, and admitted nothing but the written word. See Wotton's Mishna, vol. i. p. 78. These are allowed to have kept more closely to the spiritual meaning of the law and prophets than the Pharisees did; and hence the question proposed by the lawyer, (Mark xii. 28, calls him *one of the scribes*,) or Karaïte, was of a more spiritual or refined nature than any of the preceding.

Verse 36. *Which is the great commandment*] We see here *three* kinds of *enemies* and false accusers of Christ and his disciples; and *three* sorts of *accusations* brought against them. 1. The *Herodians*, or politicians and courtiers, who form their questions and accusations on the *rights* of the *prince*, and matters of *state*, ver. 16. 2. The *Sadducees*, or *libertines*, who found theirs upon matters of *religion*, and *articles* of *faith*, which they did not credit, ver. 23. 3. The *Pharisees, lawyers, scribes*, or *Karaïtes*, hypocritical pretenders to devotion, who found theirs on that *vital* and *practical godliness* (the love of God and man) of which they wished themselves to be thought the sole proprietors, ver. 36.

Verse 37. *Thou shalt love the Lord*] This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of *true religion* is comprised in thus loving God and our neighbour.

It may not be unnecessary to inquire into the literal meaning of the word *love*. Αγαπη, from αγαπαω, *I love*, is supposed to be compounded either of αγαν and ποιειν, *to act vehemently* or *intensely;* or, from αγειν κατα παν, because *love* is *always active*, and will *act in every possible way;* for he who loves is, with all his affection and desire, carried forward to the beloved object, in order to possess and enjoy it. Some derive it from αγαν and πανεσθαι, *to be completely at rest*, or, *to be intensely satisfied;* because he who loves is *supremely contented* with, and *rests completely satisfied* in, that which he loves. Others, from αγαν and παω, because a person *eagerly* embraces, and *vigorously holds fast*, that which is the object of his love. Lastly, others suppose it to be compounded of αγαω, *I admire*, and πανομαι, *I rest*, because that which a man loves

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

intensely he *rests* in, with *fixed admiration* and *contemplation*. So that genuine love *changes not*, but always *abides* steadily *attached* to that which is loved.

Whatever may be thought of these *etymologies*, as being either *just* or *probable*, one thing will be evident to all those who know what *love* means, that they throw much light upon the subject, and manifest it in a variety of striking points of view. The ancient author of a MS. Lexicon in the late French king's library, under the word *αγαπη*, has the following definition :—*Ασπαζος προθεσις επι τη φιλια του φιλουμενου—Συμψυχια.* "A pleasing surrender of friendship to a friend :—an identity or sameness of soul." A sovereign preference given to *one* above all others, present or absent : a *concentration* of all the thoughts and desires in a single object, which a man prefers to all others. Apply this definition to the love which God requires of his creatures, and you will have the most correct view of the subject. Hence it appears that, by *this love*, the soul *eagerly cleaves to*, *affectionately admires*, and *constantly rests* in God, supremely *pleased* and *satisfied* with him as its *portion :* that it acts *from* him, as its *author ; for* him, as its *master ;* and *to* him, as its *end*. That, *by* it, all the powers and faculties of the mind are *concentrated* in the Lord of the universe. That, by it, the whole man is willingly surrendered to the Most High : and that, *through* it, an *identity*, or *sameness* of spirit with the Lord is acquired—the man being made a partaker of the Divine nature, having the mind in him which was in Christ, and thus dwelling in God, and God in him.

But what is implied in loving God *with all the heart, soul, mind, strength*, &c., and when may a man be said to do this ? 1. He loves God *with all his heart*, who loves nothing in *comparison* of him, and nothing but in *reference* to him :—who is ready to give up, do, or suffer any thing in order to please and glorify him :—who has in his heart neither *love* nor *hatred*, *hope* nor *fear*, *inclination*, nor *aversion*, *desire*, nor *delight*, but as they relate to God, and are regulated by him.

2. He loves God with *all his soul*, or rather, *εν ολη τη ψυχη, with all his life*, who is ready to give up *life* for his sake—to endure all sorts of torments, and to be deprived of all kinds of comforts, rather than dishonour God :—who employs *life* with all its comforts, and conveniences, to glorify God in, by, and through all :—to whom *life* and *death* are nothing, but as they come from and lead to God. From this Divine principle sprang the *blood of the martyrs*, which became the seed of the Church. *They overcame through the blood of the Lamb, and loved not their lives unto the death.* See Rev. xii. 11.

3. He loves God with *all his strength* (Mark xii. 30 ; Luke x. 27) who *exerts* all the *powers* of his body and soul in the service of God :—who, for the glory of his Maker, spares neither *labour* nor *cost*—who sacrifices his time, body, health, ease, for the honour of God his Divine Master :—who employs in his service all his goods, his talents, his power, credit, authority, and influence.

4. He loves God with *all his mind* (*intellect—διανοια*) who applies himself only to *know* God, and his holy will :—who receives with submission, gratitude, and pleasure, the sacred truths which God has revealed to man :—who studies no *art* nor *science* but as far as it is necessary for the service of God, and uses it at all times to promote his glory :—who forms no projects nor designs but in reference to God and the interests of mankind :—who banishes from his *understanding* and *memory* every useless, foolish, and dangerous thought, together with every *idea* which has any tendency to defile his soul, or turn it for a moment from the *centre* of eternal repose. In a word, he who sees God in all things—thinks of him at all times—having his mind continually fixed upon God, acknowledging him in all his ways—who begins, continues, and ends all his thoughts, words, and works, to the glory of his name :—this is the person who loves God with all his *heart*, *life*, *strength*, and *intellect*. He is crucified to the world, and the world to him : he lives, yet not he, but Christ lives in him. He beholds as in a glass the glory of the Lord, and is changed into the same image from glory to glory. Simply and constantly looking unto Jesus, the author and perfecter of his faith, he receives continual supplies of enlightening and sanctifying grace, and is thus fitted for every good word and work. O glorious state ! far, far, beyond this description ! which comprises an ineffable communion between the ever-blessed Trinity and the soul of man !

Verse 38. *This is the first and great commandment.*] It is so, 1. In its *antiquity*, being as old as the world, and engraven originally on our very nature.

2. In *dignity ;* as directly and immediately proceeding from and referring to God.

3. In *excellence ;* being the commandment of the new covenant, and the very spirit of the Divine adoption.

4. In *justice ;* because it alone renders to God his due, prefers him before all things, and secures to him his proper rank in relation to them.

5. In *sufficiency ;* being in itself capable of making men holy in this life, and happy in the other.

6. In *fruitfulness ;* because it is the *root* of all commandments, and the fulfilling of the law.

7. In *virtue* and *efficacy ;* because by this alone God reigns in the heart of man, and man is united to God.

8. In *extent ;* leaving nothing to the creature, which it does not refer to the Creator.

9. In *necessity ;* being absolutely *indispensable*.

10. In *duration ;* being ever to be *continued* on earth, and never to be *discontinued* in heaven.

Verse 39. *Thou shalt love thy neighbour*] The love of our neighbour springs from the love of God as its *source ;* is found in the love of God as its *principle*, *pattern*, and *end ;* and the love of God is found in the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

it, [f] Thou shalt love thy neighbour as thyself.

40 [g] On these two commandments hang all the law and the prophets.

41 ¶ [h] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit [i] call him Lord saying,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

44 [k] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 [l] And no man was able to answer him a word, [m] neither durst any *man* from that day forth ask him any more *questions.*

[f] Lev. xix. 18; chap. xix. 19; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; James ii. 8.——[g] Chap. vii. 12; 1 Tim. i. 5.——[h] Mark xii. 35; Luke xx. 41.

[i] Ecclus. li. 10.——[k] Psa. cx. 1; Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13; x. 12, 13.——[l] Luke xiv. 6.——[m] Mark xii. 34; Luke xx. 40.

love of our neighbour, as its effect, representation, and infallible *mark*. This love of our neighbour is a love of *equity*, *charity*, *succour*, and *benevolence*. We owe to our neighbour what we have a right to expect from *him*—"Do unto all men as ye would they should do unto you," is a positive command of our blessed Saviour. By this rule, therefore, we should *speak*, *think*, and *write*, concerning every soul of man:—put the best construction upon all the words and actions of our neighbour that they can possibly bear. By this rule we are taught to bear with, love, and forgive him; to rejoice in his felicity, mourn in his adversity, desire and delight in his prosperity, and promote it to the utmost of our power: instruct his ignorance, help him in his weakness, and risk even our life for his sake, and for the public good. In a word, we must do every thing in our power, through all the possible varieties of circumstances, for our neighbours, which we would wish them to do for us, were our situations *reversed*.

This is the religion of Jesus! How happy would society be, were these two plain, rational precepts properly observed! *Love* ME, *and love thy* FELLOWS! Be unutterably happy in me, and be in perfect peace, unanimity, and love, among yourselves. Great fountain and dispenser of love! fill thy creation with this sacred principle, for his sake who died for the salvation of mankind!

On the nature of *self-love*, see chap. xix. 19.

Verse 40. *On these two—hang all the law and the prophets.*] They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man. These are the two grand links that unite God to man, man to his fellows, and men again to God.

Love is the fulfilling of the law, says St. Paul, Rom. xiii. 10; for he who has the love of God in him delights to *obey* the Divine precepts, and to do all manner of kindness to men for God's sake.

Verse 41. *While the Pharisees were gathered together*] Jesus asks a question in his turn, utterly to confound them, and to show the *people* that the source of all the captious questions of his opponents was their ignorance of the prophecies relative to the Messiah.

Verse 42. *What think ye of Christ?*] Or, What are your thoughts concerning THE CHRIST—the Messiah; for to this title the emphatic *article* should always be added.

Whose son is he?] From what *family* is he to spring?

They say unto him, The son *of David.*] This was a thing well known among the Jews, and universally acknowledged, see John vii. 42; and is a most powerful proof against them that the Messiah is come. Their families are now so perfectly *confounded* that they cannot trace back any of their genealogies with any degree of certainty: nor have they been capable of ascertaining the different families of their tribes for more than sixteen hundred years. Why, then, should the spirit of prophecy assert so often, and in such express terms, that Jesus was to come from the family of David; if he should only make his appearance *when* the public registers were all demolished, and it would be impossible to ascertain the family? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that it was he who was prophesied of, and that no other was to be expected? The evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof that they had recourse to the public registers; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially subserved their cause, could they have done it. But as this has *not* been *done*, we may fairly conclude it was *impossible* to do it.

Verse 43. *How then doth David in spirit* (or *by the Spirit*—by the inspiration of the Spirit of God) *call him Lord? saying*,

Verse 44. *The Lord* (יהוה *Yeve* or *Jehovah*) *said unto my Lord*, (אדני *Adni* or *Adonai*, my *prop*, *stay*, *master*, *support*,) *Sit thou on my right hand*] Take the place of the greatest eminence and authority. *Till I make thine enemies thy footstool*—till I subdue both Jews and Gentiles under thee, and cause them to acknowledge thee as their *sovereign* and *Lord*. This quotation is taken from Psa. cx. 1; and, from it, these two points are clear: 1. That David wrote it by the inspiration of God; and 2. That it is a prophetic declaration of the *Messiah*.

Verse 45. *How is he his son?*] As the Jews did not attempt to deny the conclusion of our Lord's question, which was, the Messiah is not only the son of David according to the flesh, but he is the *Lord* of

David according to his Divine nature, then it is evident they could not. Indeed, there was no other way of invalidating the argument, but by denying that the prophecy in question related to Christ: but it seems the prophecy was so fully and so generally understood to belong to the Messiah that they did not attempt to do this; for it is immediately added, *No man was able to answer him a word*—they were completely nonplussed and confounded.

Verse 46. *Neither durst any—ask him any more* questions.] "Thus," says Dr. Wotton, "our Lord put the four great sects of the Jews to silence, in one day, successively. The Herodians and Pharisees wanted to know whether they might lawfully pay tribute to Cæsar or not. The Sadducees were inquisitive to know whose wife the woman should be of the seven brethren, in the resurrection, who had her to wife. Then comes the *scribe*, (or *karaïte*,) who owned no authority beyond or besides the written law, and asked which was the great commandment in the law. This lawyer deserves to be mentioned here, because he not only acquiesced in, but commended, what our Lord had said in answer to his question." Wotton's Miscellaneous Discourses, vol. i. p. 78.

The Pharisees and Herodians were defeated, ver. 15–22. The Sadducees were confounded, ver. 29–33. The lawyers or karaïtes nonplussed, ver. 37–40. And the Pharisees, &c., finally routed, ver. 41–46. Thus did the *wisdom* of God triumph over the *cunning* of men.

From this time, we do not find that our Lord was any more troubled with their captious questions: their whole stock, it appears, was expended, and now they coolly deliberate on the most effectual way to get him murdered. He that resists the *truth* of God is capable of effecting the worst purpose of Satan.

The very important subjects of this chapter have been so amply discussed in the notes, and applied so particularly to their spiritual uses, that it does not appear necessary to add any thing by way of practical improvement. The explanation of the great command of the law is particularly recommended to the reader's notice. See on verses 36–40.

CHAPTER XXIII.

The character of the scribes and Pharisees, and directions to the people and the disciples to receive the law from them, but not to follow their bad example, 1–7. *The disciples exhorted to humility*, 8–12. *Different woes pronounced against the scribes and Pharisees for their intolerance*, 13; *rapacity*, 14; *false zeal*, 15; *superstition in oaths and tithes*, 16–23; *hypocrisy*, 24–28. *Their cruelty*, 29–32. *Their persecution of the apostles, &c. Their destruction foretold*, 33–36. *Christ's lamentation over Jerusalem*, 37–39.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, [a] The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for [b] they say, and do not.

4 [c] For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 But [d] all their works they do for to be seen of men: [e] they make broad their phylacteries, and enlarge the borders of their garments,

[a] Neh. viii. 4, 8; Mal. ii. 7; Mark xii. 38; Luke xx. 45. [b] Rom. ii. 19, &c.

[c] Luke xi. 46; Acts xv. 10; Gal. vi. 13.—[d] Chap. vi. 1, 2, 5, 16. [e] Num. xv. 38; Deut. vi. 8; xxii. 12; Prov. iii. 3.

NOTES ON CHAP. XXIII.

Verse 2. *The scribes and the Pharisees sit in Moses' seat*] Εκαθισαν.—They *sat* there *formerly* by Divine *appointment:* they *sit* there *now* by Divine *permission*. What our Lord says here refers to their expounding the Scriptures, for it was the custom of the Jewish doctors to *sit* while they *expounded* the *law* and *prophets*, (chap. v. 1; Luke iv. 20–22,) and *to stand up* when they *read* them.

By *the seat of Moses*, we are to understand authority to teach the law. Moses was the great teacher of the Jewish people; and the scribes, &c., are here represented as his successors.

Verse 3. *All therefore whatsoever*] That is, all those things which they read out of the law and prophets, and all things which they teach consistently with them. This must be our Lord's meaning: he could not have desired them to do every thing, without restriction, which the Jewish doctors taught; because himself warns his disciples against their false teaching, and testifies that they had made the word of God of none effect by their traditions. See chap. xv. 6, &c. Besides, as our Lord speaks here in the past tense—*whatsoever they* HAVE *commanded*, ὁσα ειπωσιν, he may refer to the teaching of a former period, when they taught the way of God in truth, or were much less corrupted than they were now.

Verse 4. *They bind heavy burdens*] They are *now* so corrupt that they have added to the ceremonies of the law others of their own invention, which are not only burdensome and oppressive, but have neither *reason*, *expediency*, nor *revelation*, to countenance them. In a word, like all their successors in *spirit* to the present day, they were *severe to others*, but very *indulgent to themselves*.

Verse 5. *All their works they do for to be seen of men*] In pointing out the corruptions of these men, our Lord gives us the distinguishing character-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 [f] And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 [g] But be not ye called Rabbi :

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[f] Mark xii. 38, 39; Luke xi. 43; xx. 46; 3 John 9.

[g] James iii. 1; see 2 Cor. i. 24; 1 Pet. v. 3.

istics of all false teachers, whether Jewish or Christian.

1. They live not according to the truths they preach. *They say, and do not*, ver. 3.

2. They are severe to others, point out the narrowest road to heaven, and walk in the broad road themselves. *They bind on burdens*, &c., ver. 4.

3. They affect to appear righteous, and are strict observers of certain rites, &c., while destitute of the power of godliness. *They make broad their phylacteries*, &c., ver. 5.

4. They love worldly entertainments, go to feast wherever they are asked, and seek Church preferments. *They love the chief places at feasts, and chief seats in the synagogues*, ver. 6.

5. They love and seek public respect and high titles, salutations in the *market-place*, (for they are seldom in their *studies*,) and to be called of men rabbi—*eminent teacher*, though they have no title to it, either from the *excellence* or *fruit* of their teaching. When these marks are found in a man who professes to be a minister of Christ, charity itself will assert *he is a thief and a robber—he has climbed over the wall of the sheepfold*, or *broken* it down in order to get in.

Phylacteries] Φυλακτηρια, from φυλασσω, to *keep* or *preserve*. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms, for three different purposes. 1. To put them in *mind* of those precepts which they should constantly observe. 2. To procure them *reverence* and *respect* in the sight of the *heathen*. And 3. To act as *amulets* or *charms* to drive away evil spirits.

The *first* use of these phylacteries is evident from their *name*.

The *second* use appears from what is said on the subject from the Gemara, *Beracoth*, chap. i., quoted by Kypke. "Whence is it proved that phylacteries, (תפילין, *tephilin*,) are the strength of Israel?—Ans. From what is written, Deut. xxviii. 10. *All the people of the earth shall see that thou art called by the name* [*of* יהוה *Jehovah*]—*and they shall be afraid of thee.*

The *third* use of them appears from the Targum, on Cant. viii. 3: *His left hand is under my head*, &c. "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand, and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that DÆMONS *may not be permitted* to INJURE *me.*"

An original phylactery lies now before me. It is a piece of fine vellum, about eighteen inches long, and an inch and quarter broad. It is divided into four unequal compartments: in the first is written, in a very fair character, with many *apices*, after the mode of the German Jews, the first ten verses of Exod. xiii.; in the second compartment is written, from the eleventh to the sixteenth verse of the same chapter, inclusive; in the third, from the fourth to the ninth verse, inclusive, of Deut. vi., beginning with, *Hear, O Israel*, &c.; in the fourth, from the thirteenth to the twenty-first verse, inclusive, of Deut. xi.

These passages seem to be chosen in vindication of the *use* of the phylactery itself, as the reader will see on consulting them: Bind them for a SIGN upon thy HAND—and for FRONTLETS between thy EYES—write them upon the POSTS of thy HOUSE, and upon thy GATES; all which commands the Jews took in the most *literal* sense.

Even the *phylactery* became an important appendage to a Pharisee's character, insomuch that some of them wore them very broad, either that they might have the more written on them, or that, the characters being *larger*, they might be the more *visible*, and that they might hereby acquire greater esteem among the common people, as being more than ordinarily religious. For the same reason, they wore the *fringes* of their garments of an unusual length. Moses had commanded (Num. xv. 38, 39) the children of Israel to put *fringes* to the borders of their garments, that, when they *looked upon* even these *distinct threads*, they might remember, not only the *law* in *general*, but also the very *minutiæ*, or smaller parts of all the *precepts*, *rites*, and *ceremonies*, belonging to it. As these hypocrites were destitute of all the life and power of religion *within*, they endeavoured to supply its place by *phylacteries* and *fringes without*. See the note on Exod. xiii. 9.

Verse 7. *To be called of men, Rabbi, Rabbi.*] רבי רבי, i. e. *My teacher! my teacher!* The second *rabbi* is omitted by several excellent MSS., by most of the ancient versions, and by some of the fathers. *Griesbach* has left it in the text, with the note of doubtfulness.

There are three words used among the Jews as titles of dignity, which they apply to their doctors—Rabh, Rabbi, and Rabban; each of these terms has its particular meaning: rabban implies much more than rabbi, and rabbi much more than *rabh*.

They may be considered as three degrees of comparison: *rabh* great, *rabbi* greater, and *rabban* greatest. These rabbins were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself.

Verse 8. *But be not ye called Rabbi*] As our Lord probably spoke in Hebrew, the latter word rabbi, in this verse, must have been in the plural; but as the contracted form of the plural sounds almost exactly like the singular, the Greek writer would naturally express them both in the same letters.

None of the prophets had ever received this title, nor any of the Jewish doctors before the time of *Hillel* and *Shammai*, which was about the time of our Lord; and, as disputes on several subjects had run high between these two schools, the people were of course divided; some acknowledging *Hillel* as rabbi,—infallible teacher, and others giving this title to *Sham-*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [h] for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But [i] he that is greatest among you shall be your servant.

12 [k] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 ¶ But [l] wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees hypocrites! [m] for ye devour widows' houses, and for a pretence make long prayer: therefore

[h] Mal. i. 6.——[i] Chap. xx. 26, 27.——[k] Job xxii. 29; Prox. xv. 33; xxix. 23; Luke xiv. 11; xviii. 14; James iv. 6; 1 Pet. v. 5.——[l] Luke xi. 52.——[m] Mark xii. 40; Luke xx. 47; 2 Tim. iii. 6; Tit. i. 11.

mai. The Pharisees, who always sought the honour that comes from men, assumed the title, and got their followers to address them by it. See on chap. xix. 3.

One is your Master] Instead of καθηγητης, *guide* or *leader*, (the common reading here, and which occurs in verse 10,) the famous Vatican MS., upwards of fifty others, and most of the ancient versions, read διδασκαλος, *master*. The most eminent critics approve of this reading; and, independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other,—*Be not ye called* MASTERS, *for one is your* MASTER.

Even *Christ*] *Griesbach* has left this out of the text, because it is wanting in many of the most excellent MSS., versions, and fathers. *Mill* and *Bengel* approve of the omission. It might have been brought into this verse from verse 10. Our Lord probably alludes to Isa. liv. 13, *All thy children shall be taught of the Lord.*

Ye are brethren.] No one among you is *higher* than another, or can possibly have from me any *jurisdiction* over the rest. Ye are, in this respect, perfectly *equal.*

Verse 9. *Call no* man *your* FATHER] Our Lord probably alludes to the AB, or father of the Sanhedrin, who was the *next* after the *nasi*, or president. See on chap. xx. 21. By which he gives his disciples to understand that he would have no SECOND, after himself, established in his Church, of which he alone was the *head;* and that perfect equality must subsist among them.

Verse 10. *Neither be ye called masters*] Καθηγηται, *leaders.* God is in all these respects jealous of his honour. To him alone it belongs to guide and *lead* his Church, as well as to govern and defend it. Jesus is the sole teacher of righteousness. It is he alone, (who is the word, light, and eternal truth,) that can illuminate every created mind; and who, as Saviour and Redeemer, speaks to every heart by his Spirit.

Though the title of Rabbi, mentioned above, was comparatively recent in the time of our Lord, yet it was in great vogue, as were the others—*father* and *master*, mentioned in this and the following verse: some had all *three* titles, for thus in *Bab. Maccoth*, fol. 24: "It is feigned," says Dr. *Lightfoot*, "that when King Jehosaphat saw a disciple of the wise men, he rose up out of his throne, and embraced him, and said, אבי אבי רבי רבי מרי מר, *Abbi, Abbi! Rabbi, Rabbi! Mori, Mori!—Father, Father! Rabbi, Rabbi! Master, Master!*" Here then are the three titles which, in the 7th, 9th, and 10th verses, our blessed Lord condemns; and these were titles that the Jewish doctors greatly affected.

Verse 11. *Your servant.*] Διακονος, *deacon.* See on chap. xx. 26.

Verse 12. *Whosoever shall exalt himself*, &c.] The way to arrive at the highest degree of dignity, in the sight of God, is by being willing to become the servant of all. Nothing is more hateful in his sight than *pride;* to bring it into everlasting contempt, God was manifest in the flesh. He who was in the likeness of God took upon him the form of a servant, and was made in the likeness of man, and humbled himself unto death. After this, can God look upon any *proud* man without *abasing* him? Spiritual *lordship* and *domination*, ecclesiastical *luxury*, *pomp*, and *pride*, must be an abhorrence in the sight of that God who gave the above advices to his followers.

Another lesson, which our blessed Lord teaches here, is, that no man is *implicitly* to receive the *sayings*, *doctrines*, and *decisions* of any man, or number of men, in the things which concern the interests of his immortal soul. Christ, his Spirit, and his word, are the only infallible teachers. Every man who wishes to save his soul must search the Scriptures, by prayer and faith. Reader, take counsel with the pious; hear the discourses of the wise and holy: but let the book of God ultimately fix thy creed.

Verses 14 and 13. *Wo unto you, scribes*] I think the *fourteenth* and *thirteenth* verses should be *transposed.* This transposition is authorized by some of the best MSS., versions, and fathers. The *fourteenth* is wanting in the BDL., and in many others of inferior note, as well as in several of the *versions*. *Griesbach* has left it out of the text, in his first edition; I hesitated, and left it in, thus transposed. I am happy to find that a more extensive collation of MSS., &c., has afforded proof to that eminent critic that it should be restored to its place. In the *second* edition, he has transposed the two, just as I had done. The *fifteenth* reads best after the *thirteenth*

Verse 14. *Ye devour widows' houses*] On this subject I am in possession of nothing better than the following note of Dr. *Whithy*.

"This sect," says Josephus, (Ant. l. xvii. chap. 3,) "pretended to a more exact knowledge of the law, on

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Wo unto you, [n] *ye* blind guides, which say, [o] Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, [p] or the temple that sanctifieth the gold?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [q] guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or [r] the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by [s] him that dwelleth therein.

[n] Chap. xv. 14; ver. 24.——[o] Chap. v. 33, 34.——[p] Exod. xxx. 29.——[q] Or, *debtor*, or, *bound*.

[r] Exod. xxix. 37.——[s] 1 Kings viii. 13; 2 Chron. vi. 2; Psa. xxvi. 8; cxxxii. 14.

which account the women were subject to them, as pretending to be dear to God. And when *Alexandra* obtained the government, (Jewish War, b. i. ch. 4,) they insinuated themselves into her favour, as being the exactest sect of the Jews, and the most exact interpreters of the *law*, and, abusing her simplicity, did as they listed, *remove* and *dispose*, *bind* and *loose*, and *even cut off men*. They were in vogue for their long prayers, which they continued sometimes *three hours*; that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them; and so might spoil devout widows by the gifts or salaries they expected from them. Now this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation."

Long prayer] For proofs of *long prayers* and *vain repetitions* among *Jews*, *Mohammedans*, and *heathens*, see the notes on chap. vi. 7.

Verse 13. *Ye shut up the kingdom*] As a *key* by opening a *lock* gives *entrance* into a house, &c., so *knowledge* of the sacred testimonies, manifested in *expounding* them to the people, may be said *to open* the way into the kingdom of heaven. But where men who are termed *teachers* are destitute of this *knowledge* themselves, they may be said to *shut* this kingdom; because they occupy the place of those who *should teach*, and thus *prevent* the people from acquiring heavenly knowledge.

In ancient times the rabbins carried a *key*, which was the symbol or emblem of knowledge. Hence it is written in *Semachoth*, chap. viii., "When Rab. Samuel the little died, his key and his tablets were hung on his tomb, because he died childless." See *Schoettgen*.

The kingdom of heaven here means the Gospel of Christ; the Pharisees would not receive it themselves, and hindered the common people as far as they could.

Verse 15. *Compass sea and land*] A proverbial expression, similar to ours, *You leave no stone unturned*; intimating that they did all in their power to gain converts, not to God, but to their sect. These we may suppose were principally sought for among the *Gentiles*, for the bulk of the Jewish nation was already on the side of the Pharisees.

Proselyte] Προσηλυτος, a *stranger*, or *foreigner*; one who *is come from his own people* and country, to sojourn *with another*. See the different kinds of proselytes explained in the note on Exod. xii. 43.

The child of hell] A Hebraism for an excessively wicked person, such as might claim *hell* for his *mother*, and the *devil* for his *father*.

Twofold—the child of] The Greek word διπλοτερον, which has generally been translated *twofold*, Kypke has demonstrated to mean *more deceitful*. Απλους is used by the best Greek writers for *simple*, *sincere*, απλότης for *simplicity*, *sincerity*; so διπλους, *deceitful*, *dissembling*, and διπλόη, *hypocrisy*, *fraudulence*, and διπλοτερον, *more fraudulent*, *more deceitful*, *more hypocritical*. See also *Suidas* in Διπλοη.

Dr. *Lightfoot*, and others, observe, that the proselytes were considered by the Jewish nation as the *scabs of the Church*, and hindered the coming of the Messiah; and *Justin Martyr* observes, that "the proselytes did not only disbelieve Christ's doctrine, but were *abundantly more blasphemous* against him than the Jews themselves, endeavouring to torment and cut off the Christians wherever they could; they being in this the *instruments* of the scribes and Pharisees."

Verse 16. *Whosoever shall swear by the gold*] The covetous man, says one, still gives preference to the object of his lust; *gold* has still the first place in his heart. A man is to be suspected when he recommends those good works most from which he receives most advantage.

Is bound thereby, *i. e.* to fulfil his *oath*.

Verse 20. *Whoso—shall swear by the altar*] As an oath always supposes a person who witnesses it, and will punish perjury; therefore, whether they swore by the *temple* or the *gold*, (ver. 16,) or by the *altar* or the *gift* laid on it, (ver. 18,) the oath necessarily supposes the God of the temple, of the altar, and of the gifts, who witnessed the whole, and would, even in *their exempt* cases, punish the perjury.

Verse 21. *Whoso shall swear by the temple*] Perhaps it is to this custom of swearing by the temple, that Martial alludes, lib. xi. epist. 95.

Ecce negas, jurasque mihi per templa Tonantis;
Non credo; jura, Verpe, per Anchialum.

"Behold, thou deniest, and swearest to me by the temples of Jupiter; I will not credit thee: swear, O Jew, by the temple of Jehovah." This word probably

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And he that shall swear by heaven, sweareth by [t] the throne of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites! [u] for ye pay tithe of mint and [v] anise and cummin, and [w] have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 Wo unto you, scribes and Pharisees, hypocrites! [x] for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

[t] Chap. v. 34; Psa. xi. 4; Acts vii. 49.——[u] Luke xi. 42. [v] Gr. ἄνηθον, *dill.*

[w] 1 Sam. xv. 22; Hos. vi. 6; Mic. vi. 8; chap. ix. 13; xii. 7 [x] Mark vii. 4; Luke xi. 39.

comes from היכל יה *heical Yah, the temple of Jehovah.* This seems a better derivation than אם חי אלהים *im chai Elohim, as God liveth*, though the sound of the latter is nearer to the Latin.

By him that dwelleth therein.] The common reading is κατοικουντι, *dwelleth* or INHABITETH, but κατοικησαντι, *dwelt* or DID *inhabit*, is the reading of CDEFGHKLM, *eighty-six* others; this reading has been adopted in the editions of *Complutum*, *Colineus*, *Bengel*, and *Griesbach.* The importance of this reading may be perceived by the following considerations. In the *first* Jewish temple, God had graciously condescended to manifest himself—he is constantly represented as dwelling between the cherubim, the two figures that stood at each end of the ark of the covenant; between whom, on the mercy seat, the lid of the ark, a splendour of glory was exhibited, which was the symbol and proof of the Divine *presence.* This the Jews called שכינה *Shekinah, the habitation of Jehovah.* Now the Jews unanimously acknowledge that *five* things were wanting in the second temple, which were found in the first, viz., 1. The ark; 2. The holy spirit of prophecy; 3. The Urim and Thummim; 4. The sacred fire; and 5. The שכינה *Shekinah.* As the Lord had long before this time abandoned the Jewish temple, and had now made the human nature of Jesus the *Shekinah*, (see John i. 14, the Logos was made flesh, εσκηνωσεν, and made his tabernacle—made the *Shekinah*,—among us,) our Lord could not, with any propriety, say that the supreme Being did *now inhabit* the temple; and therefore used a word that hinted to them that God *had forsaken* their temple, and consequently the whole of that service which was performed in it, and had now opened the new and living way to the holiest by the Messiah. But all this was common swearing; and, whether the subject was *true* or *false*, the oath was unlawful. A common swearer is worthy of no credit, when, even in the most solemn manner he takes an oath before a magistrate; he is so accustomed to stake his *truth*, perhaps even his *soul*, to things whether true or false, that an oath cannot bind *him*, and indeed is as little respected by himself as it is by his neighbour. Common swearing, and the shocking *frequency* and *multiplication* of oaths in *civil* cases, have destroyed all respect for an oath; so that men seldom feel themselves bound by it; and thus it is useless in many cases to require it as a confirmation, in order to end strife or ascertain truth. See the note on chap. v. 37.

Verse 23. *Ye pay tithe of mint*, &c.] They were remarkably scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness.

Judgment] Acting according to justice and equity towards all mankind. *Mercy*—to the distressed and miserable. And *faith* in God as the fountain of all righteousness, mercy, and truth. The scribes and Pharisees neither began nor ended their works in God, nor had they any respect unto his name in doing them. They did them to be seen of men, and they had their reward—*human applause.*

These ought ye to have done, &c.] Our Lord did not object to their paying tithe even of common potherbs—this did not affect the spirit of religion; but while they did this and such like, to the utter neglect of justice, mercy, and faith, they showed that they had no religion, and knew nothing of its nature.

Verse 24. *Blind guides, which strain at a gnat, and swallow a camel.*] This clause should be thus translated: Ye strain out the gnat, but ye swallow down the camel. In the common translation, *Ye strain* AT *a gnat*, conveys no sense. Indeed, it is likely to have been at first an error of the press, AT for OUT, which, on examination, I find escaped in the edition of 1611, and has been regularly continued since. There is now before me, "The Newe Testament, (both in Englyshe and in Laten,) of Mayster Erasmus translacion, imprynted by Wyllyam Powell, dwellynge in Flete strete: the yere of our Lorde M.CCCCC.XLVII. the fyrste yere of the kynges (Edwd. VI.) moste gracious reygne:" in which the verse stands thus: "*Ye blinde gides, which strayne out a gnat, and swalowe a cammel.*" It is the same also in Edmund Becke's Bible, printed in London 1549, and in several others.—Clensynge a gnatte.—MS. Eng. Bib. So *Wickliff.* Similar to this is the following Arabic proverb يبقص لبقة ياكل بالفيل *He eats an elephant and is choked by a gnat.*

Verse 25. *Ye make clean the outside*] The Pharisees were exceedingly exact in observing all the washings and purifications prescribed by the law; but paid no attention to that inward purity which was typified by them. A man may appear clean without, who is unclean within; but *outward purity* will not avail in the sight of God, where *inward holiness* is wanting.

Extortion and excess.] Αρπαγης και ακρασιας, *rapine and intemperance;* but instead of ακρασιας, *intemperance*, many of the very best MSS., CEFGHKS, and more than a hundred others, the Syriac, Arabic, Ethi

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 Wo unto you, scribes and Pharisees, hypocrites! [y] for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 [z] Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that [a] ye are the children of them which killed the prophets.

32 [b] Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* [c] generation of vipers,

[y] Luke xi. 44; Acts xxiii. 3.——[z] Luke xi. 47.——[a] Acts vii. 51, 52; 1 Thess. ii. 15.

[b] Gen. xv. 16; 1 Thess. ii. 16.——[c] Chap. iii. 7; xii. 34.

opic, Slavonic, with Chrysostom. Euthym., and Theophylact, have *αδικιας*, *injustice*, which Griesbach has admitted into the text instead of *ακρασιας*. The latter Syriac has both. Several MSS. and versions have *ακαθαρσιας*, *uncleanness*; others have *πλεονεξιας*, *covetousness*; some have *πονηριας*, *wickedness*; and two of the ancients have *iniquitate*, *iniquity*. Suppose we put them all together, the character of the Pharisee will not be overcharged. They were full of *rapine* and *intemperance*, *injustice* and *uncleanness*, *covetousness*, *wickedness*, and *iniquity*.

Verse 27. *For ye are like*] *Παρομοιαζετε*, *ye exactly resemble*—the parallel is complete.

Whited sepulchres] *White-washed tombs*. As the law considered those unclean who had touched any thing belonging to the dead, the Jews took care to have their tombs white-washed each year, that, being easily *discovered*, they might be consequently *avoided*.

Verse 28. *Even so ye also—appear righteous unto men*] But what will this appearance avail a man, when God sits in judgment upon his soul? Will the fair reputation which he had acquired among men, while his heart was the seat of unrighteousness, screen him from the stroke of that justice which *impartially* sends all impurity and unholiness into the pit of destruction? No. *In* the sin that he hath sinned, and in which he hath died, and *according* to *that*, shall he be judged and punished; and his profession of holiness only tends to sink him deeper into the lake which burns with unquenchable fire. Reader! see that thy *heart* be right with God.

Verse 29. *Ye build the tombs of the prophets*] It appears that, through respect to their memory, they often repaired, and sometimes beautified, the tombs of the prophets. M. De la Vallé, in his Journey to the Holy Land, says, that when he visited the cave of *Machpelah*, he saw some Jews honouring a sepulchre, for which they have a great veneration, with lighting at it wax candles and burning perfumes. See Harmer, vol. iii. p. 416. And in ditto, p. 424, we are informed that *building tombs* over those reputed *saints*, or *beautifying* those already built, is a frequent custom among the Mohammedans.

Verse 30. *We would not have been partakers*] They imagined themselves much better than their ancestors; but our Lord, who knew what they would do, uncovers their hearts, and shows them that they are about to be more abundantly vile than all who had ever preceded them.

Verse 31. *Ye be witnesses*] Ye acknowledge that ye are the children of those murderers, and ye are about to give full proof that ye are not *degenerated*.

There are many who think that, had they lived in the time of our Lord, they would not have acted towards him as the Jews did. But we can scarcely believe that they who reject his Gospel, trample under foot his precepts, do despite to the Spirit of his grace, love sin, and hate his followers, would have acted otherwise to him than the murdering Jews, had they lived in the same times.

Verse 32. *Fill ye up then*] Notwithstanding the profession you make, ye will fill up the measure of your fathers—will continue to walk in their way, accomplish the fulness of every evil purpose by murdering me; and then, when the measure of your iniquity is full, vengeance shall come upon you to the uttermost, as it did on your rebellious ancestors. The 31st verse should be read in a parenthesis, and then the 32d will appear to be, what it is, an inference from the 30th.

Ye will fill up, or *fill ye up*—*πληρωσατε*· but it is manifest that the *imperative* is put here for the *future*, a thing quite consistent with the *Hebrew idiom*, and frequent in the Scriptures. So John ii. 19, *Destroy this temple*, &c., i. e. Ye *will* destroy or pull down this temple, and I *will* rebuild it in three days—Ye *will* crucify me, and I *will* rise again the third day. Two good MSS. have the word in the future tense: and my old MS. Bible has it in the *present*—Ge (ye) fulfillen the mesure of goure (your) fadris.

Verse 33. Ye *serpents*, ye *generation of vipers*] What a terrible stroke!—Ye are serpents, and the offspring of serpents. This refers to ver. 31: they confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they have not *degenerated*—an accursed *seed*, of an accursed *breed*. My old MS. translates this passage oddly—Gee serpentis, fruytis of burrowngngis of eddris that sleen her modris. There seems to be here an allusion to a common opinion, that the young of the adder or viper which are brought forth alive eat their way through the womb of their mothers. Hence that ancient enigma attributed to Lactantius:—

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

how can ye escape the damnation of hell?

34 ¶ [d] Wherefore, behold, I send unto you prophets, and wise men, and scribes: [e] and *some* of them ye shall kill and crucify; and [f] *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 [g] That upon you may come all the righteous blood shed upon the earth, [h] from the blood of righteous Abel, unto [i] the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 Verily I say unto you, All these things shall come upon this generation.

37 [k] O Jerusalem, Jerusalem, *thou* that killest the prophets, [l] and stonest them which

[d] Chap. xxi. 34, 35; Luke. xi. 49.——[e] Acts v. 40; vii. 58, 59; xxii. 19.——[f] Chap. x. 17; 2 Cor. xi. 24, 25.

[g] Rev. xviii. 24.——[h] Gen. iv. 8; 1 John iii. 12.——[i] 2 Chron. xxiv 20, 21.——[k] Luke xiii. 34.——[l] 2 Chron. xxiv. 21.

Non possum nasci, si non occidero matrem.
Occidi matrem: sed me manet exitus idem.
Id mea mors faciet, quod jam mea fecit origo.
Cæl. Firm. Symposium, N. xv.

I never can be born, nor see the day,
Till through my parent's womb I eat my way.
Her I have slain; *like* her must yield my breath;
For *that* which *gave* me *life*, shall *cause* my *death*.

Every person must see with what propriety this was applied to the Jews, who were about to murder the very person who gave them their *being* and all their *blessings*.

Verse 34. *Wherefore*] To show how my prediction, *Ye will fill up the measure of your fathers*, shall be verified, *Behold, I send* (I am just going to commission them) *prophets*, &c.; *and some ye will kill*, (with legal process,) and some ye will *crucify*, pretend to try and find guilty, and deliver them into the hands of the Romans, who shall, through you, *thus* put them to death. See on Luke xi. 49. By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, &c., who should be employed in proclaiming his Gospel: men who should equal the ancient prophets, their wise men, and scribes, in all the gifts and graces of the Holy Spirit.

Verse 35. *Upon the earth*] Επι της γης, *upon this land*, meaning probably the land of *Judea;* for thus the word is often to be understood. The national punishment of all the innocent *blood which had been shed in the land*, shall speedily come upon you, *from the blood of Abel the just*, the first prophet and preacher of righteousness, Heb. xi. 4; 2 Pet. ii. 5, *to the blood of Zachariah, the son of Barachiah.* It is likely that our Lord refers to the murder of Zachariah, mentioned 2 Chron xxiv. 20, who *said to the people, Why transgress ye the commandments of God, so that ye cannot prosper? Because ye have forsaken the Lord, he hath forsaken you. And they conspired against him and stoned him—at the commandment of the king, in the court of the house of the Lord. And when he died, he said, The Lord look upon and require it:* ver. 21, 22.

But it is objected, that this Zachariah was called the son of *Jehoiada*, and our Lord calls this one the son of *Barachiah.* Let it be observed, 1. That *double* names were frequent among the Jews; and sometimes the person was called by one, sometimes by the other.—Compare 1 Sam. ix. 1, with 1 Chron. viii. 33, where it appears that the father of *Kish* had two names, *Abiel* and *Ner.* So *Matthew* is called *Levi;* compare Matt. ix. 9, with Mark ii. 14. So *Peter* was also called *Simon*, and *Lebbeus* was called *Thaddeus.* Matt. x. 2, 3.

2. That Jerome says that, in the Gospel of the Nazarenes, it was *Jehoiada*, instead of *Barachiah.*

3. That *Jehoiada* and *Barachiah* have the very same meaning, the *praise* or *blessing of Jehovah.*

4. That as the Lord *required* the blood of Zachariah so fully that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and Joash, who commanded the murder, slain by his own servants, 2 Chron. xxiv. 23–25, and their state grew worse and worse, till at last the temple was burned, and the people carried into captivity by Nebuzaradan:—so it should also be with the present race. The Lord would, after the crucifixion of Christ, visit upon them the murder of all those righteous men, that their state should grow worse and worse, till at last the temple should be destroyed, and they finally ruined by the Romans. See this prediction in the next chapter: and see Dr. Whitby concerning Zachariah, the son of Barachiah.

Some think that our Lord refers, in the spirit of prophecy, to the murder of Zacharias, son of Baruch, a rich Jew, who was judged, condemned, and massacred in the temple by Idumean zealots, because he was rich, a lover of liberty, and a hater of wickedness. They gave him a mock trial; and, when no evidence could be brought against him of his being guilty of the crime they laid to his charge, viz. a design to betray the city to the Romans, and his judges had pronounced him *innocent*, two of the stoutest of the zealots fell upon him and slew him in the *middle of the temple.* See Josephus, War, b. iv. chap. v. s. 5. See Crevier, vol. vi. p. 172, History of the Roman Emperors. Others imagine that Zachariah, one of the minor prophets, is meant, who might have been massacred by the Jews; for, though the account is not come down to us, our Lord might have it from a well known tradition in those times. But the former opinion is every way the most probable.

Between the temple and the altar.] That is, between the sanctuary and the altar of burnt-offerings.

Verse 36. *Shall come upon this generation*] Επι την γενεαν ταυτην, *upon this race of men*, viz. the *Jews.* This phrase often occurs in this sense in the evangelists.

Verse 37. *O Jerusalem, Jerusalem*] 1. It is evident that our blessed Lord seriously and earnestly wished the salvation of the Jews. 2. That he did

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

are sent unto thee, how often would [m] I have gathered thy children together, even as a hen gathereth her chickens [n] under *her* wings, and ye would not.

38 Behold, your house is left unto you desolate.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, [o] Blessed *is* he that cometh in the name of the Lord.

[m] Deut. xxxii. 11, 12; 2 Esdr. i. 30.

[n] Psa. xvii. 8; xci. 4.——[o] Psa. cxviii. 26; chap. xxi. 9.

every thing that could be done, consistently with his own perfections, and the liberty of his creatures, to effect this. 3. That his tears over the city, Luke xix. 41, sufficiently evince his sincerity. 4. That these persons nevertheless perished. And 5. That the reason was, they *would not be gathered* together under his *protection:* therefore *wrath*, i. e. punishment, *came upon them to the uttermost.* From this it is evident that there have been persons whom Christ wished to save, and bled to save, who notwithstanding perished, because *they would not come unto him*, John v. 40. The metaphor which our Lord uses here is a very beautiful one. When the hen sees a beast of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman *eagle* is about to fall upon the Jewish state—nothing can prevent this but their conversion to God through Christ—Jesus cries throughout the land, publishing the Gospel of *reconciliation*—they would not *assemble*, and the *Roman eagle* came and destroyed them. The hen's affection to her brood is so very strong as to become proverbial. The following beautiful Greek epigram, taken from the Anthologia, affords a very fine illustration of this text.

Χειμεριαις νιφαδεσσι παλυνομενα τιθας ορνις
Τεκνοις ευναιας αμφεχεε πτερυγας.
Μεσφα μεν ουρανιον κρυος ωλεσεν η γαρ εμεινεν
Αιθερος ουρανιων αντιπαλος νεφεων.
Προκνη και Μεδεια, κατ' αϊδος αιδεσθητε,
Μητερες, ορνιθων εργα διδασκομεναι.
Anthol. lib. i. Tit. lxxxvii. edit. Bosch. p. 344.

Beneath her fostering wing the HEN defends
Her darling offspring, while the snow descends;
Throughout the winter's day unmoved defies
The chilling fleeces and inclement skies;
Till, vanquish'd by the cold and piercing blast,
True to her charge, she perishes at last!
O Fame! to hell this fowl's affection bear;
Tell it to *Progné* and *Medea* there:—
To *mothers* such as those the tale unfold,
And let them blush to hear the story told!—*T. G.*

This epigram contains a happy illustration, not only of our Lord's simile, but also of his own conduct. How long had these thankless and unholy people been the *objects* of his *tenderest* cares! For more than 2000 years, they engrossed the most peculiar regards of the most beneficent Providence; and during the *three* years of our Lord's public ministry, his preaching and miracles had but one object and aim, the instruction and salvation of this thoughtless and disobedient people. For *their* sakes, he who was *rich* became *poor*, that they through *his poverty* might be *rich:*—for *their* sakes, he made himself of *no reputation*, and took upon him the form of a *servant*, and became obedient unto *death*, even the death of the cross! HE *died*, that THEY might not *perish*, but have everlasting life. Thus, to save their life, he freely abandoned his own.

Verse 38. *Behold, your house*] O οικος, *the temple:*—this is certainly what is meant. It was once the LORD'S *temple*, *God's* OWN *house;* but now he says, YOUR *temple* or *house*—to intimate that God had *abandoned* it. See the note on ver. 21; see also on Luke xiii. 35.

Verse 39. *Ye shall not see me*] I will remove my Gospel from you, and withdraw my protection.

Till ye shall say, Blessed] Till after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you; then will ye rejoice, and bless, and *praise* him *that cometh in the name of the Lord*, with full and final salvation for the lost sheep of the house of Israel. See Rom. xi. 26, 27.

OUR Lord plainly foresaw that, in process of time, a spiritual domination would arise in his Church; and to prevent its evil influence, he leaves the strong warnings against it which are contained in the former part of this chapter. As the religion of Christ is completely spiritual, and the influence by which it is produced and maintained must come from heaven; therefore, there could be no *master* or *head* but himself; for as the Church (the assemblage of true believers) is his *body*, all its intelligence, light, and life, must proceed from him alone. Our forefathers noted this well; and this was one of the grand arguments by which they overturned the papal pretensions to supremacy in this country. In a note on ver. 9, in a Bible published by Edmund Becke in 1549, the 2nd of Edward VI., we find the following words:—Call no man your father upon the earth. Here is the Bishoppe of Rome declared a plaine Antichriste, in that he woulde be called the most holye father; and that all Christen men shoulde acknowledge hym for no lesse then their spyrituall father, notwithstandinge these playne wordes of Christe. It is true, nothing can be plainer; and yet, in the face of these commands, the pope has claimed the honour; and millions of men have been so stupid as to concede it. May those days of darkness, tyranny, and disgrace, never return!

From the 13th to the 39th verse, our Lord pronounces *eight* woes, or rather pathetic declarations, against the scribes and Pharisees. 1. For their unwillingness to let the common people enjoy the pure word of God, or its right explanation: *Ye shut up the kingdom*, &c., ver. 13.

2. For their rapacity, and pretended sanctity in order to secure their secular ends: *Ye devour widows' houses*, &c., ver. 14.

3. For their pretended zeal to spread the kingdom of God by making proselytes, when they had no other

end in view than forming instruments for the purposes of their oppression and cruelty: *Ye compass sea and land*, &c., ver. 15.

4. For their bad doctrine and false interpretations of the Scriptures, and their dispensing with the most solemnn oaths and vows at pleasure: *Ye blind guides, which say, Whosoever shall swear by the temple, it is nothing*, &c., ver. 16–22.

5. For their superstition in scrupulously attending to little things, and things not commanded, and omitting matters of great importance, the practice of which God had especially enjoined: *Ye pay tithe of mint and cummin*, &c., ver. 23, 24.

6. For their hypocrisy, pretended saintship, and endeavouring to maintain decency in their outward conduct, while they had no other object in view than to deceive the people, and make them acquiesce in their oppressive measures: *Ye make clean the outside of the cup*, ver. 25, 26.

7. For the depth of their inward depravity and abomination, having nothing good, fair, or supportable, but the mere *outside*.—Most hypocrites and wicked men have some good: but these were radically and totally evil: *Ye are like unto whited sepulchres—within full—of all uncleanness*, ver. 27, 28.

8. For their pretended concern for the holiness of the people, which proceeded no farther than to keep them free from such pollutions as they might accidentally and innocently contract, by casually stepping on the place where a person had been buried: and for their affected regret that their fathers had killed the prophets, while themselves possessed and cultivated the same murderous inclinations: *Ye—garnish the sepulchres of the righteous, and say, If we had been*, &c., ver. 29, 30.

It is amazing with what power and authority our blessed Lord reproves this bad people. This was the last discourse they ever heard from him; and it is surprising, considering their wickedness, that they waited even for a mock trial, and did not rise up at once and destroy him. But the time was not yet come in which he was *to lay down his life*, for no man could *take it from him*.

While he appears in this last discourse with all the authority of a lawgiver and judge, he at the same time shows the tenderness and compassion of a friend and a father: he beholds their awful state—his eye affects his heart, and he weeps over them! Were not the present hardness and final perdition of these ungodly men entirely of themselves? Could Jesus, as the Supreme God, have fixed their reprobation from all eternity by any necessitating decree; and yet weep over the unavoidable consequences of his own sovereign determinations? How absurd as well as shocking is the thought! This is *Jewish* exclusion: *Credat* Judæus *Apella—non ego.*

CHAPTER XXIV.

Christ foretells the destruction of the temple, 1, 2. *His disciples inquire when and what shall be the signs of this destruction*, 3. *Our Lord answers, and enumerates them—false Christs*, 5. *Wars, famines, pestilences, and earthquakes*, 6–8. *Persecution of his followers*, 9. *Apostasy from the truth*, 10–13. *General spread of the Gospel*, 14. *He foretells the investment of the city by the Romans*, 15–18. *The calamities of those times*, 19–22. *Warns them against seduction by false prophets*, 23–26. *The suddenness of these calamities*, 27, 28. *Total destruction of the Jewish polity*, 29–31. *The whole illustrated by the parable of the fig-tree*, 32, 33. *The certainty of the event, though the* time *is concealed*, 34–36. *Careless state of the people*, 37–41. *The necessity of watchfulness and fidelity, illustrated by the parable of the two servants, one faithful, the other wicked*, 42–51.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

2 And Jesus said unto them, [b] See

[a] Chap. xxiii. 38; Hag. ii. 9; Mal. iii. 1; Mark xiii. 1; Luke xxi. 5.——[b] Mic. iii. 12; Luke xxi. 5, &c.

NOTES ON CHAP. XXIV.

This chapter contains a prediction of the utter destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews; and is one of the most valuable portions of the new covenant Scriptures, with respect to the *evidence* which it furnishes of the *truth* of Christianity. Every thing which our Lord foretold should come on the temple, city, and people of the Jews, has been fulfilled in the most correct and astonishing manner; and witnessed by a writer who was present during the whole, who was himself a Jew, and is acknowledged to be an historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord's words, and shown how every tittle was punctually fulfilled, though he knew *nothing* of the Scripture which contained this remarkable prophecy. His account will be frequently referred to in the course of these notes; as also the admirable work of *Bishop Newton* on the prophecies.

Verse 1. *And Jesus went out, and departed from the temple*] Or, *And Jesus, going out of the temple, was going away*. This is the arrangement of the words in several eminent manuscripts, versions, and fathers; and is much clearer than that in the common translation. The Jews say the temple was built of white and green-spotted marble. See *Lightfoot*. Josephus says the stones were white and strong; fifty feet long, twenty-four broad, and sixteen thick. Antiq. b. 15. c. xi See Mark xiii. 1.

Verse 2. *See ye not all these things?*] The common

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

ye not all these things? Verily I say unto you, [c] There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the [d] disciples came unto him privately, saying, [e] Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 And Jesus answered and said unto them, [f] Take heed that no man deceive you.

5 For [g] many shall come in my name, saying, I am Christ; [h] and shall deceive many.

6 And ye shall hear of wars, and rumours

[c] 1 Kings ix. 7; Jer. xxvi. 18; Mic. iii. 12; Luke xix. 44. [d] Mark xiii. 3.——[e] 1 Thess. v. 1.

[f] Eph. v. 6; Col. ii. 8, 18; 2 Thess. ii. 3; 1 John iv. 1.——[g] Jer. xiv. 14; xxiii. 21, 25; ver. 24; John v. 43.——[h] Ver. 11.

text, and many manuscripts, have *ου βλεπετε*, *Do ye not see*, or *consider?* But the *negative* particle is omitted by several excellent manuscripts, by the Coptic, Sahidic, Armenian, Ethiopic, Slavonic, Vulgate, and Itala versions, and by some of the primitive fathers, who all read it thus, *see*, or *consider all these things*.

There shall not be left here one stone] These seem to have been the last words he spoke as he left the temple, into which he never afterwards entered; and, when he got to the mount of Olives, he renewed the discourse. From this mount, on which our Lord and his disciples now sat, the whole of the city, and particularly the temple, were clearly seen. This part of our Lord's prediction was fulfilled in the most literal manner. Josephus says, War, book vii. c. 1: "Cæsar gave orders that they should now *demolish the whole city and temple*, *τε πολιν απασαν και τον νεων κατασκεπτειν*, except the three towers, *Phaselus*, *Hippicus*, and *Mariamne*, and a part of the western wall, and these were spared; but, for all the rest of the wall, it was laid so completely even with the ground, by those who *dug it up to the foundation*, that there was left nothing to make those that came thither believe it had ever been inhabited." Maimonides, a Jewish rabbin, in Tract. *Taanith*, c. 4, says, "That the very foundations of the temple were digged up, according to the Roman custom." His words are these: "On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, ploughed up the temple, and the places round about it, that the saying might be fulfilled, *Zion shall be ploughed as a field*." This Turnus, or rather Terentius Rufus, was left general of the army by Titus, with commission, as the Jews suppose, to destroy the city and the temple, as Josephus observes.

The temple was destroyed 1st. *Justly;* because of the sins of the Jews. 2dly. *Mercifully;* to take away from them the occasion of continuing in Judaism: and 3dly. *Mysteriously;* to show that the ancient sacrifices were abolished, and that the whole Jewish economy was brought to an end, and the Christian dispensation introduced.

Verse 3. *Tell us, when shall these things be?*] There appear to be *three* questions asked here by the disciples. 1st. *When shall these things be?* viz. the *destruction* of the *city*, *temple*, and *Jewish state*. 2dly. *What shall be the sign of thy coming?* viz. to *execute* these judgments upon them, and to *establish* thy own Church: and 3dly. *When shall this world end?* When wilt thou come to *judge* the *quick* and the *dead?* But there are some who maintain that these are but three parts of the *same* question, and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the LAST or *judgment day*.

End of the world] *Του αιωνος*; or, *of the age*, viz. the Jewish economy, which is a frequent *accommodated* meaning of the word *Αιων*, the *proper* meaning of which is, as *Aristotle* (De Cœlo) observes, ETERNAL. *Αιων, quasi αει ων continual being:* and no words can more forcibly point out *eternity* than these. See the note on Gen. xxi. 33.

Verse 4. *Take heed that no man deceive you.*] The world is full of deceivers, and it is only by taking heed to the counsel of Christ that even his followers can escape being ruined by them. From this to ver. 31, our Lord mentions the signs which should precede his coming.

The FIRST sign is *false Christs*.

Verse 5. *For many shall come in my name*] 1. Josephus says, (War, b. ii. c. 13,) that there were many who, pretending to Divine inspiration, deceived the people, leading out numbers of them to the *desert*, pretending that God would there show them the signs of liberty, meaning redemption from the Roman power; and that an Egyptian false prophet led 30,000 men into the desert, who were almost all cut off by *Felix*. See Acts xxi. 38. It was a just judgment for God to deliver up that people into the hands of *false Christs* who had rejected the *true one*. Soon after our Lord's crucifixion, Simon Magus appeared, and persuaded the people of Samaria that he was *the great power of God*, Acts viii. 9, 10; and boasted among the Jews that he was the *son of God*.

2. Of the same stamp and character was also *Dositheus*, the Samaritan, who pretended that he was *the Christ* foretold by Moses.

3. About twelve years after the death of our Lord, when *Cuspius Fadus* was procurator of Judea, arose an impostor of the name of *Theudas*, who said he was a *prophet*, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; and saying these things, says Josephus, *he deceived many:* almost the very words of our Lord.

4. A few years afterwards, under the reign of Nero, while *Felix* was procurator of Judea, impostors of this stamp were so frequent that some were taken and killed almost every day. Jos. Ant. b. xx. c. 4. and 7.

The SECOND sign, *wars* and *commotions*.

Verse 6. The next signs given by our Lord are *wars and rumours of wars*, &c.] These may be seen in *Josephus*, Ant. b. xviii. c. 9; War, b. ii. c. 10;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For [i] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[i] 2 Chron. xv. 6; Isa. xix. 2; Hag. ii. 22; Zech. xiv. 13.

especially as to the *rumours of wars*, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans, and were in such consternation on the occasion that they even neglected to till their land.

Verse 7. *Nation shall rise against nation*] This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cæsarea, where the Jews and Syrians contended about the *right* of the city, which ended there in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the *Syrians*, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At *Scythopolis* they murdered upwards of 13,000. At *Ascalon* they killed 2,500. At *Ptolemais* they slew 2000, and made many prisoners. The *Tyrians* also put many Jews to death, and imprisoned more: the people of *Gadara* did likewise; and all the other cities of *Syria* in proportion, as they hated or feared the Jews. At *Alexandria* the Jews and heathens fought, and 50,000 of the former were slain. The people of *Damascus* conspired against the Jews of that city, and, assaulting them unarmed, killed 10,000 of them. See Bishop *Newton*, and Dr. *Lardner*.

Kingdom against kingdom] This portended the open wars of different *tetrarchies* and *provinces* against each other. 1st. That of the *Jews* and *Galileans* against the *Samaritans*, for the murder of some *Galileans* going up to the feast of Jerusalem, while *Cumanus* was procurator. 2dly. That of the whole nation of the *Jews* against the *Romans* and *Agrippa*, and other allies of the Roman empire; which began when *Gessius Florus* was procurator. 3dly. That of the civil war in *Italy*, while *Otho* and *Vitellius* were contending for the empire. It is worthy of remark, that the Jews themselves say, "In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city." *Sohar Kadash.* "Again, Rab. Eleasar, the son of Abina, said, When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah." *Bereshith Rabba*, sect. 42.

The THIRD sign, *pestilence* and *famine*.

It is farther added, that *There shall be famines, and pestilences*] There was a *famine* foretold by Agabus, (Acts xi. 28,) which is mentioned by *Suetonius*, *Tacitus*, and *Eusebius;* which came to pass in the days of Claudius Cæsar, and was so severe at Jerusalem that Josephus says (Ant. b. xx. c. 2.) many died for lack of food. *Pestilences* are the usual attendants of famines: as the scarcity and badness of provisions generally produce epidemic disorders.

The FOURTH sign, *earthquakes* or *popular commotions*.

Earthquakes, in divers places.] If we take the word σεισμοι from σειω *to shake*, in the first sense, then it means particularly those popular commotions and insurrections which have already been noted; and this I think to be the true meaning of the word: but if we confine it to *earthquakes*, there were several in those times to which our Lord refers; particularly one at *Crete* in the reign of Claudius, one at *Smyrna*, *Miletus*, *Chios*, *Samos*. See *Grotius*. One at *Rome*, mentioned by *Tacitus;* and one at *Laodicea* in the reign of *Nero*, in which the city was overthrown, as were likewise *Hierapolis* and *Colosse*. See *Tacit.* Annal. lib. xii. and lib. xiv. One at *Campania*, mentioned by *Seneca;* and one at *Rome*, in the reign of *Galba*, mentioned by *Suetonius* in the life of that emperor. Add to all these, a dreadful one in Judea, mentioned by *Josephus* (War, b. iv. c. 4.) accompanied by a *dreadful tempest*, *violent winds*, *vehement showers*, and continual *lightnings* and *thunders;* which led many to believe that these things portended some uncommon calamity.

The FIFTH sign, *fearful portents*.

To these St. Luke adds that there *shall be fearful sights and great signs from heaven* (chap. xxi. 11.) Josephus, in his preface to the Jewish war, enumerates these. 1st. A *star* hung over the city like a *sword;* and a *comet* continued a whole *year*. 2d. The people being assembled at the feast of *unleavened bread*, at the ninth hour of the night, a *great light* shone about the altar and the temple, and this continued for half an hour. 3d. At the same feast, a *cow* led to sacrifice brought forth a *lamb* in the midst of the temple! 4th. The *eastern gate* of the temple, which was of *solid brass*, and very *heavy*, and could hardly be shut by *twenty men*, and was fastened by strong *bars* and *bolts*, was seen at the sixth hour of the night *to open of its own accord!* 5th. Before sun-setting there were seen, over all the country, *chariots* and *armies* fighting in the *clouds*, and besieging cities. 6th. At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice, as of a multitude, saying, LET US DEPART HENCE! 7th. What Josephus reckons one of the most terrible signs of all was, that one *Jesus*, a country fellow, *four years before the war began*, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and the brides! and a voice against all the people!" Though the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 All these *are* the beginning of sorrows.

9 [k] Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

10 And then shall many [l] be offended, and shall betray one another, and shall hate one another.

11 And [m] many false prophets shall rise, and [n] shall deceive many.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

12 And because iniquity shall abound, the love of many shall wax cold.

13 [o] But he that shall endure unto the end, the same shall be saved.

[k] Chap. x. 17; Mark xiii. 9; Luke xxi. 12; John xv. 20; xvi. 2; Acts iv. 2, 3; vii. 59; xii. 1, &c.; 1 Pet. iv. 16; Rev. ii. 10, 13.

[l] Chap. xi. 6; xiii. 57; 2 Tim. i. 15; iv. 10, 16.——[m] Chap. vii. 15; Acts xx. 29; 2 Pet. ii. 1.——[n] 1 Tim. iv. 1; ver. 5, 24. [o] Chap. x. 22; Mark xiii. 13; Heb. iii. 6, 14; Rev. ii. 10.

magistrates endeavoured by stripes and tortures to restrain him, yet he still cried, with a mournful voice, "Wo, wo to Jerusalem!" And this he continued to do for several years together, going about the walls and crying with a loud voice: "Wo, wo to the city, and to the people, and to the temple!" and as he added, "Wo, wo to myself!" a stone from some sling or engine struck him dead on the spot! It is worthy of remark that Josephus appeals to the testimony of *others*, who saw and heard these fearful things. *Tacitus*, a Roman historian, gives very nearly the same account with that of Josephus. Hist. lib. v.

Verse 8. *All these* are *the beginning of sorrows.*] Ωδινων, *travailing pains*. The whole land of Judea is represented under the notion of a woman in grievous travail; but our Lord intimates, that all that had already been mentioned were only the first pangs and throes, and nothing in comparison of that hard and death-bringing labour, which should afterwards take place.

From the calamities of the *nation* in general, our Lord passes to those of the *Christians;* and, indeed, the sufferings of his followers were often occasioned by the judgments sent upon the land, as the poor Christians were charged with being the cause of these national calamities, and were cruelly persecuted on that account.

Verse 9. *Then shall they deliver you up to be afflicted*] Rather, *Then they will deliver you up to affliction*, εις θλιψιν. By a bold figure of speech, *affliction* is here *personified*. They are to be delivered into affliction's own hand, to be harassed by all the modes of inventive torture.

Ye shall be hated of all nations] Both *Jew* and *Gentile* will unite in persecuting and tormenting *you*. Perhaps παντων των εθνων means *all the Gentiles*, as in the parallel places in Mark xiii. 9–11, and in Luke xxi. 12–15, the *Jewish* persecution is mentioned *distinctly*. Ye shall be delivered up to COUNCILS and be beaten in SYNAGOGUES, and ye shall stand before governors and kings for my name's sake—be not anxiously careful beforehand what ye shall speak—for ye are not the speakers, but the Holy Spirit will speak by you—I will give you utterance and wisdom, which all your adversaries shall not be able to contradict or resist. We need go no farther than the Acts of the Apostles for the completion of these particulars. Some were delivered to *councils*, as Peter and John, Acts iv. 5. Some were brought before *rulers* and *kings*, as Paul before Gallio, chap. xviii. 12, before Felix, xxiv., before Festus and Agrippa, xxv. Some had *utterance and wisdom which their adversaries were not able to resist:* so Stephen, chap. vi. 10, and Paul, who made even Felix himself *tremble*, chap. xxiv. 25. Some were *imprisoned*, as Peter and John, chap. iv. 3. Some were *beaten*, as Paul and Silas, chap. xvi. 23. Some were *put to death*, as Stephen, chap. vii. 59, and James the brother of John, chap. xii. 2. But if we look beyond the book of the Acts of the Apostles, to the bloody persecutions under *Nero*, we shall find these predictions still more amply fulfilled: in these, numberless Christians fell, besides those two champions of the faith, Peter and Paul. And it was, as says Tertullian, *nominis prælium*, a war against the very name of *Christ;* for he who was called Christian had committed crime enough, in bearing the *name*, to be put to death. So true were our Saviour's words, that they should be hated of all men for *his* NAME'S *sake*.

But they were not only to be hated by the Gentiles, but they were to be betrayed by *apostates*.

Verse 10. *Then shall many be offended, and shall betray one another*] To illustrate this point, one sentence out of *Tacitus* (Annal. l. xv.) will be sufficient, who, speaking of the persecution under Nero, says, *At first several were seized, who confessed, and then by* THEIR DISCOVERY *a great multitude of others were convicted and executed.*

Verse 11. *False prophets*] Also were to be *raised up;* such as *Simon Magus* and his followers; and the false apostles complained of by St. Paul, 2 Cor. xi. 13, who were *deceitful workers, transforming themselves into the apostles of Christ.* Such also were *Hymenæus* and *Philetus*, 2 Tim. ii. 17, 18.

Verse 12. *The love of many shall wax cold.*] By reason of these trials and persecutions from *without*, and those apostasies and false prophets from *within*, the love of many to Christ and his doctrine, and to one another, *shall grow cold.* Some openly deserting the faith, as ver. 10; others corrupting it, as ver. 11; and others growing indifferent about it, as verse 12. Even at this early period there seems to have been a very considerable defection in several Christian Churches; see Gal. iii. 1–4; 2 Thess. iii. 1, &c.; 2 Tim. i. 15.

Verse 13. *But he that shall endure*] The persecutions that shall come—*unto the end;* to the destruction of the Jewish polity, without growing cold or apostatizing—*shall be saved*, shall be delivered in all imminent dangers, and have his soul at last brought to an eternal glory. It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when *Cestius Gallus* invested the city; and, had he persevered in the siege, he would soon have rendered himself master of it; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 And this [p] Gospel of the kingdom [q] shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 [r] When ye therefore shall see the abomination of desolation, spoken of by [s] Daniel the prophet, stand in the holy place, ([t] whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 Let him which is on the house top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

[p] Chap. iv. 23; ix. 35.——[q] Rom. x. 18; Col. i. 6, 23.——[r] Mark xiii. 14; Luke xxi. 20.——[s] Dan. ix. 27; xii. 11.——[t] Dan. ix. 23, 25.

See *Eusebius*, Hist. Eccles. lib. iii. c. 5, and Mr. *Reading's* note there; and see the note here on ver. 20.

Verse 14. *And this Gospel of the kingdom shall be preached in all the world*] But, notwithstanding these persecutions, there should be a universal publication of the *glad tidings of the kingdom, for a testimony to all nations.* God would have the iniquity of the Jews published every where, before the heavy stroke of his judgments should fall upon them; that all mankind, as it were, might be brought as *witnesses* against their cruelty and obstinacy in crucifying and rejecting the Lord Jesus.

In all the world, εν ολη τη οικουμενη. Perhaps no more is meant here than the *Roman empire;* for it is beyond controversy that πασαν την οικουμενην, Luke ii. 1, means no more than *the whole Roman empire:* as a decree for taxation or enrolment from Augustus Cæsar could have no influence but in the Roman dominions; but see on Luke ii. 1. *Tacitus* informs us, Annal. l. xv., that, as early as the reign of Nero, the Christians were grown so numerous at Rome as to excite the jealousy of the government; and in other parts they were in proportion. However, we are under no necessity to restrain the phrase to the Roman empire, as, previously to the destruction of Jerusalem, the Gospel was not only preached in the lesser Asia, and Greece, and Italy, the greatest theatres of action then in the world; but was likewise propagated as far *north* as SCYTHIA; as far *south* as ETHIOPIA; as far *east* as PARTHIA and INDIA; and as far *west* as SPAIN and BRITAIN. On this point, Bishop Newton goes on to say, That there is some probability that the Gospel was preached in the British nations by St. Simon the apostle; that there is much greater probability that it was preached here by St. Paul; and that there is an absolute certainty that it was planted here in the times of the apostles, before the destruction of Jerusalem. See his proofs. Dissert. vol. ii. p. 235, 236. edit. 1758. St. Paul himself speaks, Col. i. 6, 23, of the Gospel's being come into ALL THE WORLD, *and preached* TO EVERY CREATURE *under heaven.* And in his Epistle to the Romans, chap. x. 18, he very elegantly applies to the lights of the Church, what the psalmist said of the lights of heaven. *Their sound went into* ALL THE EARTH, *and their words unto the* END *of the* WORLD. What but the wisdom of God could foretell this? and what but the power of God could accomplish it?

Then shall the end come.] When this general publication of the Gospel shall have taken place, then a *period* shall be put to the whole Jewish economy, by the utter destruction of their city and temple.

Verse 15. *The abomination of desolation, spoken of by Daniel*] This *abomination of desolation*, St. Luke, (chap. xxi. 20, 21,) refers to the *Roman army;* and this abomination *standing in the holy place* is the *Roman army* besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the *ninth* and *eleventh* chapters of his prophecy; and *so* let every one who reads these prophecies understand them; and in reference to this very event they are understood by the rabbins. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, (War, b. vi. chap. 6,) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is therefore fitly called the *abomination*, and the *abomination which maketh desolate*, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark, chap. xiii. 14, *standing where it ought not*, that is, as in the text here, *the holy place;* as not only the city, but a considerable compass of ground about it, was deemed *holy*, and consequently no *profane* persons should stand on it.

Verse 16. *Then let them which be in Judea flee into the mountains*] This counsel was remembered and wisely followed by the Christians afterwards. *Eusebius* and *Epiphanius* say, that at this juncture, after *Cestius Gallus* had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvellously escaped the general shipwreck of their country: not one of them perished. See on ver. 13.

Verse 17. *Let him which is on the house top*] The houses of the Jews, as well as those of the ancient Greeks and Romans, were *flat-roofed*, and had stairs on the outside, by which persons might ascend and descend without coming into the house. In the eastern walled cities, these flat-roofed houses usually formed continued terraces from one end of the city to the other; which *terraces* terminated at the *gates.* He, therefore, who is walking on the house top, let him *not come down to take any thing out of his house;* but let him instantly pursue his course along the tops of the houses, and escape out at the city gate as fast as he can.

Any thing] Instead of τι, *any thing*, we should read τα, *the things;* which reading is supported by all the best MSS., versions, and fathers.

Verse 18. *Neither let him which is in the field return back*] Because when once the army of the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 And [u] wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the Sabbath-day:

21 For [v] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And except those days should be shortened, there should no flesh be saved; [w] but for the elect's sake those days shall be shortened.

[u] Luke xxiii. 29.——[v] Dan. ix. 26; xii. 1; Joel ii. 2.

[w] Isa. lxv. 8, 9; Zech. xiv. 2, 3.

Romans sits down before the city, there shall be no more any possibility of escape, as they shall never remove till Jerusalem be destroyed.

Verse 19. *And wo unto them* (alas! for them) *that are with child*, &c.] For such persons are not in a condition to make their escape; neither can they bear the miseries of the siege. Josephus says the houses were full of *women* and *children* that perished by the famine; and that the mothers snatched the food even out of their own children's mouths. See WAR, b. v. c. 10. But he relates a more horrid story than this, of one *Mary*, the daughter of *Eliezar*, illustrious for her family and riches, who, being stripped and plundered of all her goods and provisions by the soldiers, in hunger, rage, and despair, killed and boiled her own sucking child, and had eaten one half of him before it was discovered. This shocking story is told, WAR, b. vi. c. 3, with several circumstances of aggravation.

Verse 20. *But pray ye that your flight be not in the winter*] For the hardness of the season, the badness of the roads, the shortness of the days, and the length of the nights, will all be great impediments to your flight. Rabbi Tanchum observes, "that the favour of God was particularly manifested in the destruction of the first temple, in not obliging the Jews to go out in the *winter*, but in the *summer*." See the place in *Lightfoot*.

Neither on the Sabbath-day] That you may not raise the indignation of the Jews by travelling on that day, and so suffer that *death* out of the city which you had endeavoured to escape from within. Besides, on the Sabbath-days the Jews not only kept within doors, but the gates of all the cities and towns in every place were kept shut and barred; so that if their flight should be on a Sabbath, they could not expect admission into any place of security in the land.

Our Lord had ordered his followers to make their escape from Jerusalem when they should see it encompassed with armies; but how could this be done?—God took care to provide amply for this. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says Josephus, WAR, b. ii. c. 19, have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, "many of the principal Jewish people, πολλοι των επιφανων Ιουδαιων, forsook the city, as men do a sinking ship." Vespasian was deputed in the room of Cestius Gallus, who, having subdued all the country, prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and soon after that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian, and his son Titus in suspense. Thus the city was not actually besieged in form till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judea. It was in those incidental delays that the Christians, and indeed several others, provided for their own safety, by flight. In Luke xix. 43, our Lord says of Jerusalem, *Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Accordingly, Titus, having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days! The wall was *thirty-nine* furlongs in length, and was strengthened with *thirteen* forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it. See Josephus, WAR, book v. c. 12.

Verse 21. *For then shall be great tribulation*] No history can furnish us with a parallel to the calamities and miseries of the Jews:—rapine, murder, famine, and pestilence *within*: fire and sword, and all the horrors of war, *without*. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also. St. Luke, chap. xxi. 22, calls these the *days of vengeance, that all things which were written might be fulfilled.* 1. These were the days in which all the calamities predicted by *Moses*, *Joel*, *Daniel*, and other *prophets*, as well as those predicted by our *Saviour*, met in one common centre, and were fulfilled in the most terrible manner on that generation. 2. These were the days of vengeance in another sense, as if God's judgments had certain periods and revolutions; for it is remarkable that the temple was burned by the Romans in the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, WAR, b. vi. c. 4.

Verse 22. *Except those days should be shortened*] Josephus computes the number of those who perished in the siege at *eleven hundred thousand*, besides those who were slain in other places, WAR, b. vi. c. 9; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would, in a short time, have been entirely extirpated; but, *for the sake of the elect*, the *Jews*, that *they* might not be *utterly* destroyed, and for the *Christians* particularly, the days were shortened. These, partly through the fury of the zealots on one hand, and the hatred of the Romans on the other; and partly through the difficulty of subsisting in the mountains, without houses or provisions, would in all probability have been all destroyed, either by the sword or famine, if the days had not been shortened

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

23 [x] Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For [y] there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, [z] if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 [a] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [b] For wheresoever the carcass is, there will the eagles be gathered together.

[x] Mark xiii. 21; Luke xvii. 23; xxi. 8.——[y] Deut. xiii. 1; ver. 5, 11; 2 Thess. ii. 9, 10, 11; Rev. xiii. 13.

[z] John vi. 37; x. 28, 29; Rom. viii. 28, 29, 30; 2 Tim. ii. 19.
[a] Luke xvii. 24.——[b] Job xxxix. 30; Luke xvii. 37.

The besieged themselves helped to shorten those days by their divisions and mutual slaughters; and by fatally deserting their strong holds, where they never could have been subdued, but by famine alone. So well fortified was Jerusalem, and so well provided to stand a siege, that the enemy *without* could not have prevailed, had it not been for the factions and seditions *within*. When *Titus* was viewing the fortifications after the taking of the city, he could not help ascribing his success to God. "We have fought," said he, "with God on our side; and it is God who pulled the Jews out of these strong holds: for what could *machines* or the *hands of men* avail against such towers as these?" WAR, b. vi. c. 9.

Verse 23. *Then if any man shall say unto you, Lo here is Christ*] Our Lord had cautioned his disciples against false Christs and prophets before, ver. 11; but he seems here to intimate that there would be *especial* need to attend to this caution about the time of the siege. And in fact many such impostors did arise about that time, promising deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. Like a man drowning, they were willing to catch even at a straw, while there was any prospect of being saved. But as it was to little purpose for a man to take upon him the character of *the Christ*, without miracles to avouch his Divine mission, so it was the common artifice of these impostors to show *signs* and *wonders*, σημεια και τερατα; the very words used by Christ in this prophecy, and by Josephus in his history: ANT. b. xx. c. 7. Among these *Simon Magus*, and *Dositheus*, mentioned before; and *Barcocab*, who, St. Jerome says, pretended to vomit flames. And it is certain these and some others were so dexterous in imitating miraculous works that they deceived many; and such were their works, that if the *elect*, the *chosen persons*, the *Christians*, had not had the fullest evidence of the truth of Christ's mission and miracles, they must have been *deceived* too: but, having had these proofs, they could not possibly be deceived by these impostors. This is simply the meaning of this place; and it is truly astonishing that it should be brought as a proof for the doctrine (whether *true* or *false* is at present out of the question) of the *necessary* and *eternal perseverance of the saints!* How abundant the Jews were in magic, divination, sorcery, incantation, &c., see proved by Dr. *Lightfoot* on this place.

Verse 25. *Behold, I have told you before.*] That is, I have forewarned you.

Verse 26. *If they shall say unto you, Behold, he is in the desert*] Is it not worthy of remark that our Lord not only foretold the appearance of these impostors, but also the *manner* and *circumstances* of their conduct? Some he mentions as appearing in the *desert*. Josephus says, ANT. b. xx. c. 7, and WAR, book ii. c. 13: That many impostors and cheats persuaded the people to follow them to the *desert*, promising to show them *signs* and *wonders* done by the providence of God, is well attested. An Egyptian false prophet, mentioned by Josephus, ANT. b. xx. c. 7, and in the Acts, chap. xxi. 38, *led out into the* DESERT *four thousand men, who were murderers*, but these were all taken or destroyed by *Felix*. Another promised salvation to the people, if they would follow him to the DESERT, and he was destroyed by *Festus*, ANT. b. xx. c. 7. Also, one *Jonathan*, a weaver, persuaded a number to follow him to the DESERT, but he was taken and burnt alive by Vespasian. See WAR, b. vii. c. 11.

As some conducted their deluded followers to the DESERT, so did others to the *secret chambers*. Josephus mentions a false prophet, WAR, b. vi. c. 5, who declared to the people in the city, that God commanded them to go up *into the temple*, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but, instead of deliverance, the place was set on fire by the Romans, and 6,000 perished miserably in the flames, or in attempting to escape them.

Verse 27. *For as the lightning cometh out of the east, and shineth even unto the west*] It is worthy of remark that our Lord, in the most particular manner, points out the very *march* of the Roman army: they entered into Judea on the EAST, and carried on their conquest WESTWARD, as if not only the extensiveness of the ruin, but the very *route* which the army would take, were intended in the comparison of the *lightning issuing from the east, and shining to the west.*

Verse 28. *For wheresoever the carcass is*] Πτωμα, *the dead carcass.* The Jewish nation, which was morally and judicially dead.

There will the eagles] The Roman armies, called so partly from their strength and fierceness, and partly from the *figure* of these animals which was always wrought on their *ensigns*, or even in brass, placed on the tops of their ensign-staves. It is remarkable that the Roman fury pursued these wretched men *wheresoever* they were found. They were a *dead carcass* doomed to be *devoured;* and the Roman eagles were

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 [c] Immediately after the tribulation of those days, [d] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 [e] And then shall appear the sign of the Son of man in heaven: [f] and then shall all the tribes of the earth mourn; [g] and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 [h] And he shall send his angels [i] with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

[c] Dan. vii. 11, 12.——[d] Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 31; iii. 15; Amos v. 20; viii. 9; Mark xiii. 24; Luke xxi. 25; Acts ii. 20; Rev. vi. 12.——[e] Dan. vii. 13.

[f] Zech. xii. 12.——[g] Chap. xvi. 27; Mark xiii. 26; Rev. i. 7. [h] Chap. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.——[i] Or, *with a trumpet, and a great voice.*

the commissioned devourers. See the pitiful account in Josephus, War, b. vii. c. 2, 3, 6, 9, 10, and 11.

Verse 29. *Immediately after the tribulation*, &c.] Commentators generally understand this, and what follows, of the end of the world and Christ's coming to judgment: but the word *immediately* shows that our Lord is not speaking of any *distant* event, but of something immediately consequent on calamities already predicted: and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the *sun* and *moon* of its glory and happiness shall be darkened—brought to nothing. The *sun* is the religion of the *Church*; the *moon* is the government of the *state*; and the *stars* are the judges and doctors of both. Compare Isa. xiii. 10; Ezek. xxxii. 7, 8, &c." *Lightfoot.*

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens:—

The fall of *Babylon* is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened. See Isa. xiii. 9, 10.

The destruction of *Egypt*, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezek. xxxii. 7, 8.

The destruction of the *Jews* by *Antiochus Epiphanes*, is represented by *casting down some of the host of heaven*, and the *stars* to the ground. See Dan. viii. 10.

And this very destruction of *Jerusalem* is represented by the Prophet Joel, chap. ii. 30, 31, by showing wonders in heaven and in earth—*darkening the sun, and turning the moon into blood.* This general mode of describing these judgments leaves no room to doubt the propriety of its application in the present case.

The falling of stars, i. e. those meteors which are called *falling stars* by the common people, was deemed an omen of evil times. The heathens have marked this:—

Sæpe etiam stellas, *vento impendente videbis*
Præcipites cœlo labi, *noctisque per umbram*
Flammarum longos à tergo albescere tractus.
Virg. Geor. i. ver. 365.

And oft before tempestuous winds arise
The seeming *stars fall headlong from the skies*,
And, shooting through the darkness, gild the night
With sweeping glories, and long trails of light.
Dryden.

Again the same poet thus sings:—

Sol *tibi* signa *dabit:* solem *quis dicere falsum*
Audeat? Ille etiam cœcos *instare* tumultus
Sæpe monet: *fraudemque et* operta *tumescere* bella
Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.
Ibid. ver. 462.

The sun reveals the secrets of the sky,
And who dares give the source of light the lie?
The change of empires often he declares,
Fierce tumults, hidden treasons, open wars.
He first the fate of Cæsar did foretell,
And pitied Rome, when Rome in Cæsar fell:
In iron clouds concealed the public light,
And impious mortals found eternal night.
Dryden.

Verse 30. *Then shall appear the sign of the Son of man*] The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of Divine vengeance, such a signal manifestation of Christ's power and glory, that all the *Jewish tribes* shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By της γης, *of the land*, in the text, is evidently meant here, as in several other places, the *land of Judea* and its *tribes*, either its then *inhabitants*, or the Jewish people wherever found.

Verse 31. *He shall send his angels*] Τους αγγελους, *his messengers*, the *apostles*, and their successors in the Christian ministry.

With a great sound of a trumpet] Or, *a loud-sounding trumpet*—the earnest affectionate call of the Gospel of peace, life, and salvation.

Shall gather together his elect] The *Gentiles*, who were now *chosen* or *elected*, in place of the rebellious, obstinate *Jews*, according to our Lord's prediction, Matt. viii. 11, 12, and Luke xiii. 28, 29. *For the children of the kingdom*, (the *Jews* who were *born* with a *legal right* to it, but had now finally *forfeited* that right by their iniquities) *should be thrust out.* It is worth serious observation, that the Christian religion spread and prevailed mightily *after* this period: and nothing contributed more to the success of the Gospel than the *destruction of Jerusalem* happening in the very *time* and *manner*, and with the very *circumstances*, so particularly foretold by our Lord. It was *after this period* that the kingdom of Christ began, and his reign was established in almost every part of the world.

To St. Matthew's account, St. Luke adds, chap. xxi 24, *They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 ¶ Now learn [k] a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that [l] it is [m] near, *even* at the doors.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

34 Verily I say unto you, [n] This generation shall not pass, till all these things be fulfilled.

[k] Luke xxi. 29.——[l] James v. 9.——[m] Or, *he*.

[n] Chap. xvi. 28; xxiii. 36; Mark xiii. 30; Luke xxi. 32.

he Gentiles be fulfilled. The number of those who fell by the sword was very great. ELEVEN HUNDRED THOUSAND perished during the siege. Many were slain at other places, and at other times. By the commandment of *Florus*, the first author of the war, there were slain at Jerusalem 3,600, Jos. WAR, b. ii. c. 14. By the inhabitants of *Cæsarea*, above 20,000. At *Scythopolis*, above 13,000. At *Ascalon*, 2,500. At *Ptolemais*, 2,000. At *Alexandria*, 50,000. At *Joppa*, when taken by *Cestius Gallus*, 8,400. In a *mountain* called *Asamon*, near *Sepporis*, above 2,000. At *Damascus*, 10,000. In a *battle* with the *Romans* at *Ascalon*, 10,000. In an *ambuscade* near the *same place*, 8,000. At *Japha*, 15,000. Of the *Samaritans*, on Mount *Gerizim*, 11,600. At *Jotapa*, 40,000. At *Joppa*, when taken by *Vespasian*, 4,200. At *Tarichea*, 6,500. And *after* the *city* was *taken*, 1,200. At *Gamala*, 4,000, besides 5,000 who threw themselves down a *precipice*. Of those who fled with *John*, of *Gischala*, 6,000. Of the *Gadarenes*, 15,000 slain, besides *countless* multitudes *drowned*. In the village of *Idumea*, above 10,000 slain. At *Gerasa*, 1,000. At *Machærus*, 1,700. In the *wood* of *Jardes*, 3,000. In the *castle* of *Masada*, 960. In *Cyrene*, by *Catullus* the governor, 3,000. Besides these, many of every *age*, *sex*, and *condition*, were slain in the war, who are not reckoned; but, of those who are reckoned, the number amounts to upwards of 1,357,660, which would have appeared incredible, if their own historian had not so particularly enumerated them. See Josephus, WAR, book ii. c. 18, 20; book iii. c. 2, 7, 8, 9; book iv. c. 1, 2, 7, 8, 9; book vii. c. 6, 9, 11; and Bp. Newton, vol. ii. p. 288–290.

Many also were *led away captives into all nations.* There were *taken* at *Japha*, 2,130. At *Jotapa*, 1,200. At *Tarichea*, 6,000 chosen young men, who were sent to Nero; others *sold* to the number of 30,400, besides those who were *given* to Agrippa. Of the *Gadarenes* were *taken* 2,200. In *Idumea* above 1,000. Many besides these were *taken* in *Jerusalem;* so that, as Josephus says, the number of the *captives* taken in the whole war amounted to 97,000. Those above *seventeen* years of age were sent to the *works in Egypt;* but most were distributed through the Roman provinces, to be destroyed in their *theatres* by the *sword*, and by the *wild beasts;* and those under *seventeen* years of age were sold for *slaves*. Eleven thousand in one place perished for *want*. At *Cæsarea*, *Titus*, like a thorough-paced infernal savage, murdered 2,500 Jews, in honour of his brother's birthday; and a greater number at *Berytus* in honour of his father's. See Josephus, WAR, b. vii. c. 3. s. 1. Some he caused to kill each other; some were thrown to the wild beasts; and others burnt alive. And all this was done by a man who was styled, *The darling of mankind!* Thus were the Jews miserably tormented, and ditributed over the Roman provinces; and continue to be distressed and dispersed over all the nations of the world to the present day. Jerusalem also was, according to the prediction of our Lord, to be *trodden down by the Gentiles*. Accordingly it has never since been in the possession of the *Jews*. It was first in subjection to the *Romans*, afterwards to the *Saracens*, then to the *Franks*, after to the *Mamalukes*, and now to the *Turks*. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion. See more in Bp. Newton's Dissert. vol. ii. p. 291, &c.

Verse 32. *Learn a parable of the fig-tree*] That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish state as the budding of the trees is a proof of the coming summer.

Verse 34. *This generation shall not pass*] Η γενεα αυτη, *this race;* i. e. the Jews shall not cease from being a *distinct people*, till all the counsels of God relative to *them* and the *Gentiles* be fulfilled. Some translate η γενεα αυτη, *this generation*, meaning the persons who were then living, that they should not die before these signs, &c., took place: but though this was true, as to the calamities that fell upon the Jews, and the destruction of their government, temple, &c., yet as our Lord mentions Jerusalem's continuing to be under the power of the Gentiles till the fulness of the Gentiles should come in, i. e. till all the nations of the world should receive the Gospel of Christ, after which the Jews themselves should be converted unto God, Rom. xi. 25, &c., I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by Divine providence to preserve them as a *distinct people*, and yet to keep them out of their own land, and from their temple service. See on Mark xiii. 30. But still it is literally true in reference to the destruction of Jerusalem. John probably lived to see these things come to pass; compare Matt. xvi. 28, with John xxi. 22; and there were some rabbins alive at the time when Christ spoke these words who lived till the city was destroyed, viz. *Rabban Simeon*, who perished with the city; *R. Jochanan ben Zaccai*, who outlived it; *R. Zadoch*, *R. Ismael*, and others. See *Lightfoot*.

The war began, as Josephus says, Ant. b. xx. c. 11. s. 1, in the second year of the government of *Gessius Florus*, who succeeded *Albinus*, successor of *Porcius Festus*, mentioned Acts xxiv. 27, in the month of *May*, in the *twelfth* year of *Nero*, and the *seventeenth* of *Agrippa*, mentioned Acts xxv. and xxvi., that is, in *May*, A. D. 66.

The temple was burnt August 10, A. D. 70, the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 [o] Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ [p] But of that day and hour knoweth no *man*, no, not the angels of heaven, [q] but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 [r] For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 [s] Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ [t] Watch therefore: for ye know not

[o] Psa. cii. 26; Isa. li. 6; Jer. xxxi. 35, 36; chap. v. 18; Mark xiii. 31; Luke xxi. 33; Heb. i. 11.——[p] Mark xiii. 32; Acts i. 7; 1 Thess. v. 2; 2 Pet. iii. 10.

[q] Zech. xiv. 7.——[r] Gen. vi. 3, 4, 5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20.——[s] Luke xvii. 34, &c.——[t] Chap. xxv. 13; Mark xiii. 33, &c.; Luke xxi. 36.

same day and month on which it had been burnt by the king of Babylon: Josephus, Ant. b. xx. c. 11. s. 8.

The city was taken September 8, in the second year of the reign of Vespasian, or the year of Christ 70. Ant. b. vi. c. 10.

That was the end of the siege of Jerusalem, which began, as Josephus several times observes, about the fourteenth day of the month *Nisan*, or our *April*. See War, b. v. c. 3. s. 1, c. 13. s. 7; b. vi. c. 9. s. 3.

Dr. Lardner farther remarks, There is also an ancient inscription to the honour of Titus, "who, by his father's directions and counsels, had subdued the Jewish nation and destroyed Jerusalem, which had never been destroyed by any generals, kings, or people, before." The inscription may be seen in GRUTER, vol. i. p. 244. It is as follows:—

IMP. TITO. CÆSARI. DIVI. VESPASIANI. F
VESPASIANO. AUG. PONTIFICI. MAXIMO
TRIB, POT. X. IMP. XVII. COS. VIII. P. P
PRINCIPI. SUO. S. P. Q. R

QUOD. PRÆCEPTIS. PATRIS. CONSILIISQUE. ET
AUSPICIIS. GENTEM. JUDÆORUM. DOMUIT. ET
URBEM. HIEROSOLYMAM. OMNIBUS. ANTE. SE
DUCIBUS. REGIBUS. GENTIBUSQUE. AUT. FRUSTRA
PETITAM. AUT. OMNINO. INTENTATAM. DELEVIT.

For this complete conquest of Jerusalem, Titus had a triumphal arch erected to his honour, which still exists. It stand on the *Via Sacra*, leading from the forum to the amphitheatre. On it are represented the spoils of the temple of God, such as the golden table of the show-bread, the golden candlestick with its seven branches, the ark of the covenant, the two golden trumpets, &c., &c.; for a particular account see the note on Exod. xxv. 31. On this arch, a correct *model* of which, taken on the spot, now stands before me, is the following inscription:—

SENATUS
POPULUSQUE ROMANUS
DIVO TITO. DIVI VESPASIANI. F
VESPASIANO AUGUSTO.

"*The Senate and People of Rome, to the Divine Titus, son of the Divine Vespasian; and to Vespasian the Emperor.*"

On this occasion, a medal was struck with the following inscription round a laureated head of the emperor:—IMP.*erator* J.*ulius* CÆS.*ar* VESP.*asianus* AUG.*ustus*. P.*ontifex* M.*aximus*, TR.*ibunitia*, P.*otestate* P.*ater* P.*atriæ* CO.*n*S.*ul* VIII.—On the obverse are represented a *palm* tree, the emblem of the land of Judæa; the emperor with a *trophy* standing on the left; *Judea*, under the figure of a distressed woman, sitting at the foot of the tree weeping, with her head bowed down, supported by her left hand, with the legend JUDAEA CAPTA. S.*enatus* C.*onsultus*. at the bottom. This is not only an extraordinary fulfilment of our Lord's prediction, but a literal accomplishment of a prophecy delivered about 800 years before, Isa. iii. 26, *And she, desolate, shall sit upon the ground.*

Verse 36. *But of that day and hour*] Ωρα, here is translated *season* by many eminent critics, and is used in this sense by both sacred and profane authors. As the *day* was not known, in which Jerusalem should be invested by the Romans, therefore our Lord advised his disciples to pray that it might not be on a *Sabbath*; and as the *season* was not known, therefore they were to pray that it might not be in the *winter*; ver. 20. See on Mark xiii. 32.

Verses 37, 38. *As the days of Noah—they were eating and drinking*] That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be as general as it should be unexpected.

Verse 39. *And knew not*] *They considered not*—did not lay Noah's warning to heart, till it was too late to profit by it: so *shall it be*—and so it *was* in this coming of the Son of man.

Verses 40, 41. *Then shall two* men—*two* women—*one shall be taken, and the other left.*] The meaning seems to be, that so general should these calamities be, that no *two persons*, wheresoever found, or about whatsoever employed, should be *both* able to effect their escape; and that *captivity* and the *sword* should have a complete triumph over this unhappy people.

Two women shall be *grinding*] Women alone are still employed in grinding the corn in the east; and it is only when despatch is required, or the uppermost millstone is heavy, that a *second* woman is added. See Wakefield, and Harmer, Obs. vol. i. 253. That they were formerly thus employed, see Exod. xi. 5, and the note there. See also Isa. xlvii. 2.

Verse 42. *Watch therefore*] Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

what hour your Lord doth come.

43 [u] But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 [v] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 [w] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 [x] Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

47 Verily I say unto you, That [y] he shall make him ruler over all his goods.

48 But, and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken,

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [z] cut him asunder, and appoint *him* his portion with the hypocrites: [a] there shall be weeping and gnashing of teeth.

[u] Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15. [v] Chap. xxv. 13; 1 Thess. v. 6.——[w] Luke xii. 42; Acts xx. 28; 1 Cor. iv. 2; Heb. iii. 5.——[x] Rev. xvi. 15.——[y] Chap. xxv. 21, 23; Luke xxii. 29.——[z] Or, *cut him off*.——[a] Chap. viii. 12; xxv. 30.

way either of *judgment* or *mercy*, whensoever he may come. This advice the followers of Christ took, and therefore they escaped; the miserable Jews rejected it, and were destroyed. Let us learn wisdom by the things which they suffered.

Verse 43. *If the good man of the house had known*] "As a *master* of a *family*, who expected a *thief* at *any time* of the *night*, would take care to be *awake*, and ready to protect his house; so do ye, who know that the Son of man *will* come. Though the *day* and *hour* be *uncertain*, continue *always* in a state of *watchfulness*, that he may not come upon you *unawares*." WAKEFIELD.

Verse 45. *Who then is a faithful and wise servant*] All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season, left the management of his affairs to him; and of which management he is to give an exact account on his master's return.

Here is an abstract of the duties of a minister of Christ. 1. He is appointed, not by himself, but by the vocation and mission of *his Master*. 2. He must look on himself, not as the *master* of the family, but as the *servant*. 3. He must be scrupulously *faithful* and exact in fulfilling the commands of his Master. 4. His *fidelity* must be ever accompanied by *wisdom* and *prudence*. 5. He must give the domestics—the sacred family, their food; and this food must be such as to afford them *true nourishment*. And 6. This must be done in *its season*. There are certain portions of the bread of life which lose their effect by being administered out of proper season, or to improper persons.

Verse 46. *Blessed* is *that servant*] His blessedness consists in his master's approbation.

Verse 47. *He shall make him ruler over all his goods.*] O heavenly privilege of a faithful minister of Christ! He shall receive from God a power to dispense all the blessings of the new covenant; and his word shall ever be accompanied with the demonstration of the Holy Ghost to the hearts of all that hear it. Much of a preacher's *usefulness* may be lost by his *unfaithfulness*.

Verse 48. *But, and if that evil servant*] Here are three characters of a bad minister. 1. He has little or no faith in the *speedy coming* of Christ, either to *punish* for *wickedness*, or to *pardon* and *sanctify* those who believe. It may be, he does not outwardly profess this, but he says it *in his heart*, and God searches his heart, and knows that he professes to teach what he does not believe. 2. He governs with an absolute dominion, oppressing his colleagues and doing violence to the followers of Christ. *And shall begin to smite*, &c. 3. He leads an irregular life—does not love the company of the children of God, but *eats and drinks with the drunkards*, preferring the tables of the great and the rich, whose god is their belly, and thus *feeds himself without fear*. Great God! save thine inheritance from being ravaged by such wolves!

Verse 50. *The lord of that servant*] Here are *three* punishments which answer to the *three* characteristics of the *bad minister*. 1. A sudden death, and the weight of God's judgments falling upon him, without a moment to avert it: this answers to his *infidelity* and *forgetfulness*. *He shall come in a day in which he looked not for him*. 2. A *separation* from the communion of saints, and from all the gifts which he has abused: this answers to the abuse of his authority in the Church of Christ. 3. He shall have tears and eternal pains, in company with all such hypocrites as himself: and this answers to his voluptuous life, pampering the flesh at the expense of his soul.

Verse 51. *Cut him asunder*] This refers to an ancient mode of punishment used in several countries. Isaiah is reported to have been *sawed* ASUNDER. That it was an ancient mode of punishment is evident from what Herodotus says: that *Sabacus*, king of Ethiopia, had a vision, in which he was commanded μεσους διαταμειν, *to cut in two*, all the Egyptian priests, lib. ii. And in lib. vii. where Xerxes ordered one of the sons of Pythius μεσον διαταμειν, *to be cut in two*, and one half placed on each side of the way, that his army might pass through between them. See Raphelius also, in his notes from Herodotus and Polybius. This kind of punishment was used among the Persians: see Dan. ii. 5; iii. 29. Story of Susannah, ver. 55, 59

See also 2 Sam. xii. 31, and 1 Chron. xx. 3. It may also have reference to that mode of punishment in which the different members were chopped off seriatim, first the *feet*, then the *hands*, next the *legs*, then the *arms*, and lastly the *head*. This mode of punishment is still in use among the *Chinese*. But we find an exact parallel among the Turks, in the following passage from W. Lithgow's Travels, p. 153. London 4to. edit. "If a Turk should happen to kill another Turk, his punishment is thus: After he is adjudged to death, he is brought forth to the market place; and a blocke being brought hither of four foot high, the malifactor is stript naked, and then laid thereon with his belly downward; they draw in his middle together so small with running cords that they strike his body a-two with one blow: his hinder parts they cast to be eaten by hungry dogs kept for the same purpose; and the forequarters and head they throw into a grievous fire, made there for the same end. And this is the punishment for manslaughter."

This is the very same punishment, and for the same offence, as that mentioned by our Lord, the killing of a fellow servant—one of the same nation, and of the same religion.

The reader has no doubt observed, in the preceding chapter, a series of the most striking and solemn predictions, fulfilled in the most literal, awful, and dreadful manner. Christ has foretold the ruin of the Jewish people, and the destruction of their polity; and in such a circumstantial manner as none else could do, but He, under whose eye are all events, and in whose hands are the government and direction of all things. Indeed he rather *declared* what *he would do*, than *predicted* what *should come to pass*. And the *fulfilment* has been as *circumstantial* as the *prediction*. Does it not appear that the *predicted point* was so literally referred to by the *occurring fact*, by which it was to have its accomplishment, as to leave no room to doubt the *truth* of the *prediction*, or the *certainty* of the event by which it was *fulfilled*? Thus the WISDOM of God, as also his justice and providence, have had a plenary manifestation.

But this *wisdom* appears, farther, in preserving such a *record* of the *prediction*, and such *evidence* of its *accomplishment*, as cannot possibly be doubted. The *New Testament*, given by the inspiration of God, and handed down uncorrupted from father to son, by both friends and enemies, perfect in its credibility and truth, inexpugnable in its evidences, and astonishingly circumstantial in details of future occurrences, which the wisdom of God alone could foreknow—that New Testament is the *record* of these predictions. The *history* of the *Romans*, written by so many hands; the *history* of the *Jews*, written by one of *themselves*; *triumphal arches*, *coins*, *medals*, and *public monuments* of different kinds, are the *evidence* by which the fulfilment of the *record* is demonstrated. Add to this the *preservation* of the Jewish people; a people scattered through all nations, yet subsisting as a *distinct body*, without *temple*, *sacrifices*, or *political* government; and who, while they attempt to suppress the truth, yet reluctantly stand forth as an unimpeachable *collateral* evidence, that the solemn record, already alluded to, is *strictly* and *literally* true! Who that has ever consulted the Roman historians of the reigns of Vespasian and Titus, the history of Josephus, and the 24th chapter of St. Matthew's Gospel, and who knows any thing of the *present state* of the Jews over the face of the earth, or even of those who sojourn in England, can doubt for a moment the truth of this Gospel, or the infinite and all-comprehensive knowledge of Him who is its author! Here then is one portion of Divine Revelation that is incontrovertibly and absolutely proved to be the *truth of God*. Reader! if he, who, while he predicted the ruin of this disobedient and refractory people, *wept* over their city and its inhabitants, has so minutely fulfilled the *threatenings* of his *justice* on the unbelieving and disobedient, will he not as *circumstantially* fulfil the *promises* of his grace to all them that believe? The existence of his revelation, the continuance of a Christian Church upon earth, the certainty that there is one individual saved from his sins by the grace of the Gospel, and walking worthy of his vocation are continued proofs and evidences that he is still the same; that he will fulfil every jot and tittle of that word on which he has caused thee to trust; and save to the uttermost all that come unto the Father by him. The word of the Lord endureth for ever: and they who trust in him shall never be confounded.

CHAPTER XXV.

The parable of the ten virgins, five of whom were wise, and five foolish, 1–12. *The necessity of being constantly prepared to appear before God,* 13. *The parable of the talents,* 14–30. *The manner in which God shall deal with the righteous and the wicked in the judgment of the great day,* 31–46.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN shall the kingdom of heaven be likened unto ten [a] virgins, which took their lamps, and went forth to meet [b] the bridegroom.

2 [c] And five of them were wise, and five *were* foolish.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 They that *were* foolish took their lamps, and took no oil with them:

[a] Lev. xxi. 14; Psa. xlv. 9–11; 2 Cor. xi. 2; Rev. xiv. 5.

[b] Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9.—[c] Chap. xiii. 47; xxii. 10

NOTES ON CHAP. XXV.

Verse 1. *Then shall the kingdom of heaven*] The state of Jews and professing Christians—or the state of the visible Church at the time of the destruction of Jerusalem, and in the day of judgment: for the parable appears to relate to both those periods. And particu-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, [d] they all slumbered and slept.

6 And at midnight [e] there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[d] 1 Thess. v. 6.

[e] Chap. xxiv. 31; 1 Thess. iv. 16.

larly at the time in which Christ shall come to judge the world, it shall appear what kind of reception his Gospel has met with. This parable, or something very like it, is found in the Jewish records: so in a treatise entitled RESHITH CHOCMAH, *the beginning of wisdom*, we read thus: "Our wise men of blessed memory say, Repent whilst thou hast strength to do it, whilst thy *lamp burns*, and thy *oil is not extinguished*; for if thy *lamp be gone out*, thy *oil* will profit thee nothing."—Our doctors add, in MEDRASH: "The holy blessed God said to Israel, My sons, repent whilst the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment, in the age to come, I will receive none." Another parable, mentioned by *Kimchi*, on Isa. lxv. 13. "Rabbi Yuchanan, the son of Zachai, spoke a parable concerning a *king*, who *invited* his servants, but set them no time to come: the *prudent* and *wary* among them *adorned* themselves, and, standing at the door of the king's house, said, Is any thing wanting in the house of the king? (*i. e.* Is there any work to be done?) But the *foolish* ones that were among them went away, and working said, When shall the feast be in which there is no labour? Suddenly the king sought out his servants: those who were *adorned entered in*, and they who were still polluted entered in also. The king was *glad* when he met the *prudent*, but he was *angry* when he met the *foolish:* he said, Let the *prudent sit down* and *eat*—let the others *stand* and *look on*." Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God *to-day*, perhaps you may die *to-morrow;* thus every day will be employed in returning." See *Kimchi* in Isa. lxv. 13.

Virgins] Denoting the *purity* of the Christian doctrine and character. In this parable, the *bridegroom* is generally understood to mean *Jesus Christ*. The *feast*, that state of felicity to which he has promised to raise his genuine followers. The *wise*, or *prudent*, and *foolish virgins*, those who *truly enjoy*, and those who *only profess* the *purity* and *holiness* of his religion. The *oil*, the grace and salvation of God, or that faith which works by love. The *vessel*, the *heart* in which this *oil* is contained. The *lamp*, the profession of enjoying the burning and shining light of the Gospel of Christ. *Going forth*, the whole of their sojourning upon earth.

Verse 2. *Five of them were wise*] Or, *provident*, φρονιμοι—they took care to make a proper provision beforehand, and left nothing to be done in the last moment.

Five were *foolish*] Μωροι, which might be translated *careless*, is generally rendered *foolish;* but this does not agree so well with φρονιμοι, *provident*, or *prudent*, in the first clause, which is the proper meaning of the word. Μωρος, in the Etymologicon, is thus defined, μη ὁρᾳ το δεον, *he who sees not what is proper* or *necessary*. These did not see that it was necessary to have *oil in their vessels*, (the salvation of God in their souls,) as well as a burning *lamp* of religious profession, ver. 3, 4.

Verse 4. *Took oil in their vessels*] They not only had a sufficiency of oil in their *lamps*, but they carried a *vessel* with oil to recruit their lamps, when it should be found expedient. This the *foolish* or *improvident* neglected to do: hence, when the oil that was in their lamps burned out, they had none to pour into the lamp to maintain the flame.

Verse 5. *The bridegroom tarried*] The coming of the bridegroom to an individual may imply his death: his coming to the world—the final judgment. The *delay*—the time from a man's birth till his death, in the first case; in the second, the time from the *beginning* to the *end* of the world.

Slumbered and slept.] Or, ενυσαξαν και εκαθευδον, *they became drowsy and fell asleep*. As sleep is frequently used in the sacred writings for *death*, so *drowsiness*, which *precedes* sleep, may be considered as pointing out the *decays* of the constitution, and the *sicknesses* which precede death. The other explanations which are given of this place must be unsatisfactory to every man who is not warped by some point in his creed, which must be supported at every expense. Carelessness disposed them to drowsiness, drowsiness to sleep, deep sleep, which rendered them as unconscious of their danger as they were before inattentive to their duty. The Anglo-Saxon has hit the meaning of the original well—pa hnappuðon hiȝ ealle ⁊ rlepun; of which my old MS. Bible gives a literal version, in the English of the 14th century: forsothe—alle nappeden and sleptyn.

Verse 6. *At midnight there was a cry*] The Jewish weddings were generally celebrated in the night; yet they usually began at the rising of the evening star; but in this case there was a more than ordinary *delay*.

Behold, the bridegroom cometh] What an awful thing to be summoned to appear before the Judge of quick and dead! The following is an affecting relation, and *fas est ab hoste doceri*. "When Rabbi Jochanan ben Zachai was sick, his disciples came to visit him; and when he saw them he began to weep. They say to him, Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost *thou* weep? He answered them, If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever: if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words or bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed God, who liveth

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 Then all those virgins arose, and [f] trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [g] gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: [h] but go ye rather to them that sell, and buy for yourselves.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

10 And while they went to buy, the bridegroom came; [i] and they that were ready went in with him to the marriage; and [k] the door was shut.

[f] Luke xii. 35.——[g] Or, *going out.*——[h] Isa. lv. 1; Hab. ii. 4; Rom. i. 17; Gal. vi. 4.

[i] Luke xiii. 25; xix. 42; xii. 35, 36.——[k] Luke xiii. 25.

and endureth for ever and for ever; who, if he be angry with me, his anger will last for ever; if he put me in prison, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot soothe with words nor bribe with riches:—when, farther, there are before me *two ways*, the one to hell and the other to paradise, and I know not in *which* they are carrying me, shall I not weep?" TALMUD *Beracoth*, fol. 28.

Verse 7. *Trimmed their lamps.*] Εκοσμησαν, *adorned* them. I have seen some of the eastern lamps or lanthorns, the body of which was a skeleton of wood and threads, covered with a very thin *transparent membrane*, or very fine *gauze*, and *decorated* with *flowers* painted on it. It is probable that the nuptial lamps were highly decorated in this way; though the act mentioned here may mean no more than preparing the lamps for burning.

The following account of the celebration of a wedding in Persia, taken from the *Zend Avesta*, vol. ii. p. 558, &c., may cast some light on this place.

"The day appointed for the marriage, about *five o'clock in the evening*, the bridegroom comes to the house of the bride, where the *mobed*, or priest, pronounces for the first time the nuptial benediction. He then brings her to his own house, gives her some refreshment, and afterwards the assembly of her relatives and friends reconduct her to her father's house. When she arrives, the *mobed* repeats the nuptial benediction, which is generally done about MIDNIGHT; *immediately after*, the bride, accompanied with a part of her attending troop, (the rest having returned to their own homes,) is reconducted to the house of her husband, where she generally arrives about *three o'clock in the morning*. Nothing can be more brilliant than these nuptial solemnities in India. Sometimes the assembly consists of not less than two thousand persons, all richly dressed in gold and silver tissue; the friends and relatives of the bride, encompassed with their domestics, are all mounted on horses richly harnessed. The goods, wardrobe, and even the bed of the *bride*, are carried in triumph. The *husband*, richly mounted and magnificently dressed, is accompanied by *his* friends and relatives, the friends of the bride following him in covered carriages. At intervals, during the procession, *guns* and *rockets* are *fired*, and the spectacle is rendered grand beyond description, by a prodigious number of LIGHTED TORCHES, and by the SOUND of a *multitude of musical instruments*."

There are certain *preparations* which most persons believe they must make at the approach of death; but, alas! it is often too late. The *lamp* is *defiled*, the *light* almost *out*, and the *oil expended;* and what *adorning* is a wretched sinner, struggling in the agonies of death, capable of preparing for his guilty soul!

Verse 8. *Our lamps are gone out.*] Σβεννυνται, *are going out.* So then it is evident that they were *once* lighted. They had once hearts *illuminated* and *warmed* by faith and love; but they had *backslidden* from the salvation of God, and now they are excluded from heaven, because, through their *carelessness*, they have let the light that was in them become *darkness*, and have not applied in *time* for a *fresh supply* of the salvation of God.

A Jewish rabbin supposes God addressing man thus:—*I give thee my lamp, give thou me thy lamp; if thou keep my lamp I will keep thy lamp; but if thou extinguish my lamp I will extinguish thy lamp.* That is, I give thee my WORD and testimonies to be a *light* unto thy feet and a *lanthorn* to thy steps, to *guide* thee safely through life; give me thy SOUL and all its concerns, that I may *defend* and *save* thee from all evil: *keep* my WORD, *walk* in my *ways*, and I will *keep* thy SOUL that nothing shall injure it; but if thou *trample* under foot my *laws*, I will cast thy *soul* into *outer darkness.*

Verse 9. *Lest there be not enough for us and you*] These had all been *companions* in the Christian course, and there was a time when they might have been *helpful* to each other; but that *time* is now *past* for ever—none has a particle of grace to spare, not even to help the soul of the dearest relative! The grace which every man receives is just enough to save his *own soul;* he has no *merits* to *bequeath* to the *Church;* no work of *supererogation* which can be placed to the account of another.

Go ye rather to them that sell, and buy] By leaving out the particle δε, *but*, (on the indisputable authority of ABDGHKS, and HV, of Matthaï, with *sixteen* others, the *Armenian*, *Vulgate*, and all the *Itala* but one,) and transposing a very little the members of the sentence, the sense is more advantageously represented, and the reading smoother: *Rather go to them that sell, and buy for yourselves, lest there be not enough for us and you. Beza*, *Mill*, *Bengel*, and *Griesbach*, approve of the omission of the particle δε.

Verse 10. *While they went to buy, the bridegroom came*] What a dismal thing it is, not to discover the emptiness of one's heart of all that is good, till it is too late to make any successful application for relief! God alone knows how many are thus deceived.

And they that were ready] *They who were prepared*—who had not only a burning *lamp* of an evangelical profession, but had *oil* in their *vessels*, the *faith* that works by *love* in their hearts, and their lives *adorned* with all the fruits of the Spirit.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 Afterward came also the other virgins, saying, [l] Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [m] I know you not.

13 [n] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

[l] Ch. vii. 21, 22, 23.——[m] Psa. v. 5; Hab. i. 13; John ix. 31. [n] Chap. xxiv. 42, 44; Mark xiii. 33, 35; Luke xxi. 36; 1 Cor. xvi. 13; 1 Thess. v. 6; 1 Pet. v. 8; Rev. xvi. 15.

14 ¶ [o] For *the kingdom of heaven* *is* [p] as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

15 And unto one he gave five [q] talents, to another two, and to another one; [r] to every man according to his several ability; and straightway took his journey.

[o] Luke xix. 12.——[p] Chap. xxi. 33.——[q] A talent is 187*l.* 10*s.* chap. xviii. 24.——[r] Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

The door was shut.] Sinners on a death-bed too often meet with those deceitful merchants, who promise them salvation for a *price* which is of *no value* in the sight of God. *Come unto me*, says Jesus, *and buy:* there is no salvation but through his blood—no hope for the sinner but that which is founded upon his sacrifice and death. *The door was shut*—dreadful and fatal words! No *hope* remains. Nothing but *death* can shut this door; but death may surprise us in our sins, and then despair is our only portion.

Verse 11. *Afterwards came also the other virgins, saying, Lord, Lord*] Earnest *prayer*, when used in *time*, may do much good: but it appears, from this parable, that there may come a time when prayer even to Jesus may be too late!—viz. when *the door is shut*—when death has separated the body and the soul.

Verse 12. *I know you not.*] As if he had said, Ye are not of my company—ye were neither with the bride nor the bridegroom: ye slept while the others were in procession. I do not *acknowledge* you for my disciples—ye are not like him who is *love*—ye refused to receive his grace—ye sinned it away when ye had it; now you are necessarily excluded from that kingdom where nothing but *love* and *purity* can dwell.

Verse 13. *Watch therefore*] If to *watch* be to employ ourselves *chiefly* about the business of our salvation, alas! how few of those who are called *Christians* are there who do *watch!* How many who *slumber!* How many who are *asleep!* How many seized with a *lethargy!* How many *quite dead!*

Wherein the Son of man cometh.] These words are omitted by many excellent MSS., most of the versions, and several of the fathers. *Griesbach* has left them out of the text: *Grotius*, *Hammond*, *Mill*, and *Bengel*, approve of the omission.

Verse 14. *Called his own servants*] God never makes the children of men *proprietors* of his goods. *They* are formed by his power, and upheld by his bounty; and they hold their lives and their goods, as in many of our ancient tenures, *quamdiu domino placuerit—at the will of their Lord.*

Verse 15. *Unto one he gave five talents—to every man according to his several ability*] The duties men are called to perform are *suited* to their *situations*, and the *talents* they receive. The *good* that any man has he has *received from God*, as also the *ability* to *improve* that good. God's graces and temporal mercies are *suited* to the *power* which a man has of *improving* them. To give eminent gifts to persons incapable of properly improving them, would be only to lead into a snare. The talent which each man has suits his *own* state best; and it is only *pride* and *insanity* which lead him to *desire* and *envy* the graces and talents of another. *Five* talents would be *too much* for some men: *one* talent would be *too little*. He who receives *much*, must make *proportionate* improvement; and, from him who has received *little*, the improvement only of that *little* will be required. As *five talents*, in one case, are sufficient to answer the *purpose* for which they were given; so also are *two* and *one*.

The man who improves the grace he has received, however *small*, will as surely get to the kingdom of God, as he who has received most from his master, and improved all.

There is a parable something like this in *Sohar Chadash*, fol. 47: "A certain king gave a deposit to three of his servants: the first kept it; the second lost it; the third spoiled one part of it, and gave the rest to another to keep. After some time, the king came and demanded the deposit. Him who had preserved it, the king praised, and made him governor of his house. Him who had lost it, he delivered to utter destruction, so that both his name and his possessions were blotted out. To the third, who had spoiled a part and given the rest to another to keep, the king said, Keep him, and let him not go out of my house, till we see what the other shall do, to whom he has entrusted a part: if he shall make a proper use of it, this man shall be restored to liberty; if not, he also shall be punished." See *Schoettgen*. I have had already occasion to remark how greatly every Jewish parable is improved that comes through the hands of Christ.

In this parable of our Lord, four things may be considered:—

I. The *master* who distributes the talents.

II. The *servants* who *improved* their talents.

III. The *servant* who *buried* his talent. And

IV. His *punishment*.

1. The master's *kindness*. The servants *had* nothing—*deserved* nothing—had *no claim* on their master, yet he, in his KINDNESS, *delivers unto them his goods*, not for his *advantage*, but for their *comfort* and *salvation*.

2. The master distributes these goods *diversely;*—*giving to one five, to another two, and to another one.* No person can complain that he has been *forgotten;* the master gives to *each* None can complain of the *diversity* of the gifts; it is the *master* who has done it. The master has an absolute right over his own goods,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time [s] the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, [t] Lord, thou deliveredst unto me five talents: behold, I have gained, beside them, five talents more.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, [u] I will make thee ruler over many things: enter thou into [v] the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, [w] Well done, good and faithful servant: thou hast been

[s] Hab. ii. 3; Luke xvi. 2; Heb. x. 37.——[t] 1 Cor. xv. 10; 2 Tim. iv. 7, 8.

[u] Chap. xxiv. 47; ver. 34, 46; Luke xii. 44; xxii. 29, 30. [v] Heb. xii. 2; 2 Tim. ii. 12; 1 Pet. i. 8.——[w] Ver. 21.

and the servants cannot find fault with the distribution. He who has *little* should not *envy* him who has received *much*, for he has the *greater labour*, and the *greater account* to give. He who has *much* should not despise him who has *little*, for the *sovereign master* has made the *distinction;* and his *little*, suited to the *ability* which God has given him, and fitted to the *place* in which God's providence has fixed him, is sufficiently calculated to answer the *purpose* of the *master*, in the salvation of the servant's soul.

3. The master distributes his talents with WISDOM. He gave to each *according to his several ability*, i. e. to the *power* he had to *improve* what was given. It would not be *just* to make a servant *responsible* for what he is *naturally incapable* of *managing;* and it would not be *proper* to give *more* than could be *improved*. The powers which men have, God has given; and as he best knows the extent of these powers, so he suits his graces and blessings to them in the most wise and effectual way. Though he may *make one vessel for honour*, (i. e. a more honourable place or office,) *and another for dishonour*, (a less honourable office,) yet *both* are for the *master's use*—both are *appointed* and *capacitated to show forth his glory*.

II. The servants who *improved* their talents.

These persons are termed δουλοι, *slaves*, such as were the property of the master, who might dispose of them as he pleased. *Then he that had received the five talents went and traded*, ver. 16. 1. The work was *speedily* begun—*as soon* as the master gave the talents and departed, *so soon* they began to *labour*. There is not a moment to be lost—every moment has its grace, and every grace has its employment, and every thing is to be done for eternity.

2. The work was *perseveringly* carried on; *after a long time the lord of those servants cometh*, ver. 19. The master was *long* before he returned, but they did not *relax*. The longer time, the greater improvement. God gives every man just time enough to live, in this world, to glorify his Maker, and to get his soul saved. Many *begin* well, and *continue* faithful for a time—but how few *persevere to the end!* Are there none who seem to have outlived their glory, their character, their usefulness?

3. Their work was crowned with *success*. They *doubled* the sum which they had received. Every grace of God is capable of great improvement. Jesus himself, the pure, immaculate Jesus, *grew in wisdom and favour with God*, Luke ii. 52.

4. They were *ready* to give in a *joyful* account when their master came and called for them. 1st. They come without *delay:* they *expected* his coming; and it was with an eye to *this* that they *continued* their labour—they endured as seeing him who is invisible. 2dly. They come without *fear;* the master before whom they appear has always loved them, and given them the fullest proofs of his affection for them: his love to them has begotten in them love to him; and their *obedience* to his orders sprung from the love they bore to him. He that loveth me, says Jesus, will *keep* my words. 3d. They render up their accounts without *confusion:* he who received *five* brought *five* others; and he who had received *two* brought *two* more: nothing was to be *done* when their master called; all their business was *fully prepared*. 4th. They gave up *every thing* to their master, without attempting to *appropriate* any thing. Their ability was *his*, the talents *his*, and the continued *power* to improve them, *his*. All is of God, and all must be returned to him.

5. Their *recompense* from their gracious master. 1st. They receive *praise*. *Well done, good and faithful servants*, ver. 21. What a glorious thing to have the *approbation* of God, and the testimony of a good conscience! They were *good*, pure and upright within—*faithful*, using to God's glory the blessings he had given. 2d. They receive gracious *promises*. *Ye have been faithful over a little, I will set you over much*. These promises refer not only to a *future* glory, but to an *increase* of God's grace and mercy *here;* for the more faithfully a man improves what God has already given him, the more he shall have from his gracious Master: for he giveth *more grace*, till he fills the faithful soul with his own *fulness*. 3d. They receive GLORY. *Enter into the joy of your Lord*. As ye were *partakers* of my *nature* on *earth*, be ye *sharers* of my *glory* in *heaven*. The *joy*, the happiness wherewith I am happy, shall be your eternal portion! O, what is all we can *do*, all we can *suffer*, even the most *lingering* and *cruel martyrdom*, in comparison of this unbounded, eternal joy!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents:

29 [x] For unto every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant [y] into outer darkness: there shall be weeping and gnashing of teeth.

[x] Chap. xiii. 12; Mark iv. 25; Luke viii. 18; xix. 26; John xv. 2.——[y] Chap. viii. 12; xxiv. 51.

III. Of the servant who *buried* his *talent*.

He that had received one went and digged in the earth, and hid his Lord's money, ver. 18. 1. See the *ingratitude* of this servant. His master gave him a talent, *capable* of being improved to his own present and eternal advantage; but he slights the mercy of his lord.

2. See his *idleness*. Rather than exert himself to *improve* what he has received, he goes and *hides* it.

3. See his gross *error*. He DIGS to *hide it*—puts himself to *more trouble* to render the mercy of God to him of none effect, than he would have had in combating and *conquering* the world, the devil, and the flesh.

4. See his *injustice*. He *takes* his master's money, and neither *improves* nor *designs* to improve it, even while he is *living on* and *consuming* that bounty which would have been sufficient for a *faithful servant*. How much of this *useless lumber* is to be found in the Church of Christ! But suppose the man be a *preacher*—what a terrible account will *he* have to give to God!—consuming the *provision* made for a *faithful* pastor, and so *burying*, or *misusing* his talent, as to do *no good*, to immortal souls!

5. Hear the *absurdity* of his *reasoning*. *Lord, I knew thee that thou art a hard* (or *avaricious*) *man, reaping where thou hast not sown*, &c., ver. 24. See this meaning of σκληρος proved by *Kypke*. The wicked excuse of this faithless servant *confuted itself*, and *condemned him*. Nevertheless it is on this very *model* that sinners in general seek to *justify* themselves; and the conclusion turns always against them. *I knew thee to be a hard man*. How awfully *deceived* and deeply *depraved* must that person be, who not only attempts to *excuse* his follies. but to *charge* his *crimes* on GOD *himself!*

I was afraid—Why? Because thou wert an *enemy* to thy *soul*, and to thy *God.—I was afraid*—of *what?* that he would require *more* than he did *give*. How could this be? Did he not give thee the talent *freely*, to show thee his *benevolence?* And did he not suit it to thy *ability*, that he might show thee his *wisdom*, *justice*, and *goodness*, in not making thee *responsible* for *more* than thou couldst *improve?*

IV. Behold the awful *punishment* of this faithless servant.

1. He is *reproached*. *Thou wicked and slothful servant! Wicked*—in thy heart: *slothful*—in thy work. THOU *knewest that I reap where I sowed not*. Thou art condemned by thy own mouth—*whose* is the unemployed *talent?* Did *I* not give thee this? And did I require the improvement of *two* when I gave thee but *one?*—Thou knowest I did not.

2. He is *stripped* of what he *possessed*. *Take—the talent from him*. O terrible word!—Remove the *candlestick* from that *slothful, worldly-minded Church:* take away the *inspirations* of the Holy Spirit from that *lukewarm, Christless Christian*, who only lives to resist them and render them of none effect. *Dispossess* that *base, man-pleasing minister* of his ministerial gifts; let his *silver* become *brass*, and his *fine gold, dross.*—He loved the *present* world more than the *eternal* world, and the *praise* of *men* more than the *approbation* of *God*. *Take away the talent from him!*

3. He is *punished* with an everlasting *separation* from God and the glory of his power. *Cast forth the unprofitable servant*, ver. 30. Let him have nothing but *darkness*, who refused to walk in the *light:* let him have nothing but *misery—weeping and gnashing of teeth*, who has refused the *happiness* which God provided for him.

Reader, if the *careless virgin*, and the *unprofitable servant*, against whom no *flagrant* iniquity is *charged* be punished with an *outer darkness*, with a *hell* of *fire* of what *sorer* punishment must he be judged worthy, who is a *murderer*, an *adulterer*, a *fornicator*, a *blasphemer*, a *thief*, a *liar*, or in any respect an *open violater* of the *laws* of God? The *careless virgins*, and the *unprofitable servants*, were *saints* in comparison of millions, who are, notwithstanding, dreaming of an endless heaven, when fitted only for an endless hell!

Verse 27. *With usury.*] Συν τοκω, *with its produce*—not *usury;* for that is *unlawful* interest, more than the money can properly produce.

Verse 29. *Unto every one that hath shall be given*] See on chap. xiii. 12.

Verse 30. *Weeping and gnashing of teeth.*] See on

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 ¶ [z] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And [a] before him shall be gathered all nations: and [b] he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, [c] inherit the kingdom [d] prepared for you from the foundation of the world:

35 [e] For I was an hungered, and ye gave

[z] Zech. xiv. 5; chap. xvi. 27; xix. 28; Mark viii. 38; Acts i. 11; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7.——[a] Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12.——[b] Ezek. xx. 38; xxxiv. 17, 20; chap. xiii. 49.——[c] Rom. viii. 17; 1 Pet. i. 4, 9; iii. 9; Rev. xxi. 7.——[d] Chap. xx. 23; Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.——[e] Isa. lviii. 7; Ezek. xviii. 7; James i. 27.

chap. viii. 12, a note necessary for the illustration of this, and the foregoing parable.

Verse 31. *When the Son of man shall come*] This must be understood of Christ's coming at the *last day*, to judge mankind: though all the preceding part of the chapter may be applied also to the destruction of Jerusalem.

Holy angels] The word αγιοι is omitted by many excellent manuscripts, versions, and fathers. *Mill* and *Bengel* approve of the omission, and *Griesbach* has left it out of the text. It is supposed by some that our Lord will have *other* angels (messengers) with him in that day, besides the *holy* ones. The *evil* angels may be in attendance to take, as their prey, those who shall be found on his left hand.

The throne of his glory] That glorious throne on which his glorified human nature is seated, at the right hand of the Father.

Verse 32. *All nations*] Literally, *all the nations*—all the *Gentile* world; the Jews are necessarily included, but they were spoken of in a particular manner in the preceding chapter.

He shall separate them] Set each kind *apart* by themselves.

As a shepherd divideth, &c.] It does not appear that *sheep* and *goats* were ever *penned* or *housed together*, though they might feed in the same pasture; yet even this was not done but in separate flocks; so Virgil, Eclog. vii. v. 2.

Compulerantque greges Corydon et Thyrsis in unum;
Thyrsis OVES, Corydon *distentas lacte* CAPELLAS.

"Thyrsis and Corydon drove their flocks together: Thyrsis his *sheep;* and Corydon his *goats*, their udders distended with milk."

These two shepherds had *distinct* flocks, which fed in the same pasture, but *separately;* and they are only now *driven together*, for the convenience of the two shepherds, during the time of their musical contest.

Verse 33. *He shall set the sheep*, &c.] The *right hand* signifies, among the rabbins, *approbation* and *eminence:* the *left hand*, *rejection*, and *disapprobation.* Hence in *Sohar Chadash* it is said, "The *right* hand is given, the *left* also is given—to the *Israelites* and the *Gentiles* are given *paradise* and *hell*—this *world*, and the *world to come*." The right and left were emblematical of endless beatitude and endless misery among the Romans. Hence Virgil:—

Hic *locus est, partes ubi se via findit in ambas,*
Dextera, *quæ Ditis magni sub mœnia tendit:*
Hac *iter* Elysium *nobis; at* læva *malorum*
Exercet pœnas, et ad impia Tartara *mittit.*
Æn. vi. 540.

Here in *two* ample roads the way divides,
The *right* direct, our destined journey guides,
By Pluto's palace, to the *Elysian* plains;
The *left* to *Tartarus*, where bound in chains
Loud howl the *damn'd* in everlasting pains. PITT.

Of the good and faithful servants he *approves*, and therefore *exalts* them to his *glory;* of the slothful and wicked he *disapproves*, and casts them into *hell.*

SHEEP, which have ever been considered as the emblems of *mildness*, *simplicity*, *patience*, and *usefulness*, represent here the *genuine* disciples of Christ.

GOATS, which are naturally *quarrelsome*, *lascivious*, and excessively *ill-scented*, were considered as the symbols of *riotous*, *profane*, and *impure* men. They here represent all who have lived and died in their sins. See Ezek. xxxiv. 17, and Zech. x. 3.

Verse 34. *Ye blessed of my Father*] This is the king's address to his followers; and contains the *reason* why they were found in the practice of all righteousness, and were now brought to this state of glory—they were *blessed*—came *as children*, and received the *benediction* of the *Father*, and *became*, and *continued* to be, members of the heavenly *family.*

Inherit] The inheritance is only for the *children* of the family—*if sons*, *then heirs*, Gal. iv. 7, but not otherwise. The sons only shall enjoy the father's *estate.*

Prepared for you] That is, the kingdom of glory is designed for *such as you*—you who have received the *blessing* of the *Father*, and were *holy*, *harmless*, *undefiled*, and *separated* from *sinners.*

From the foundation of the world] It was God's *purpose* and *determination* to admit none into his heaven but those who were made partakers of his *holiness*, Heb. xii. 14. The rabbins say, Seven things were created before the *foundation* of the world. 1. The *law.* 2. *Repentance.* 3. *Paradise.* 4. *Hell.* 5. The *throne of God.* 6. The *temple;* and 7. The *name* of the *Messiah.*

Verse 35. *I was an hungered, and ye gave me meat*] Every thing which is done to a follower of Christ, whether it be *good* or *evil*, he considers as done to himself, see ver. 40; Acts ix. 4, 5; Heb. vi. 10. Of all the fruits of the Spirit, none are mentioned here but those that spring from *love*, or *mercy;* because these give men the nearest conformity to God. Jesus had said, *Blessed are the merciful, for they shall ob-*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

me meat: I was thirsty, and ye gave me drink: [f] I was a stranger, and ye took me in:

36 [g] Naked, and ye clothed me: I was sick, and ye visited me: [h] I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

40 And the King shall answer and say unto them, Verily I say unto you, [i] Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [k] Depart from me, ye cursed, [l] into everlasting fire, prepared for [m] the devil and his angels:

[f] Heb. xiii. 2; 3 John 5.——[g] James ii. 15, 16.——[h] 2 Tim. i. 16. [i] Prov. xiv. 31; xix. 17; chap. x. 42; Mark ix. 41; Heb. vi. 10.

[k] Psa. vi. 8; chap. vii. 23; Luke xiii. 27.——[l] Chap. xiii. 40, 42. [m] 2 Pet. ii. 4; Jude 6.

tain mercy; and he here shows how this promise shall be fulfilled. The rabbins say: "As often as a poor man presents himself at thy door, the holy blessed God stands at his right hand: if thou give him alms, know that he who stands at his right hand will give thee a reward. But if thou give him not alms, he who stands at his right hand will punish thee." *Vaiyikra Rabba*, s. 34, fol. 178.

A stranger, and ye took me in] Συνηγαγετε με, *ye entertained me: Kypke* has fully proved that this is the meaning of the original. Literally, συναγειν signifies *to gather together. Strangers* are sometimes so destitute as to be ready to perish for lack of food and raiment: a supply of these things keeps their souls and bodies *together*, which were about to be *separated* through lack of the necessaries of life. The word may also allude to a provision made for a *poor family*, which were *scattered abroad*, perhaps begging their bread, and who by the ministry of benevolent people are *collected*, relieved, and put in a way of getting their bread. O blessed work! to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

While writing this, (Nov. 13, 1798,) I hear the bells loudly ringing in commemoration of the birth-day of E. *Colson*, Esq., a native of this city, (Bristol,) who spent a long life and an immense fortune in relieving the miseries of the distressed. His works still praise him in the gates; his name is revered, and his birth-day held sacred, among the inhabitants. Who has heard the bells ring in commemoration of the birth of any *deceased hero* or *king?* Of so much more *value*, in the sight even of the multitude, is a life of *public usefulness* than one of *worldly glory* or *secular state*. But how high must such a person rank in the sight of God, who, when Christ in his *representatives* was hungry, gave him food; when thirsty, gave him drink; when naked clothed him; when sick and in prison, visited him! Thou blessed of my Father! come. Thou hast been faithful in the unrighteous mammon, and now thou shalt eternally enjoy the true riches.

The Supreme God is represented in the *Bhagvat Geeta* as addressing mankind, when he had just formed them, thus: "Those who dress their meat *but* for *themselves*, eat the bread of *sin*." Geeta, p. 46.

Verse 36. *I was sick, and ye visited me*] Relieving the strangers, and visiting the sick, were in high estimation among the Jews. One of their sayings on this head is worthy of notice: "He who neglects to visit the sick is like him who has shed blood." That is, as he has neglected, when it was in his power, to *preserve* life, he is as guilty in the sight of the Lord as he is who has committed murder. See *Kypke* in loco.

Verse 37. *Lord, when saw we thee an hungered*, &c.] This barbarous expression, *an hungered*, should be banished out of the text, wheresoever it occurs, and the simple word *hungry* substituted for it. Whatever is done for Christ's *sake*, is done through Christ's *grace;* and he who does the work attributes to Jesus both the *will* and the *power* by which the work was done, and seeks and expects the kingdom of heaven not as a *reward*, but as a *gift* of *pure unmerited mercy*. Yet, while workers together with his grace, God attributes to *them* that which they do through his influence, as if they had done it independently of him. God has a right to form what estimate he pleases of the works wrought through himself: but man is never safe except when he attributes all to his Maker.

Verse 40. *Inasmuch as ye have done* it *unto one of the least of these my brethren*] The meanest follower of Christ is acknowledged by him as his *brother!* What infinite condescension! Those, whom many would scorn to set with the *dogs* of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the *princes* of his people.

Verse 41. *Depart from me, ye cursed*] Or, *Ye cursed! depart.*—These words are the address of the king to the sinners; and contain the *reason* why they are to be separated from blessedness: *Ye are cursed*, because ye have *sinned*, and *would not come unto me that ye might have life.*—No work of *piety* has proceeded from your *hand*, because the carnal mind, which is enmity against me, reigned in your *heart;* and ye would not have *me* to reign over you. *Depart!* this includes what some have termed the punishment of *loss* or *privation*. Ye cannot, ye shall not be united to *me—Depart!* O terrible word! and yet a worse is to come.

Into everlasting fire] This is the *punishment* of *sense*. Ye shall not only be *separated* from me, but ye shall be *tormented*, awfully, everlastingly tormented in that place of separation.

Prepared for the devil and his angels] The devil and his angels sinned *before* the creation of the world,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

45 Then shall he answer them, saying, Verily I say unto you, [n] Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And [o] these shall go away into everlasting punishment: but the righteous into life eternal.

[n] Prov. xiv. 31; xvii. 5; Zech. ii. 8; Acts ix. 5.

[o] Dan. xii. 2; John v. 29; Rom. ii. 7, &c.

and the place of torment was *then* prepared for *them:* it never was designed for *human souls;* but as the wicked are *partakers* with the devil and his angels in their *iniquities*, in their rebellion against God, so it is right that they should be *sharers* with them in their *punishment*. We see here, plainly, *why* sinners are destroyed, not because there was no salvation for them, but because they neglected to *receive* good, and *do* good. As they received not the Christ who was offered to them, so they could not do the work of righteousness which was required of them. They are *cursed*, because they *refused* to be *blessed;* and they are *damned*, because they *refused* to be *saved*.

Verse 42. *I was an hungered, and ye gave me no meat*] I put it in your power to do good, and ye would not. A *variety* of occasions offered themselves to you, but ye neglected them all, so that my *blessings* in your hands, not being *improved*, according to my order, became a *curse* to you.

Verse 43. *I was a stranger*] If men were sure that Jesus Christ was actually somewhere in the land, in great personal distress, hungry, thirsty, naked, and confined, they would doubtless run unto and relieve him. Now Christ assures us that a man who is hungry, thirsty, naked, &c., is his *representative*, and that whatever we do to such a one he will consider as done to himself; yet this testimony of Christ is not regarded! Well, he will be just when he judges, and righteous when he punishes.

Verse 44. *Lord, when saw we thee an hungered*, &c.] It is want of *faith* which in general produces *hard-heartedness* to the poor. The man who only sees with eyes of flesh is never likely to discover Christ in the person of a man destitute of the necessaries of life. Some pretend *not to know* the distressed, because they have no desire to relieve them; but we find that this ignorance will not avail them at the bar of God.

Verse 46. *And these shall go away into everlasting punishment*] No appeal, no remedy, to all eternity! No *end* to the punishment of those whose *final* impenitence manifests in them an eternal *will* and *desire* to sin. By dying in a *settled opposition* to God, they cast themselves into a *necessity* of continuing in an *eternal aversion* from him.

But some are of opinion that this punishment shall have *an end:* this is as likely as that the glory of the righteous shall have *an end:* for the same word is used to express the *duration* of the punishment, κολασιν αιωνιον, as is used to express the duration of the state of glory: ζωην αιωνιον. I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word αιων is certainly to be taken here in its proper grammatical sense, *continued being*, αιειων, NEVER ENDING. Some have gone a *middle* way, and think that the wicked shall be *annihilated*. This, I think, is contrary to the text; if they *go into punishment*, they *continue* to *exist;* for that which *ceases* to *be*, *ceases* to *suffer*. See the note on Gen. xxi. 33, where the whole subject is explained.

A very good improvement of the parable of the wise and foolish virgins is made by *Salvian*, a very pious writer of the fifth century, (Epist. ad. Eccles. Cath. lib. ii.,) the substance of which, in Mr. *Bulkley's* translation, is as follows:—

Ego unum scio, &c. "One thing I know, that the lamps of the foolish virgins are said to have gone out for want of the oil of good works; but thou, whoever thou art, thinkest that thou hast *oil* in *abundance*, and so did they; for, if they had not believed themselves to have had it, they would have provided themselves with it; for since afterwards, as the Lord says, they would gladly have borrowed, and sought it so eagerly, no doubt they would have done so before, had they not been deceived by the confidence of having it. Thou thinkest thyself *wise*, and these did not imagine themselves to be *foolish:* thou thinkest that thy *lamp* has *light*, and they lost their light because they thought they should have it. For why did they prepare their lamps if they did not think they should be *lighted?* In a word, their lamps, I suppose, must have afforded some *degree of light;* for since we read of their being afraid that their lamps should go out, they certainly had something which they feared would be extinguished. Nor was it a groundless fear; their lamps *did go out*, and that pure light of virginity which appeared profited them nothing, for want of a supply of *oil*. From whence we understand that what is but a little, is in a manner nothing. You have therefore need of a lamp plentifully filled, that your light may be lasting. And if those which we light up here for a short time so soon fail, unless copiously supplied with oil, how much must thou stand in need of that thy lamp may shine to eternity?"

This writer was a priest of Marseilles, in 430. He bewailed the profligacy of his times so much, and so pathetically, that he has been styled the *Jeremiah of the fifth century*. Were he still upon earth, he would

find equal reason to deplore the wickedness and carelessness of mankind.

From what our Lord has here said, we may see that God indispensably requires of every man to bring forth *good fruit*; and that a *fruitless tree* shall be inevitably cut down, and cast into the fire. Let it be also remarked that God does not here *impute* to his own children the good works which Jesus Christ did *for them*. No! Christ's feeding the multitudes in Judea will not be imputed to them, while persons in their own neighbourhood are perishing through want, and they have wherewithal to relieve them. He gives them a power that they may glorify his name by it and have, in their own souls, the continued satisfaction which arises from succouring the distressed. Let it be farther remarked, that Christ does not say here that they have *purchased* the eternal life by these good deeds. No! for the *power* to work, and the *means* of working, came both from God. They first had redemption through his blood, and then his Spirit worked in them to *will* and to *do*. They were therefore only *workers together* with him, and could not be said, in any sense of the word, to purchase *God's glory*, with his own *property*. But though God works *in* them, and *by* them, he does not obey *for* them. The works of piety and mercy THEY perform, under the influence and by the aid of his grace. Thus God *preserves* the *freedom* of the human soul, and *secures* his *own glory* at the same time. Let it be remarked, farther, that the punishment inflicted on the foolish virgins, the slothful servant, and the cursed who are separated from God, was not because of their personal crimes; but because they were not *good*, and were not *useful* in the world. Their lives do not appear to have been stained with *crimes*,—but they were not adorned with *virtues*. They are sent to hell because they *did no good*. They were not renewed in the image of God; and hence did not bring forth fruit to his glory. If these *harmless* people are sent to perdition, what must the end be of the *wicked* and *profligate!*

CHAPTER XXVI.

Christ predicts his being betrayed and crucified, 1, 2. *The chief priests, scribes, and elders consult about his death*, 3–5. *A woman anoints his head at Bethany, at which the disciples are offended, but Christ vindicates her conduct*, 6–13. *Judas, for thirty pieces of silver, engages with the chief priests to betray him*, 14–16. *He eats a passover with his disciples, and assures them of his approaching death, and that one of them would betray him*, 17–21. *On each asking*, Is it I? *Christ asserts that Judas is the traitor*, 22–25. *Having eaten his last supper, he institutes the eucharist, to be observed in his Church as a memorial of his sacrificial death*, 26–29. *They sing a hymn, go to the mount of Olives, and he again announces his approaching death and resurrection*, 30–32. *Peter asserts his resolution to be faithful to his Master, and Christ foretells his denial and apostasy*, 33–35. *He goes to Gethsemane; the transactions there*, 36–46. *Judas comes with the high priest's mob and betrays him with a kiss*, 47–50. *Peter cuts off the ear of the high priest's servant; Christ discourses with the multitude*, 51–55. *The disciples flee, and he is led to Caiaphas*, 56, 57. *Peter follows at a distance*, 58. *They seek false witnesses, and question our Lord, who declares himself to be the Christ*, 59–64. *They accuse him of blasphemy, and abuse him*, 65–68. *Peter's denial and repentance*, 69–75.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [a] Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Mark xiv. 1; Luke xxii. 1; John xiii. 1.

NOTES ON CHAP. XXVI.

Verse 1. *When Jesus had finished all these sayings*] He began these sayings on Mount Olivet, chap. xxiv. 1, and continued them till he entered into Bethany, whither he was going.

Verse 2. *The passover*] A feast instituted in Egypt, to commemorate the destroying angel's *passing over* the houses of the Israelites, when he slew the firstborn of the Egyptians. See the whole of this business largely explained in the Notes on Exod. xii. 1–27. This feast began on the fourteenth day of the first moon, in the first month, Nisan, and it lasted only *one* day; but it was immediately followed by the days of *unleavened bread*, which were *seven*, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the passover, and sometimes the *feast* or *days of unleavened bread*. See Luke xxii. 1–7. The three most signal benefits vouchsafed to the Israelites were, 1. *The deliverance from the slavery of Egypt;* to commemorate which they kept *the feast of unleavened bread*, and the passover. 2. The *giving of the law;* to commemorate which, they kept the *feast of weeks*. 3. Their sojourning in the wilderness, and entrance into the *promised land;* to commemorate which, they kept the *feast of tabernacles* See these largely explained, Exod. xxiii. 14; Lev. xxiii. 2–40.

The Son of man is betrayed, (rather *delivered up*,) *to be crucified.*] With what amazing calmness and precision does our blessed Lord speak of this awful event! What a proof does he here give of his *prescience* in so correctly predicting it; and of his love in so cheerfully undergoing it! Having *instructed* his disciples and the Jews by his *discourses*, *edified* them by his *example*, *convinced* them by his *miracles*, he now prepares to *redeem* them by his *blood!* These two verses have

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 ¶ [b] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ [c] Now when Jesus was in [d] Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat *at meat*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 [e] But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 [f] For ye have the poor always with

[b] Psa. ii. 2; John xi. 47; Acts iv. 25, &c.——[c] Mark xiv. 3; John xi. 1, 2; xii. 3.

[d] Chap. xxi. 17.——[e] John xii. 4.——[f] Deut. xv. 11; John xii. 8.

no proper connection with this chapter, and should be joined to the preceding.

Verse 3. *Then assembled together the chief priests*] That is, during the two days that preceded the passover.

The high priest, who was called Caiaphas] *Caiaphas* succeeded *Simon*, son of *Camith*, about A. D. 16, or, as Calmet thinks, 25. He married the daughter of *Annas*, who was joined with him in the priesthood. About *two* years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by VITELLIUS, then governor of Syria, and afterwards emperor. Caiaphas, unable to bear this disgrace, and the stings of his conscience for the murder of Christ, killed himself about A. D. 35. See Joseph. Ant. b. xviii. c. 2–4.

Verse 4. *And consulted that they might take Jesus by subtilty*] The providence of God frustrated their artful machinations; and that event which they wished to conduct with the greatest *privacy* and *silence* was transacted with all possible *celebrity*, amidst the thousands who resorted to Jerusalem, at this season, for the keeping of the *passover*. It was, doubtless, of the very first importance that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, *viz.* his resurrection from the grave, should be exhibited before *many witnesses*, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the Christian religion, by alleging *that these things were done in a corner*. See WAKEFIELD in loco.

Verse 5. *Not on the feast* day, *lest there be an uproar*] It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular. The providence of God directed it thus, for the reason given in the preceding note.

He who observes a festival on motives purely *human* violates it in his heart, and is a *hypocrite* before God. It is likely they feared the *Galileans*, as being the countrymen of our Lord, more than they feared the people of Jerusalem.

Verse 6. *In Bethany*] For a solution of the difficulties in this verse, about the *time* of the anointing, see the observations at the end of this chapter.

Simon the LEPER] This was probably no more than a surname, as Simon the CANAANITE, chap. x. 4, and *Barsabas* JUSTUS, Acts i. 23, and several others. Yet it might have been some person that Christ had healed of this disease. See chap. xi. 5.

Verse 7. *There came unto him a woman*] There is much contention among commentators about the transaction mentioned here, and in John xii. 14; some supposing them to be different, others to be the same. Bishop Newcome's view of the subject I have placed at the end of the chapter.

Some think that the *woman* mentioned here was *Mary*, the sister of Lazarus; others Mary Magdalene; but against the former opinion it is argued that it is not likely, had this been Mary the sister of Lazarus, that Matthew and Mark would have suppressed her name. Besides, say they, we should not confound the repast which is mentioned here, with that mentioned by John, chap. xii. 3. This one was made only *two* days before the passover, and that one *six* days before: the one was made at the house of *Simon the leper*, the other at the house of Lazarus, John xii. 1, 2. At this, the woman poured the oil on the *head* of Christ; at the other, Mary anointed Christ's *feet* with it. See on Mark xiv. 3, and see the notes at the end of this chapter.

Verse 8. *His disciples*] One of them, viz. *Judas*. This mode of speaking was common among the Hebrews. So, chap. xxvii. 44, *the thieves also*, i. e. *one* of them. So, chap. xxviii. 17, *some doubted*, i. e. *one*, Thomas. See also Gen. viii. 4; Judg. xii. 7; Neh. vi. 7, &c. By a figure called among rhetoricians *enallagè*, the *plural* is put for the *singular*; it is, however, possible that Judas, who made the objection, was followed in the sentiment by the rest of the disciples.

Verse 9. *And given to the poor.*] How often does charity serve as a cloak for covetousness! God is sometimes robbed of his right under the pretence of devoting what is withheld to some charitable purpose, to which there was no intention ever to give it.

Verse 10. *Why trouble ye the woman?*] Or, *Why do ye put the woman to pain?* See this sense of κοπους παρεχειν, established by *Kypke* in loco. A generous mind is ever *pained* when it is denied the opportunity of doing good, or when its proffered kindness is refused.

Verse 11. *Ye have the poor always with you*] And, consequently, have the opportunity of doing them good

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

you; but [g] me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ [h] Then one of the twelve, called [i] Judas Iscariot, went unto the chief priests,

15 And said *unto them*, [k] What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 And from that time he sought opportunity to betray him.

17 ¶ [l] Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

[g] See ch. xviii. 20; xxviii. 20; John xiii. 33; xiv. 19; xvi. 5, 28; xvii. 11.——[h] Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

[i] Chap. x. 4.——[k] Zech. xi. 12; chap. xxvii. 3.——[l] Exod. xii. 6, 18; Mark xiv. 12; Luke xxii. 7.

at any time; *but me ye have not always;* my bodily presence is about to be removed from you for ever. The woman, under a presentiment of my death is preparing me for my burial.

Verse 12. *She did* it *for my burial.*] Or, *She hath done it to embalm me*—ενταφιασαι με. The Septuagint use ενταφιαστης for the person whose office it was to *embalm*, Gen. l. 2, and ενταφιαζω for the Hebrew חנט which signifies to *prepare with spices*, or *aromatics*, ver. 3. Our Lord took this opportunity to tell them, once more, that he was shortly to die.

Verse 13. *Wheresoever this Gospel shall be preached*] Another remarkable proof of the prescience of Christ. Such a matter as this, humanly speaking, depended on mere *fortuitous* circumstances, yet so has God disposed matters, that the thing has continued, hitherto, as firm and regular as the ordinances of heaven.

For a memorial of her.] As embalming *preserves* the body from *corruption*, and she has done this good work to *embalm* and *preserve* this body, so will I order every thing concerning this transaction to be carefully recorded, to *preserve* her memory to the latest ages. The actions which the world blames, through the spirit of envy, covetousness, or malice, God takes delight to *distinguish* and *record*.

Verse 14. *Then—Judas*] After this supper at Bethany, Judas returned to Jerusalem, and made his contract with the chief priests.

Verse 15. *Thirty pieces of silver.*] Τριακοντα αργυρια, *thirty silverlings;* but στατηρας, *staters*, is the reading of the Codex Bezæ, three copies of the *Itala*, *Eusebius*, and *Origen* sometimes; and στατηρας αργυριον, *silver staters*, is the reading of the famous Basil MS. No. 1, in Griesbach, and one copy of the *Itala*.

A *stater* was the same as the shekel, and worth about 3*s*. English money, according to Dean Prideaux: a goodly price for the Saviour of the world! *Thirty staters*, about 4*l*. 10*s*. the common price for the meanest slave! See Exod. xxi. 32. The rabbins say, thirty כלעין *selâin* of pure silver was the standard price for a slave, whether *good* or *bad*, *male* or *female*. See tract *Erachin*, fol. 14, and *Shekalim*, cap. 1. Each *selaâ* weighed 384 barley-corns; the same number was contained in a shekel; and therefore the *shekel* and the *selaâ* were the same. See the notes on Gen. xx 16, and Exod. xxxviii. 24.

Verse 16. *He sought opportunity*] Ευκαιριαν, a convenient or fit opportunity. Men seldom leave a crime imperfect: when once sin is *conceived*, it meets, in general, with few obstacles, till it brings forth *death*. How deceitful, how deeply damning, is the love of money! Well might a heathen exclaim, while contemplating the grave of a person who was murdered for the sake of his wealth—

——— *Quid non mortalia pectora cogis*
AURI SACRA FAMES! VIRG. Æn. iii. 56

"O! cursed lust of gold! what wilt thou not compel the human heart to perpetrate?" Judas is deservedly considered as one of the most infamous of men, his conduct base beyond description, and his motives vile. But how many, since his time, have walked in the same way! How many, for the sake of worldly wealth, have renounced the religion of their Lord and Master, and sold Jesus, and their interest in heaven, for a short-lived portion of secular good! From John xii. 6, we learn that Judas, who was treasurer to our Lord and his disciples, (for he carried the bag,) was a thief, and frequently purloined a portion of what was given for the support of this holy family. Being disappointed of the prey he hoped to have from the sale of the precious ointment, ver. 9, he sold his Master to make up the sum. A thorough *Jew!*

Verse 17. *Now the first* day *of the* feast of *unleavened bread*] As the feast of unleavened bread did not begin till the day after the passover, the *fifteenth* day of the month, Lev. xxiii. 5, 6; Num. xxviii. 16, 17, *this* could not have been, properly, the *first* day of that feast; but as the Jews began to eat unleavened bread on the *fourteenth*, Exod. xii. 18, this day was often termed *the first of unleavened bread.* The evangelists use it in this sense, and call even the paschal day by this name. See Mark xiv. 12; Luke xxii. 7.

Where wilt thou that we prepare] How astonishing is this, that HE who created all things, whether visible or invisible, and by whom all things were upheld, should so *empty* himself as not to be *proprietor* of a single house in his whole creation, to eat the last passover with his disciples! This is certainly a mystery, and so, less or more is every thing that God does. But how inveterate and destructive must the nature of sin be, when such *emptying* and *humiliation* were necessary to its destruction! It is worthy of note what the Talmudists say, that the inhabitants of Jerusalem

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 And he said, [m] Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 [n] Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [o] He that dippeth *his* hand with me in the dish, the same shall betray me.

[m] Luke xxii. 10–12; Job xiv. 14; Heb. xi. 28; 1 Cor. xi. 23.

[n] Mark xiv. 17–21; Luke xxii. 14; John xiii. 21.——[o] Psa. xli. 9; Luke xxii. 21; John xiii. 18.

did not let out their houses to those who came to the annual feasts; but afforded all accommodations of this kind gratis. A man might therefore go and request the use of any room, on such an occasion, which was as yet unoccupied. The earthen jug, and the skin of the sacrifice, were left with the host. See *Lightfoot*, vol. ii. p. 21.

Verse 18. *Go—to such a man*] Τον δεινα. It is probable that this means some person with whom Christ was well acquainted, and who was known to the disciples. *Grotius* observes that the Greeks use this form when they mean some *particular person* who is so well known that there is no need to specify him by name. The circumstances are more particularly marked in Luke xxii. 8, &c.

My time is at hand] That is, the time of my crucifixion. *Kypke* has largely shown that καιρος is often used among the Greeks for *affliction* and *calamity*. It might be rendered here, *the time of my crucifixion is at hand*.

Verse 19. *And the disciples did*] The disciples that were sent on this errand were Peter and John. See Luke xxii. 9.

They made ready the passover] That is, they provided the lamb, &c., which were appointed by the law for this solemnity. Mr. Wakefield justly observes, "that the Jews considered the passover as a *sacrificial* rite; *Josephus* calls it θυσιαν, A SACRIFICE; and *Trypho*, in *Justin Martyr*, speaks of προβατον του πασχα θυειν, SACRIFICING *the paschal lamb*. But what comes nearer to the point is this, that *Maimonides* one of the most eminent of the Jewish rabbins, has a particular treatise on the *paschal sacrifice;* and throughout that piece, speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. And R. *Bechai*, in his commentary on Lev. ii. 11, says that the paschal sacrifice was of a *piacular* nature, in order to *expiate* the guilt contracted by the idolatrous practices of the Israelites in Egypt." It was highly necessary that this should be considered as an *expiatory sacrifice*, as it typified that Lamb of God who takes away the sin of the world. For much more on this important subject than can, with propriety, be introduced into these notes, see a *Discourse on the Eucharist*, lately published by the author of this work.

Verse 20. *Now when the even was come, he sat down with the twelve.*] It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the *end* of the *fourteenth* day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at *sun-setting*, we at midnight. Thus Christ ate the passover on the *same day* with the Jews, but not on the *same hour*. Christ kept this passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first passover in Egypt. See Exod. xii. 6–12. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz. *between the two evenings*, about the *ninth* hour, or 3 o'clock, Jesus Christ our passover was sacrificed for us: for it was at this hour that he yielded up his last breath; and then it was that, the sacrifice being *completed*, Jesus said, IT IS FINISHED. See Exod. xii. 6, &c., and Deut. xvi. 6, &c. See on John xviii. 28, and the Treatise on the Eucharist, referred to on ver. 19; and see the notes on the 26th and following verses.

Verse 21. *One of you shall betray me.*] Or, *will deliver me up*. Judas had already *betrayed* him, ver. 15, and he was now about to *deliver* him into the hands of the chief priests, according to the agreement he had made with them.

Verse 22. *They were exceeding sorrowful*] That is, the *eleven* who were innocent; and the hypocritical traitor, Judas, endeavoured to *put on* the appearance of sorrow. Strange! Did he not know that Christ knew the secrets of his soul? Or had his love of money so far blinded him, as to render him incapable of discerning even this, with which he had been before so well acquainted?

Verse 23. *He that dippeth* his *hand*] As the Jews ate the passover a whole family together, it was not convenient for them all to dip their bread in the *same* dish; they therefore had several little dishes or plates, in which was the juice of the bitter herbs, mentioned Exod. xii. 8, on different parts of the table; and those who were nigh one of these, dipped their bread in it. As Judas is represented as dipping in the *same* dish with Christ, it shows that he was either near or opposite to him. If this man's heart had not been hardened, and his conscience seared beyond all precedent, by the deceitfulness of his sin, would he have showed his face in this sacred assembly, or have thus put the seal to his own perdition, by eating of this sacrificial lamb? Is it possible that he could feel no compunction? Alas! having delivered *himself* up into the hands of the devil, he was capable of delivering up *his Master* into the hands of the chief priests; and thus, when men are completely hardened by the deceitful-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 The Son of man goeth, [p] as it is written of him: but [q] wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

26 ¶ [r] And as they were eating, [s] Jesus took bread, and [t] blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [u] this is my body.

[p] Psa. xxii.; Isa. liii.; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 46; Acts xvii. 2, 3; xxvi. 22, 23; 1 Cor. xv. 3.——[q] John xvii. 12.

[r] Mark xiv. 22; Luke xxii. 19.——[s] 1 Cor. xi. 23, 24, 25. [t] Many Greek copies [upward of 100] have, *gave thanks;* see Mark vi. 41.——[u] 1 Cor. x. 16.

ness of sin, they can outwardly perform the most solemn acts of devotion, without feeling any sort of inward concern about the matter.

Verse 24. *The Son of man goeth*] That is, is about to die. *Going, going away, departing*, &c., are frequently used in the best Greek and Latin writers, for *death*, or *dying*. The same words are often used in the Scriptures in the same sense.

It had been good for that man] Can this be said of any sinner, in the common sense in which it is understood, if there be any redemption from hell's torments? If a sinner should suffer millions of millions of years in them, and get out at last to the enjoyment of heaven, then it was well for him that he had been born, for still he has an *eternity of blessedness* before him. Can the doctrine of the *non-eternity* of hell's torments stand in the presence of this saying? Or can the doctrine of the *annihilation* of the wicked consist with this declaration? It would have been well for that man if he had never been born! Then he must be in some state of *conscious existence*, as *non-existence* is said to be *better* than that *state* in which he is now found. It was common for the Jews to say of any flagrant transgressor, *It would have been better for him had he never been born.* See several examples in *Schoettgen.* See the case of Judas argued at the end of Acts i.

Verse 25. *Judas—said, Master, is it I?*] What excessive impudence! He knew, in his conscience, that he had already *betrayed* his Master, and was waiting now for the servants of the chief priests, that he might *deliver* him into their hands; and yet he says, (hoping that he had transacted his business so privately that it had not yet transpired,) *Master, is it I?* It is worthy of remark, that each of the other disciples said κυριε, Lord, *is it I?* But Judas *dares* not, or *will* not, use this august title, but simply says ραββι, Teacher, *is it I?*

Thou hast said.] Συ ειπας, or אתון אמריתון *atun amaritun*, "Ye have said," was a common form of expression for Yes. It is so. "When the Zipporenses inquired whether Rabbi Judas was dead? the son of Kaphra answered, *Ye have said*," i. e. He is dead. See *Schoettgen.* Hor. Heb. p. 225.

Verse 26. *Jesus took bread*] This is the first institution of what is termed the Lord's Supper. To every part of this ceremony, as here mentioned, the utmost attention should be paid.

To do this, in the most effectual manner, I think it necessary to set down the text of the three evangelists who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians which speaks of the same subject, and which he assures us, he received by Divine revelation. It may seem strange that, although John (chap. xiii. 1–38) mentions all the circumstances preceding the holy supper, and, from chap. xiv. 1–36, the circumstances which succeeded the breaking of the bread, and in chapters xv., xvi., and xvii., the discourse which followed the administration of the cup; yet he takes no notice of the Divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

Matt. xxvi.	Mark xiv.	Luke xxii.	1 Cor. xi.
V. 26. And as they were eating, Jesus took bread and blessed *it* (ευλογησας *and blessed* God) and brake *it*, and gave it to the disciples, and said, Take, eat, this is my body.	V. 22. And as they did eat, Jesus took bread and blessed (ευλογησας, *blessed* God) and brake *it*, and gave to them, and said, Take, eat, this is my body.	V. 19. And he took bread and gave thanks, (ευχαριστησας, i. e. *to God*,) and brake *it*, and gave unto them, saying: This is my body, which is given for you: This do in remembrance of me.	V. 23. The Lord Jesus the *same* night in which he was betrayed, took bread; V. 24. And when he had given thanks (και ευχαριστησας, i. e. *to God*) he brake *it*, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.

After giving the bread, the discourse related, John xiv. 1–31, *inclusive, is supposed by Bishop Newcome to have been delivered by our Lord, for the comfort and support of his disciples under their present and approaching trials.*

Matt. xxvi.	Mark xiv.	Luke xxii.	1 Cor. xi.
V. 27. And he took the cup, and gave thanks, (ευχαριστησας,) and gave *it* to them, saying: Drink ye all of it.	V. 23. And he took the cup; and when he had given thanks, (ευχαριστησας,) he gave it to them; and they all drank of it.	V. 20. Likewise also the cup, after supper, saying:	V. 25. After the same manner also, *he took* the cup, when he had supped, saying:
V. 28. For this is my blood of the New Testament, which is shed for many or the remission of sins.	V. 24. And he said unto them, This is my blood of the New Testament, which is shed for many.	This cup is the New Testament in my blood, which is shed for you.	This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me
V. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	V. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.		

After this, our Lord resumes that discourse which is found in the 15*th*, 16*th*, *and* 17*th chapters of John, beginning with the last verse of chap.* xiv., Arise, let us go hence. *Then succeed the following words, which conclude the whole ceremony.*

			John xiv.
V. 30. And when they had sung a hymn, they went out into the Mount of Olives.	V. 26. And when they had sung a hymn, they went out into the Mount of Olives.	V. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him.	V. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.

From the preceding harmonized view of this important transaction, as described by *three* evangelists and *one* apostle, we see the first institution, nature, and design of what has been since called The Lord's Supper. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

Verse 26. *As they were eating*] Either an *ordinary* supper, or the *paschal lamb*, as some think. See the observations at the end of this chapter.

Jesus took bread] Of what kind? *Unleavened* bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, (ver. 17,) i. e. the 14th of the month Nisan, when the Jews, according to the command of God, (Exod. xii. 15–20; xxiii. 15; and xxxiv. 25,) were to purge away all *leaven* from their houses; for he who sacrificed the passover, having leaven in his dwelling, was considered to be such a transgressor of the Divine law as could no longer be tolerated among the people of God; and therefore was to be cut off from the congregation of Israel. *Leo* of Modena, who has written a very sensible treatise on the *customs of the Jews*, observes, "That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely *new* for baking, or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8. *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the* unleavened *bread of sincerity and truth.*

Now, if any respect should be paid to the primitive institution, in the celebration of this Divine ordinance, then, *unleavened*, *unyeasted* bread should be used. In every sign, or type, the thing *signifying* or pointing out that which is *beyond* itself should either have certain *properties*, or be accompanied with certain *circumstances*, as *expressive as possible* of the thing *signified*. *Bread*, simply considered in itself, may be an emblem apt enough of the *body* of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the *disposition* required in those who should celebrate both the *antetype* and the *type;* and this the apostle explains to be *sincerity* and *truth*, the reverse of *malice* and *wickedness*. The very *taste* of the bread was instructive: it pointed out to every communicant, that he who came to the table of God with *malice* or *ill-will* against any soul of man, or with *wickedness*, a profligate or sinful life, might expect to eat and drink judgment to himself, as not discerning that the Lord's body was sacrificed for this very purpose, *that all sin might be destroyed;* and that sincerity, ειλικρινεια, such purity as *the clearest light can discern no stain in*, might be diffused through the whole soul; and that *truth*, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occa-

sions been of the *common* kind, it would have been perfectly unfit, or improper, to have communicated these *uncommon significations;* and, as it was *seldom* used, its rare occurrence would make the emblematical representation more deeply impressive; and the *sign*, and the thing *signified*, have their due correspondence and influence.

These circumstances considered, will it not appear that the use of *common bread* in the sacrament of the Lord's Supper is highly improper? He who can say, "*This is a matter of no importance*," may say with equal propriety, the *bread* itself is of no importance; and another may say, the *wine* is of no importance; and a third may say, "*neither* the *bread* nor *wine* is any thing, but as they lead to *spiritual* references; and, the spiritual reference being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the *letter* and *form* of religion, abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that *man shall live by every word which proceeds from the mouth of God*, and who are conscientiously solicitous that each Divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. The *Lutheran* Church makes use of unleavened bread to the present day.

And blessed it] Both St. *Matthew* and St. *Mark* use the word *ευλογησας*, *blessed*, instead of *ευχαριςησας*, *gave thanks*, which is the word used by St. *Luke* and St. *Paul*. But instead of *ευλογησας*, *blessed*, *ευχαριςησας*, *gave thanks*, is the reading of ten MSS. in uncial characters, of the Dublin *Codex rescriptus*, published by Dr. Barrett, and of more than one hundred others, of the greatest respectability. This is the reading also of the *Syriac* and *Arabic*, and is confirmed by several of the primitive fathers. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what was it that our Lord blessed? Not the *bread*, though many think the contrary, being deceived by the word IT, which is improperly *supplied* in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the *bread*, but to *God*, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread* and *taking the cup* at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks; and he who acted contrary to this command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratas* thanks) before and after meat. The Jewish form of blessing, probably that which our Lord used on this occasion, none of my readers will be displeased to find here, though it has been mentioned once before. On taking the *bread* they say:—ברוך אתה אלהינו מלך העולם המוצא לחם מן הארץ *Baruch atta Elohinoo, Melech, haôlam, ha motse Lechem min haarets.*

Blessed be thou, our God, King of the universe, who bringest forth bread out of the earth!

Likewise, on taking the cup, they say:—ברוך אלהינו מלך העולם בורא פרי הגפן: *Baruch Elohinoo, Melech, haôlam, Boré perey haggephen.*

Blessed be our God, the King of the universe, the Creator of the fruit of the vine!

The Mohammedans copy their example, constantly saying before and after meat:—

بسم الله الرحمن الرحيم

Bismillahi arahmani arraheemi.

In the name of God, the most merciful, the most compassionate.

No blessing, therefore, of the *elements* is here intended; *they* were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing* and *touching* the *bread* are merely *Popish ceremonies*, unauthorized either by Scripture or the practice of the pure Church of God; necessary of course to those who pretend to *transmute*, by a kind of spiritual incantation, the *bread* and *wine* into the *real body* and *blood of Jesus Christ;* a measure the grossest in folly, and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man.

And brake it] We often read in the Scriptures of *breaking* bread, but never of *cutting* it. The Jewish people had nothing similar to our high-raised *loaf:* their bread was made broad and thin, and was consequently very brittle, and, to divide it, there was no need of a knife.

The *breaking* of the *bread* I consider essential to the proper performance of this solemn and significant ceremony: because this act was designed by our Lord to shadow forth the *wounding*, *piercing*, and *breaking* of his body upon the cross; and, as all this was essentially necessary to the making a *full atonement* for the sin of the world, so it is of vast importance that this apparently little circumstance, the *breaking of the bread*, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and Divine of all God's ordinances. But who does not see that *one* small cube of *fermented*, i. e. *leavened* bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never answer the end of the institution, either as to the *matter* of the bread, or the *mode* of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his *senses*, in union with those expressive rites and ceremonies which the *Holy Scripture*, not *tradition*, has sanctioned, in order to enable him to arrive at spiritual things, through the medium of earthly similitudes.

And gave it *to the disciples*] Not only the *breaking*, but also the DISTRIBUTION, of the bread are necessary parts of this rite. In the Romish Church, the bread is not *broken* nor *delivered* to the people, that THEY may *take* and *eat;* but the consecrated wafer is put upon their tongue by the priest; and it is generally under-

stood by the communicants, that they should not masticate, but swallow it *whole*.

"That the *breaking* of this bread to be *distributed*," says Dr. Whitby, "is a necessary part of this rite is evident, first, by the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2dly, Christ says, *Take, eat, this is my body*, BROKEN *for you*, 1 Cor. xi. 24. But when the elements are *not broken*, it can be no more said, *This is my body broken for you*, than where the elements are *not given*. 3dly, Our Lord said, *Do this in remembrance of me:* i. e. 'Eat this bread, broken in remembrance of my body broken on the cross:' now, where no body *broken* is *distributed*, there, nothing can be eaten in memorial of his *broken body*. Lastly, The apostle, by saying, *The bread which we* BREAK, *is it not the communion of the body of Christ?* sufficiently informs us that the eating of his *broken* body is necessary to that end, 1 Cor. x. 10. Hence it was that this rite, of *distributing* bread *broken*, continued for a thousand years, and was, as *Humbertus* testifies, observed in the Roman Church in the eleventh century." WHITBY *in loco*. At present, the opposite is as boldly practised as if the real Scriptural rite had never been observed in the Church of Christ.

This is my body.] Here it must be observed that Christ had nothing in his hands, at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz. that the bread which he was now breaking *represented* his body, which, in the course of a few hours, was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds,—and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But," says a false and absurd creed, "Jesus meant, when he said, Hoc EST CORPUS MEUM, *This is my body*, and HIC EST CALIX SANGUINIS MEI, *This is the chalice of my blood*, that the bread and wine were *substantially changed* into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity and adorable divinity!" And, for denying this, what rivers of righteous blood have been shed by state persecutions and by religious wars! Well it may be asked, "Can any man of sense believe, that, when Christ took up that bread and broke it, it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities, cannot be said to be a *volunteer in faith;* for it is evident, the man can neither have faith nor reason, as to *this* subject.

Let it be observed, if any thing farther is necessary on this point, that the *paschal lamb*, is called the *passover*, because it *represented* the destroying angel's passing over the children of Israel, while he slew the firstborn of the Egyptians; and our Lord and his disciples call this lamb the *passover*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a *memorial* of, and REPRESENTED, the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, *hoc est corpus meum*, (*this is my body*,) as he did not speak in the *Latin* tongue; though as much stress has been laid upon this quotation from the Vulgate as if the original of the three evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said, *Panis hic corpus meum significat*, or, *Symbolum est corporis mei:*—*hoc poculum sanguinem meum representat*, or, *symbolum est sanguinis mei:*—this bread *signifies* my body; this cup *represents* my blood. But let it be observed that, in the Hebrew, Chaldee, and Chaldeo-Syriac languages, as used in the Bible, there is no term which expresses to *mean*, *signify*, *denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen. xli. 26, 27. *The seven kine* ARE (i. e. represent) *seven years. This* IS (represents) *the bread of affliction which our fathers ate in the land of Egypt.* Dan. vii. 24. *The ten horns* ARE (i. e. signify) *ten kings. They drank of the spiritual Rock which followed them, and the Rock* WAS (represented) *Christ.* 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find in Rev. i. 20, *The seven stars* ARE (represent) *the angels of the seven Churches: and the seven candlesticks* ARE (represent) *the seven Churches.* The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii. 38, 39. *The field* IS (represents) *the world: the good seed* ARE (represent or signify) *the children of the kingdom: the tares* ARE (signify) *the children of the wicked one. The enemy* IS (signifies) *the devil: the harvest* IS (represents) *the end of the world: the reapers* ARE (i. e. signify) *the angels.* Luke viii. 9. *What might this parable* BE? Τις ΕΙΗ η παραβολη αυτη:—*What does this parable* SIGNIFY? John vii. 36. Τις ΕΣΤΙΝ ουτος ο λογος: *What is the* SIGNIFICATION *of this saying?* John x. 6. *They understood not what things they* WERE, τινα ΗΝ, what was the SIGNIFICATION of the things he had spoken to them. Acts x. 17. Τι αν ΕΙΗ το οραμα, *what this vision* MIGHT BE; properly rendered by our translators, *what this vision should* MEAN. Gal. iv. 24. *For these* ARE *the two covenants,* ανται γαρ ΕΙΣΙΝ αι δυο διαθηκαι, *these* SIGNIFY *the two covenants.* Luke xv. 26. *He asked,* τι ΕΙΗ ταυτα, *what these things* MEANT. See also chap. xviii. 36. After such unequivocal testimony from the Sacred writings, can any person doubt that, *This bread* IS *my body*, has any other meaning than, *This bread* REPRESENTS *my body?*

The *Latins* use the verb, *sum*, in all its forms, with a similar latitude of meaning. So, ESSE *oneri ferendo, he is* ABLE *to bear the burthen: bene* ESSE, *to* LIVE *sumptuously: malè* ESSE, *to* LIVE *miserably: recte* ESSE, *to* ENJOY *good health:* EST *mihi fistula, I* POSSESS *a flute:* EST *hodie in rebus, he now* ENJOYS *a plentiful fortune:* EST *mihi namque domi pater, I* HAVE *a father at home,* &c.: ESSE *solvendo, to be* ABLE *to pay:* FUIMUS *Troes,* FUIT *Ilium; the Trojans are* EXTINCT, *Troy is* NO MORE.

In *Greek* also, and *Hebrew*, it often signifies to *live*

to *die*, to be *killed*. Ουκ EIMI, *I am* DEAD, or a *dead man*. Matt. ii. 18: *Rachel weeping for her children*, οτι ουκ EIΣI, *because they* WERE MURDERED. Gen. xlii. 36: *Joseph* IS *not*, יוסף אינגו *Yoseph einennu*, Ιωσηφ ουκ ΕΣΤΙΝ, Sept., *Joseph is* DEVOURED *by a* WILD BEAST. Rom. iv. 17: *Calling the things that* ARE *not, as if they were* ALIVE. So Plutarch in Laconicis: "This shield thy father always preserved; preserve thou it, or may thou not BE," Η μη ΕΣΟ, *may thou* PERISH. ΟΥΚ ΟΝΤΕΣ *νομοι*, ABROGATED *laws*. EIMI εν εμοι, *I* POSSESS a *sound understanding*. Εις πατερα υμιν ΕΣΟΜΑΙ, *I will* PERFORM *the* PART *of a father to you*. EIMI της πολεως της δε, *I* AM *an* INHABITANT *of that city*. 1 Tim. i. 7: *Desiring to* BE *teachers of the law*, θελοντες EINAI *νομοδιδασκαλοι*, desiring to be REPUTED teachers of the law, i. e. ABLE divines. Τα ONTA, *the things that* ARE, i. e. NOBLE and HONOURABLE men: τα μη ONTA, *the things that are not*, viz. the VULGAR, or those of IGNOBLE BIRTH.

Tertullian seems to have had a correct notion of those words of our Lord, *Acceptum panem et distributum discipulis, corpus illum suum fecit*, HOC EST CORPUS MEUM *dicendo, id est*, FIGURA *corporis mei*. Advers. Marc. l. v. c. 40. "Having taken the bread, and distributed that body to his disciples, he made it his body by saying, *This is my body*, i. e. a FIGURE of my body."

That our Lord neither spoke in *Greek* nor *Latin*, on this occasion, needs no proof. It was, most probably, in what was formerly called the *Chaldaic*, now the *Syriac*, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language, and in them it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26, 27, the words in the Syriac version are, ܗܢܐ ܦܓܪܝ *hanau pagree, This is my body*, ܗܢܐ ܕܡܝ *hanau demee, This is my blood*, of which *forms of speech* the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, This *represents* my body, and this *represents* my blood.

As to the ancient *Syrian Church* on the Malabar coast, it is a fact that it never held the doctrine of transubstantiation, nor does it appear that it was ever heard of in that Church till the year 1599, when Don Alexis Menezes, Archbishop of Goa, and the Jesuit *Fransic Rez*, invaded that Church, and by tricks, impostures, and the assistance of the heathen governors of *Cochin*, and other places, whom they gained over by bribes and presents, overthrew the whole of this ancient Church, and gave the oppressed people the rites, creeds, &c., of the papal Catholic Church in its place. Vid. La Croz. Hist. du Ch. des Indes.

This was done at the Synod of Diamper, which began its sessions at Agomale, June 20, 1599. The tricks of this unprincipled prelate, the tool of Pope *Clement* VIII., and *Philip* II., King of Portugal, are amply detailed by Mr. *La Croze*, in the work already quoted.

But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture: his eyes are attracted by a number of curious busts; and, on inquiring what they are, he learns, this IS Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture, between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, *This* IS *my body*, who, but the most stupid of mortals, could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus, and the *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above? The truth is, there is scarcely a more common form of speech in any language than, *This* IS, for, *This* REPRESENTS or SIGNIFIES. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying: "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the Old: Exod. xxiv.; Heb. ix. That is, the paschal lamb and the sprinkling of blood represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages; therefore, *Do this in remembrance of me*."

St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*; the latter, *which is broken for you*; the sense of which is: "As God has in his bountiful providence given you bread for the sustenance of your lives, so in his infinite grace he has given you my body to save your souls unto life eternal. But as this bread must be *broken* and masticated, in order to its becoming proper nourishment, so my body must be *broken*, i. e. *crucified*, for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out *for*, or in behalf of, the person who brought it. Thus Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, το υπερ υμων διδομενον, *which* IS GIVEN *in your stead*, or in your *behalf*; a *free* GIFT, from God's endless mercy, for the salvation of your souls. *This is my body*, το υπερ υμων κλωμενον, (1 Cor. xi. 24,) *which is broken*—sacrificed *in your stead*; as without the breaking (piercing) of the body, and spilling of the blood, there was no remission.

A. M 4033. A. D. 29. An. Olymp. CCII. 1.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, [v] Drink ye all of it;

28 For [w] this is my blood [x] of the New Testament, which is shed [y] for many, for the remission of sins.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[v] Mark xiv. 23.——[w] See Exod. xxiv. 8; Lev. xvii. 11.

[x] Jer. xxxi. 31.——[y] Chap. xx. 28; Rom. v. 15; Heb. ix. 22.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2. *Christ hath loved us, and given himself,* υπερ ημων, *on our account*, or *in our stead, an offering and a* SACRIFICE (θυσια) *to God for a sweet-smelling savour;* that, as in the sacrifice offered by Noah, Gen. viii. 21, (to which the apostle evidently alludes,) from which it is said, *The Lord smelled a sweet savour,* ריח הניחח *riach hanichoach, a savour of rest*, so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ *for* us, God is appeased towards the human race, and has in consequence decreed that *whosoever believeth in him shall not perish, but have everlasting life.*

Verse 27. *And he took the cup*] Μετα το δειπνησαι, *after having supped*, Luke xxii. 20, and 1 Cor. xi. 25. Whether the supper was on the *paschal lamb*, or whether it was a *common* or *ordinary meal*, I shall not wait here to inquire: see at the end of this chapter. In the parallel place, in Luke xxii., we find our Lord taking the cup, ver. 17, and again ver. 19; by the former of which was probably meant the *cup of blessing*, כוס הברכה *kos haberakah*, which the master of a family took, and, after *blessing God*, gave to each of his guests by way of welcome: but this *second* taking the cup is to be understood as belonging to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, *Take, eat, this is my body;* but concerning the *cup* he says, *Drink ye all of this:* for as this pointed out the very *essence* of the institution, viz. the *blood of atonement*, it was necessary that each should have a particular application of it: therefore he says, *Drink ye* ALL *of* THIS. By this we are taught that the *cup* is essential to the sacrament of the Lord's Supper; so that they who deny the *cup* to the *people* sin against God's institution; and they who receive not the cup are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread;* but the *cup*, as pointing out the blood poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a priest under heaven, who denies the cup to the people, that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very men who plead so much for the bare *literal* meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink* YE ALL *of this cup*, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O, what a thing is man!—a constant contradiction to *reason* and to *himself.*

I have just said that our blessed Lord lays remarkable stress on the administration of the *cup*, and on *that* which himself assures us is *represented* by it.—As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine: Τουτο γαρ εστι ΤΟ αιμα μου ΤΟ της καινης διαθηκης, ΤΟ περι πολλων εκχυνομενον εις αφεσιν αμαρτιων. The following literal translation and paraphrase do not exceed its meaning:—

For THIS *is* THAT *blood of mine* which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb. THAT *blood* of the sacrifice slain for the ratification *of the new covenant.* THE *blood* ready to be *poured out for the multitudes*, the whole Gentile world as well as the Jews, *for the taking away of sins; sin.* whether original or actual, in all its *power* and *guilt*, in all its internal *energy* and *pollution.*

And gave thanks] See the *form* used on this occasion, on ver. *26*; and see the MISHNA, TRACT ברכות *Beracoth.*

Verse 28. *For this is my blood of the New Testament*] This is the reading both here and in St. Mark; but St. Luke and St. Paul say, *This cup is the New Testament in my blood.* This passage has been strangely mistaken: by *New Testament*, many understand nothing more than the *book* commonly known by this name, containing the *four Gospels*, *Acts of the Apostles*, apostolical *Epistles*, and book of the *Revelation;* and they think that the *cup of the New Testament* means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's Supper. As this is the case, it is highly necessary that this term should be explained. The original, Η Καινη Διαθηκη, which we translate, *The New Testament*, and which is the general title of all the contents of the book already described, simply means, *the new* COVENANT. *Covenant*, from *con*, *together*, and *venio*, *I come*, signifies an agreement, contract, or compact, between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew ברית *berith*, which often signifies, not only the *covenant* or *agreement*, but also the *sacrifice* which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of *adjuration* was used by the contracting parties:—

Ζευ κυδιστε, μεγιστε, και αθανατοι θεοι αλλοι,
Οπποτεροι προτεροι υπερ ορκια τ[illegible]ημηνειαν,

Ωδε σφ' εγκεφαλος χαμαδις ρεοι, ως οδε οινος,
Αυτων, και τεκεων· αλοχοι δ' αλλοισι μιγειεν.

All glorious Jove, and ye, the powers of heaven!
Whoso shall violate this *contract* first,
So be their *blood*, their children's and their own,
Poured out, *as this libation*, on the ground:
And let their wives bring forth to other men!
ILIAD l. iii. v. 298–301.

Our blessed Saviour is evidently called the Διαθηκη, ברית *berith*, or covenant sacrifice, Isa. xlii. 6; xlix. 8; Zech. ix. 11. And to those Scriptures he appears to allude, as in them the Lord promises to *give him for a covenant* (sacrifice) *to the Gentiles*, and to *send forth, by the blood of this covenant* (victim) *the prisoners out of the pit*. The passages in the sacred writings which allude to this grand sacrificial and atoning act are almost innumerable. See the *Preface* to Matthew.

In this place, our Lord terms his blood *the blood of the* NEW *covenant;* by which he means that grand plan of *agreement*, or *reconciliation*, which God was now establishing between himself and mankind, by the passion and death of his Son, through whom alone men could draw nigh to God; and this NEW *covenant* is mentioned in contradistinction from the OLD *covenant*, η παλαια Διαθηκη, 2 Cor. iii. 14, by which appellative all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the *various victims* slain under the law: but *now*, as the *Lamb of God, which taketh away the sin of the world*, was about to be offered up, a NEW and LIVING way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence all the books of the New Testament, which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed, Η Καινη Διαθηκη, *The* NEW *covenant*. See the *Preface*.

Dr. Lightfoot's Observations on this are worthy of serious notice. "*This is my blood of the New Testament*. Not only the *seal* of the covenant, but the *sanction* of the new covenant. The end of the *Mosaic* economy, and the confirming of a *new* one. The confirmation of the *old* covenant was by the *blood of bulls and goats*, Exod. xxiv., Heb. ix., because blood was still to be shed: the confirmation of the *new* was by a *cup of wine*, because under the new covenant there is no farther shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood;* so it might be said of the *cup of blood*, Exod. xxiv., *That cup was the Old Testament in the blood of Christ:* there, all the articles of that covenant being read over, *Moses* sprinkled all the people with blood, and said, *This is the blood of the covenant which God hath made with you;* and thus the *old* covenant or testimony was confirmed. In like manner, *Christ*, having published all the articles of the *new* covenant, he takes the cup of wine, and gives them to drink, and saith, *This is the New Testament in my blood;* and thus the *new* covenant was established."—*Works*, vol. ii. p. 260.

Which is shed (εκχυνομενον, *poured out*) *for many*] Εκχεω and εκχυω, *to pour out*, are often used in a *sacrificial* sense in the *Septuagint*, and signify to *pour out* or *sprinkle* the blood of the sacrifices before the altar of the Lord, by way of atonement. See 2 Kings xvi. 15; Lev. viii. 15; ix. 9; Exod. xxix. 12; Lev. iv. 7, 14, 17, 30, 34; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us that, as his body was to be broken or crucified, υπερ ημων, *in our stead*, so here the blood was to be poured out to make an *atonement*, as the words, *remission of sins*, sufficiently prove; for *without shedding of blood there was no remission*, Heb. ix. 22, nor any remission *by* shedding of blood, but in a *sacrificial* way. See the passages above, and on ver. 26.

The whole of this passage will receive additional light when collated with Isa. liii. 11, 12. *By his knowledge shall my righteous servant justify* MANY, *for he shall bear their iniquities—because he hath* POURED OUT *his soul unto death, and he bare the sin of* MANY. The *pouring out of the soul unto death*, in the prophet, answers to, *this is the blood of the new covenant which is poured out for you*, in the evangelists; and the רבים *rabbim*, *multitudes*, in Isaiah, corresponds to the MANY, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that *two* distinct classes of persons are mentioned by the prophet. 1. The JEWS.—ver. 4. *Surely he hath borne* OUR *griefs, and carried* OUR *sorrows.*—Ver. 5. *But he was wounded for* OUR *transgressions, he was bruised for* OUR *iniquities, the chastisement of* OUR *peace was upon him.*—Ver. 6. *All* WE *like sheep have gone astray, and the Lord hath laid upon him the iniquity of* US *all.* 2. The GENTILES.—Ver. 11. *By his knowledge*, בדעתו *bedaâto*, i. e. by his being *made known*, published as *Christ crucified* among the Gentiles, *he shall justify* רבים *rabbim*, *the multitudes*, (the GENTILES,) *for he shall* (also) *bear* THEIR *offences*, as well as OURS, the *Jews*, ver. 4, &c. It is well known that the Jewish dispensation, termed by the apostle as above, η παλαια διαθηκη, *the* OLD *covenant*, was *partial* and *exclusive*. None were particularly interested in it save the descendants of the twelve sons of Jacob: whereas the Christian dispensation, η καινη διαθηκη, *the* NEW *covenant*, referred to by our Lord in this place, was *universal;* for as *Jesus Christ by the grace of God tasted death for* EVERY *man*, Heb. xi. 9, and is that *Lamb of God that taketh away the sin of the* WORLD, John i. 29; who *would have* ALL MEN *to be saved, and come to the knowledge of the truth*, 1 Tim ii. 4, even *that knowledge* of Christ crucified, by which they are to be *justified*, Isa. liii. 11, therefore he has commanded his disciples to *go into all the world, and preach the Gospel to* EVERY CREATURE, Mark xvi. 15. The reprobate race, those who were *no people*, and *not beloved*, were to be called in; for the Gospel was to be preached to *all* the *world*, though it was to *begin at Jerusalem*, Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the *multitudes*, that there might be but one fold, as there is but one Shepherd; and that God might be ALL and in ALL.

For the remission of sins.] Εις αφεσιν αμαρτιων, *for* (or, *in reference to*) *the taking away of sins*. For, although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent he returns to God, and, feeling his utter incapacity to

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 But [z] I say unto you, I will not drink henceforth of this fruit of the vine, [a] until that day when I drink it new with you in my Father's kingdom.

30 ¶ [b] And when they had sung a [c] hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, [d] All ye shall [e] be offended because of me this night: for it is written, [f] I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 But after I am risen again, [g] I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

[z] Mark xiv. 25; Luke xxii. 18.——[a] Acts x. 41.——[b] Mark xiv. 26.——[c] Or, *psalm.*

[d] Mark xiv. 27; John xvi. 32.——[e] Chap. xi. 6.——[f] Zech. xiii. 7. [g] Chap. xxviii. 7, 10, 16; Mark xiv. 28; xvi. 7.

save himself, believes in Christ Jesus, who is the justifier of the ungodly.

The phrase, *αφεσις των αμαρτιων*, *remission of sins*, (frequently used by the Septuagint,) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the *pardon of sins*, as it is generally understood, but the *removal* or *taking away* of sins; not only the *guilt*, but also the very *nature* of sin, and the *pollution* of the soul through it; and comprehends all that is generally understood by the terms *justification* and *sanctification*. For the use and meaning of the phrase *αφεσις αμαρτιων*, see Mark i. 4; Luke i. 77; iii. 3; xxiv. 47; Acts ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18; Col. i 14; Heb. x. 18.

Both St. Luke and St. Paul add, that, after giving the bread, our Lord said, *Do this in remembrance of me*. And after giving the cup, St. Paul alone adds, *This do ye, as oft as ye drink it, in remembrance of me*. The account, as given by St. Paul, should be carefully followed, being fuller, and received, according to his own declaration, by especial revelation from God.—See 1 Cor. xi. 23, *For I have received of the Lord that which also I delivered unto you*, &c. See the harmonized view above.

Verse 29. *I will not drink henceforth of this fruit of the vine*] These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as in a few hours my crucifixion shall take place.

Until that day when I drink it new with you] That is, I shall no more drink of the produce of the vine with you; but shall drink *new* wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term *new* in Scripture is often taken in this sense. So the NEW *heaven*, the NEW *earth*, the NEW *covenant*, the NEW *man*—mean a *heaven*, *earth*, *covenant*, *man*, of a very *different* nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth, and to make that which had *last* been the subject of conversation the means of doing it. Thus he uses *wine* here, of which they had lately drunk, and on which he had held the preceding discourse, to point out the supreme blessedness of the kingdom of God. But however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, will be infinitely more precious and useful. From what our Lord says here, we learn that the sacrament of his supper is a *type* and a *pledge*, to genuine Christians, of the felicity they shall enjoy with Christ in the kingdom of glory.

Verse 30. *And when they had sung a hymn*] *Υμνησαντες* means, probably, no more than a kind of *recitative* reading or chanting. As to the *hymn* itself we know, from the universal consent of Jewish antiquity, that it was composed of Psalms 113, 114, 115, 116, 117, and 118, termed by the Jews הלל *halel*, from הללו־יה *halelu-yah*, the first word in Psalm 113 These six Psalms were always sung at every paschal solemnity. They sung this great hillel on account of the *five* great benefits referred to in it; viz. 1. The Exodus from Egypt, Psa. cxiv. 1. *When Israel went out of Egypt*, &c. 2. The miraculous division of the Red Sea, ver. 3. *The sea saw it and fled.* 3. The promulgation of the law, ver. 4. *The mountains skipped like lambs.* 4. The resurrection of the dead, Psa. cxvi. 9. *I will walk before the Lord in the land of the living.* 5. The passion of the Messiah, Psa. cxv. 1. *Not unto us, O Lord, not unto us*, &c. See Schoettgen, *Hor. Hebr.* p. 231, and my *Discourse on the nature and design of the Eucharist*, 8vo. Lond. 1808.

Verse 31. *All ye shall be offended*] Or rather, *Ye will all be stumbled—παντες υμεις σκανδαλισθησεσθε*—ye will all forsake me, and lose in a great measure your confidence in me.

This night] The time of trial is just at hand.

I will smite the shepherd] It will happen to you as to a flock of sheep, whose shepherd has been slain—the leader and guardian being removed, the whole flock shall be scattered, and be on the point of becoming a prey to ravenous beasts.

Verse 32. *But after I am risen again*] Don't lose your confidence; for though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death, yet I will rise again, and triumph over all *your* enemies and mine.

I will go before you] Still alluding to the case of the shepherd and his sheep. Though the shepherd have been smitten and the sheep scattered, the shepherd shall revive again, collect the scattered flock, and *go before them*, and lead them to peace, security, and happiness.

Verse 33. *Peter—said unto him, Though all men shall be offended*—yet *will I never*] The presumptuous person imagines he can do every thing, and can do nothing: thinks he can excel all, and excels in nothing: promises every thing, and performs nothing. The humble man acts a quite contrary part. There is nothing we know so little of as ourselves—nothing we

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 Jesus said unto him, [h] Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [i] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and [k] the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, [l] My soul is exceeding sorrowful, even unto death:

[h] Mark xiv. 30; Luke xxii. 34; John xiii. 38.——[i] Mark xiv. 32–35; Luke xxii. 39; John xviii. 1.——[k] Chap. iv. 21.——[l] John xii. 27

see less of than our own weakness and poverty. The strength of pride is only for a moment. Peter, though vainly confident, was certainly sincere—he had never been put to a sore trial, and did not know his own strength. Had this resolution of his been formed in the strength of God, he would have been enabled to maintain it against earth and hell. This most awful denial of Christ, and his abandoning him in the time of trial, was sufficient to have disqualified him for ever from being, in any sense, *head of the Church*, had such a supremacy been ever designed him. Such a supremacy was never given him by Christ; but the *fable* of it is in the Church of Rome, and the mock Peter, not Peter the apostle, is there and there only to be found.

Verse 34. *Jesus said*] Our Lord's answer to Peter is very emphatic and impressive. *Verily*—I speak a solemn weighty truth, *thou wilt* not only be *stumbled*, *fall off* and *forsake* thy Master, but thou wilt even *deny* that thou *hast*, or ever *had*, any *knowledge* of or *connection* with me; and this thou wilt do, not by *little* and *little*, through a *long process* of time, till the apostasy, daily gathering strength, shall be *complete*; but thou wilt do it *this very night*, and that not *once* only, but *thrice*; and this thou wilt do also in the *earlier* part of the night, *before* even a *cock* shall *crow*. Was not this warning enough to him not to trust in his own strength, but to depend on God?

Verse 35. *Though I should die with thee, yet will I not deny thee.*] He does not take the warning which his Lord gave him—he trusts in the warm, sincere attachment to Christ which he *now* feels, not considering that this must speedily fail, unless supported by the power of God.

Verse 36. *A place called Gethsemane*] A garden at the foot of the mount of Olives. The name seems to be formed from גת *gath*, *a press*, and שמן *shemen*, *oil*; probably the place where the produce of the mount of Olives was prepared for use. The garden of the oil-press, or olive-press.

Sit ye here] Or, *stay* in this place, *while I go and pray yonder:* and employ ye the time as I shall employ it—in watching unto prayer.

Verse 37. *And he took with him Peter and the two sons of Zebedee*] That is, James and John; the same persons who had beheld his transfiguration on the mount—that they might contemplate this agony in the light of that glory which they had there seen; and so be kept from being stumbled by a view of his present humiliation.

Began to be sorrowful] Λυπεισθαι, from λυω, *to dissolve*—exquisite sorrow, such as *dissolves* the natural vigour, and threatens to *separate* soul and body.

And very heavy.] *Overwhelmed with anguish*—αδημονειν. This word is used by the Greeks to denote the *most extreme anguish* which the soul can feel—*excruciating anxiety and torture of spirit.*

Verse 38. *Then saith he*] *Then saith—Jesus:*—I have added the word *Jesus*, ὁ Ιησους, on the authority of a multitude of eminent MSS. See them in *Griesbach.*

My soul is exceeding sorrowful, (or, *is surrounded with exceeding sorrow,*) *even unto death.*] This latter word explains the two former: My soul is so dissolved in sorrow, my spirit is filled with such agony and anguish, that, if speedy succour be not given to my *body*, death must be the speedy consequence.

Now, the grand expiatory sacrifice begins to be offered: in this garden Jesus enters fully into the sacerdotal office; and now, on the altar of his immaculate divinity, begins to offer his own body—his own life—a lamb without spot, for the sin of the world. St. Luke observes, chap. xxii. 43, 44, that there appeared unto him an angel from heaven strengthening him; and that, *being in an agony*, his *sweat was like great drops of blood falling to the ground.* How exquisite must this anguish have been, when it forced the very blood through the coats of the veins, and enlarged the pores in such a preternatural manner as to cause them to empty it out in large successive drops! In my opinion, the principal part of the redemption price was paid in this unprecedented and indescribable agony.

Bloody sweats are mentioned by many authors; but none was ever such as this—where a person in *perfect health*, (having never had any *predisposing sickness* to induce a debility of the system,) and in the *full vigour of life*, about *thirty-three* years of age, suddenly, through mental pressure, *without any fear of death*, sweat great drops of blood; and these continued, during his wrestling with God to fall to the ground.

To say that all this was occasioned by the fear he had of the ignominious death which he was about to die confutes itself—for this would not only rob him of his divinity, for which purpose it is brought, but it deprives him of all excellency, and even of manhood itself. The prospect of death could not cause him to suffer thus, when he knew that in less than three days he was to be restored to life, and be brought into an eternity of blessedness. His agony and distress can receive no consistent explication but on this ground—*He* SUFFERED, *the* JUST *for the* UNJUST, *that he might* BRING *us to* GOD. O glorious truth! O infinitely meritorious suffering! And O! above all, the *eternal love*, that caused him to undergo such sufferings for the sake of SINNERS!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and [m] prayed, saying, [n] O my Father, if it be possible, [o] let this cup pass from me! nevertheless [p] not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 [q] Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

[m] Mark xiv. 36; Luke xxii. 42; Heb. v. 7.——[n] John xii. 27. [o] Chap. xx. 22.

[p] John v. 30; vi. 38; Phil. ii. 8.——[q] Mark xiii. 33; xiv. 38; Luke xxii. 40, 46; Eph. vi. 18.

Verse 39. *Fell on his face*] See the note on Luke xxii. 44. This was the ordinary posture of the supplicant when the favour was great which was asked, and deep humiliation required. The head was put between the knees, and the forehead brought to touch the earth—this was not only a humiliating, but a very *painful* posture also.

This cup] The word *cup* is frequently used in the Sacred Writings to point out *sorrow*, *anguish*, *terror*, *death*. It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put into their hands, and they were obliged to drink it. Socrates was killed thus, being obliged by the magistrates of Athens to drink a cup of the juice of hemlock. To death, by the *poisoned cup*, there seems an allusion in Heb. ii. 9, *Jesus Christ, by the grace of God,* TASTED *death for every man.* The whole world are here represented as standing guilty and condemned before the tribunal of God; into every man's hand the *deadly cup* is put, and he is required to drink off the poison—Jesus enters, takes every man's cup out of his hand, and drinks off the poison, and thus tastes or suffers the death which every man otherwise must have undergone.

Pass from me] Perhaps there is an allusion here to several criminals standing in a row, who are all to drink of the same cup; but, the judge extending favour to a certain one, the *cup passes by him* to the next.

Instead of προελθων μικρον, *going a little forward*, many eminent MSS. have προσελθων, *coming a little forward*—but the *variation* is of little moment. At the close of this verse several MSS. add the clause in Luke xxii. 43, *There appeared an angel*, &c.

Verse 40. *He—saith unto Peter*] He addressed himself more particularly to this apostle, because of the profession he had made, ver. 33; as if he had said: "Is this the way you testify your affectionate attachment to me? Ye all said you were ready to die with me; what, then, cannot you watch ONE *hour*?"

Instead of ουκ ισχυσατε, *could* YE *not*, the *Codex Alexandrinus*, the later *Syriac* in the margin, three of the *Itala*, and *Juvencus*, read ουκ ισχυσας, *couldst* THOU *not*—referring the reproach immediately to *Peter*, who had made the promises mentioned before.

Verse 41. *That ye enter not into temptation*] If ye cannot endure a little fatigue when there is no suffering, how will ye do when the temptation, the great trial of your fidelity and courage, cometh? *Watch*—that ye be not taken unawares; and *pray*—that when it comes ye may be enabled to bear it.

The spirit—is *willing*, *but the flesh* is *weak*] Your *inclinations* are *good*—ye are truly *sincere*; but your *good purposes* will be overpowered by your *timidity*. Ye wish to continue steadfast in your adherence to your Master; but your *fears* will lead you to desert him.

Verse 42. *O my Father, if this cup may not pass away from me*] *If it be not possible*—to redeem fallen man, *unless I drink this cup*, unless I suffer death for them; *thy will be done*—I am content to suffer whatever may be requisite to accomplish the great design. In this address the *humanity* of Christ most evidently appears; for it was his *humanity* alone that could *suffer*; and if it did not appear that he had *felt* these sufferings, it would have been a presumption that he had *not* suffered, and consequently made no *atonement*. And had he not appeared to have been perfectly *resigned* in these sufferings, his sacrifice could not have been a *free-will* but a *constrained* offering, and therefore of no use to the salvation of mankind.

Verse 43. *Their eyes were heavy.*] That is, they could not keep them open. Was there nothing *preternatural* in this? Was there no influence here from the powers of darkness?

Verse 44. *Prayed the third time*] So St. Paul—I besought the Lord THRICE that it might depart from me, 2 Cor. xii. 8. This *thrice* repeating the same petition argues deep earnestness of soul.

Verse 45. *Sleep on now, and take your rest*] Perhaps it might be better to read these words interrogatively, and paraphrase them thus: *Do ye sleep on still?* Will no warnings avail? Will no danger excite you to watchfulness and prayer? *My hour*—in which I am to be delivered up, *is at hand*; therefore now think of your own personal safety.

The Son of man is betrayed into the hands of sinners.] Αμαρτωλων, viz. the *Gentiles* or *heathens*, who were generally distinguished by this appellation from the Jews. Here it probably means the Roman cohort

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [r] while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master, [s] and kissed him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

50 And Jesus said unto him, [t] Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And, behold, [u] one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [v] for all they that

[r] Mark xiv. 43; Luke xxii. 7; John xviii. 3; Acts i. 61. [s] 2 Sam. xx. 9.

[t] Psa. xli. 9; lv. 13.——[u] John xviii. 10.——[v] Gen. ix. 6; Rev. xiii. 10.

that was stationed on festivals for the defence of the temple. By the Romans he was adjudged to death; for the Jews acknowledged that they had no power in capital cases. See the note on chap. ix. 10.

Verse 46. *Rise, let us be going*] That is, to meet them, giving thereby the fullest proof that I know all their designs, and might have, by flight or otherwise, provided for my own safety; but I go willingly to meet that death which their malice designs me, and, through it, provide for the life of the world.

Verse 27. *Judas, one of the twelve*] More deeply to mark his base ingratitude and desperate wickedness —HE *was* ONE *of the* TWELVE—and he is a TRAITOR, and one of the *vilest* too that ever disgraced human nature.

A great multitude with swords and staves] They did not come as officers of justice, but as a desperate mob. *Justice* had nothing to do in this business. He who a little before had been one of the leaders of the flock of Christ is now become the leader of ruffians and murderers! What a terrible fall!

Verse 48. *Gave them a sign*] How *coolly deliberate* is this dire apostate! The man *whom I shall kiss* —how deeply *hypocritical!* That is he, *hold him fast, seize him*—how diabolically *malicious!*

Hail, Master] A usual compliment among the Jews. Judas pretends to wish our Lord continued *health* while he is meditating his destruction! How many *compliments* of *this kind* are there in the world! Judas had a pattern in *Joab*, who, while he pretends to inquire tenderly for the health of *Amasa*, thrust him through with his sword; but the disciple here vastly outdoes his master, and through a motive, if possible, still more base. Let all those who use *unmeaning* or *insidious* compliments rank for ever with *Joab* and *Judas*.

And kissed him.] *And tenderly kissed him*—this is the proper meaning of the original word κατεφιλησεν, he *kissed* him *again* and *again*—still pretending the most affectionate attachment to him, though our Lord had before unmasked him.

Verse 50. *Jesus said—Friend*] Rather, *companion*, εταιρε, (*not* FRIEND,) *wherefore*, rather, *against whom* (εφ' ὁ, the reading of all the best MSS.) *art thou come?* How must these words have cut his very soul, if he had any sensibility left! Surely, thou, who hast so long been my *companion*, art not come against *me*, thy Lord, Teacher, and Friend! What is the human heart not capable of, when abandoned by God, and influenced by Satan and the love of money!

Laid hands on Jesus] But not before they had felt that proof of his sovereign power by which they had all been struck down to the earth, John xviii. 6. It is strange that, after this, they should dare to approach him; but the Scriptures must be fulfilled.

Verse 51. *One of them which were with Jesus*] This was Peter—*struck a servant of the high priest's*, the servant's name was Malchus, John xviii. 10, *and smote off his ear.* In Luke xxii. 51, it is said, *Jesus touched and healed it.* Here was another miracle, and striking proof of the Divinity of Christ. Peter did not *cut* the ear, merely, *he cut it* OFF, αφειλεν. Now to heal it, Jesus must either take up the ear and put it on again, or else create a new one—either of these was a miracle, which nothing less than *unlimited power* could produce. See the note on John xviii. 10.

Verse 52. *Put up again thy sword into his place*] Neither Christ nor his religion is to be defended by the secular arm. God is sufficiently able to support his ark: Uzzah need not stretch out his hand on the occasion. Even the *shadow* of public justice is not to be resisted by a private person, when coming from those in public authority. The cause of a Christian is the cause of God: sufferings belong to one, and vengeance to the other. Let the cause, therefore, rest in *his* hands, who will do it ample justice.

Shall perish with the sword] Instead of απολουνται, *shall perish*, many excellent MSS., versions, and fathers, have αποθανουνται, *shall die.* The general meaning of this verse is, they who contend in battle are likely, on both sides, to become the sacrifices of their mutual animosities. But it is probably a prophetic declaration of the Jewish and Roman states. The Jews put our Lord to death under the sanction of the Romans—both took the sword against Christ, and both perished by it. The Jews by the sword of the Romans, and the Romans by that of the Goths, Vandals, &c. The event has verified the prediction—the Jewish government has been destroyed upwards of 1700 years, and the Roman upwards of 1000. Confer with this passage, Psa. ii. 4, 9, and cx. 1, 5, 6. But how came Peter to have a sword? Judea was at this time so infested with robbers and cut-throats that it was not deemed safe for any person to go unarmed. He probably carried one for his mere personal safety.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me [w] more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, [x] that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the [y] scriptures of the prophets might be fulfilled. Then [z] all the disciples forsook him, and fled.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

57 ¶ [a] And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him, afar off, unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though [b] many false witnesses came, *yet* found they none.

[w] 2 Kings vi. 17; Dan. vii. 10.——[x] Isa. liii. 7, &c.; ver. 24; Luke xxiv. 25, 44, 46.——[y] Lam. iv. 20; ver. 54.——[z] See John xviii. 15.——[a] Mark xiv. 53; Luke xxii. 54; John xviii. 12, 13, 24. [b] Psa. xxvii. 12; xxxv. 11; Mark xiv. 55; so Acts vi. 13.

Verse 53. *More than twelve legions of angels?*] As if he had said, Instead of you *twelve*, one of whom is a traitor, my Father can give me more than *twelve legions of angels* to defend me. A legion, at different times, contained different numbers; 4,200, 5,000, and frequently 6,000 men; and from this saying, taking the latter number, which is the common rate, may we not safely believe that the angels of God amount to more than 72,000?

Verse 54. *But how then*] Had I such a defence—*shall the Scriptures be fulfilled*, which say, *that thus it must be?* That is, that I am to suffer and die for the sin of the world. Probably the Scriptures to which our Lord principally refers are Psa. xxii, lxix., and especially Isa. liii. and Dan. ix. 24–27. Christ shows that they had no power against him but what he *permitted;* and that he willingly gave up himself into their hands.

Verse 55. *Are ye come out as against a thief*] At this time Judea was much infested by robbers, so that armed men were obliged to be employed against them—to this our Lord seems to allude. See on ver. 52.

I sat daily with you] Why come in this hostile manner? Every day, for four days past, ye might have met with me in the temple, whither I went to teach you the way of salvation. See on chap. xxi. 17.

Verse 56. *But all this was done*] This is probably the observation of the evangelist. See on chap. ii. 23.

Then all the disciples forsook him and fled.] O what is man! How little is even his utmost *sincerity* to be depended on! Jesus is abandoned by all!—even *zealous* Peter and *loving* John are among the fugitives! Was ever *master* so served by his *scholars?* Was ever *parent* so treated by his *children?* Is there not as much zeal and love among them all as might make one *martyr* for God and truth? Alas! no. He had but twelve who professed inviolable attachment to him; one of these betrayed him, another denied him with oaths, and the rest run away and utterly abandon him to his implacable enemies! Are there not found among his disciples still, 1st. Persons who betray him and his cause? 2dly. Persons who deny him and his people? 3dly. Persons who abandon him, his people, his cause, and his truth? Reader! dost *thou* belong to any of these classes?

Verse 57. *They—led him away to Caiaphas*] John says, chap. xviii. 13, that they led him *first to Annas*, but this appears to have been done merely to do him honour as the father-in-law of Caiaphas, and his colleague in the high priesthood. But as the Sanhedrin was assembled at the house of Caiaphas, it was there he must be brought to undergo his mock trial: but see on John xviii. 13.

Verse 58. *Peter followed him afar off*] Poor Peter! this is the *beginning* of his dreadful fall. His *fear* kept him from *joining* the company, and publicly acknowledging his Lord; and his *affection* obliged him to follow at a *distance* that he might see the end.

And sat with the servants, to see the end.] When a man is weak in faith, and can as yet only follow *Christ* at a distance, he should avoid all dangerous places, and the company of those who are most likely to prove a snare to him. Had not Peter got to the *high priest's palace*, and *sat down* with the *servants*, he would not thus have denied his Lord and Master.

Servants—officers, υπηρετων. Such as we term serjeants, constables, &c.

Verse 59. *All the council sought false witness*] What a prostitution of justice!—they first resolve to ruin him, and then seek the proper means of effecting it: they declare him criminal, and after that do all they can to fix some crime upon him, that they may appear to have some shadow of justice on their side when they put him to death. It seems to have been a common custom of this vile court to employ false witness, on any occasion, to answer their own ends. See this exemplified in the case of Stephen, Acts vi. 11–13.

Verse 60. *Though many false witnesses came*] There is an unaccountable confusion in the MSS. in this verse: without stating the variations, which may be seen in *Griesbach*, I shall give that which I believe to be the genuine sense of the evangelist. *Then the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but they found it not, though many false witnesses came up. At last two false witnesses came up, saying*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

At the last [c] came two false witnesses,

61 And said, This *fellow* said, [d] I am able to destroy the temple of God, and to build it in three days.

62 [e] And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But [f] Jesus held his peace. And the high priest answered and said unto him, [g] I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, [h] Hereafter shall ye see the Son of man [i] sitting on the right hand of power, and coming in the clouds of heaven.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

65 Then [k] the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses: behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [l] He is guilty of death.

67 [m] Then did they spit in his face, and buf-

[c] Deut. xix. 15.——[d] Chap. xxvii. 40; John ii. 19.——[e] Mark xiv. 60. [f] Isa. liii. 7; ch. xxvii. 12, 14.——[g] Lev. v. 1; 1 Sam. xiv. 24, 26. [h] Dan. vii. 13; chap. xvi. 27; xxiv. 30; Luke xxi. 27; xxv. 31; John i. 51; Rom. xiv. 10; 1 Thess. iv. 16; Rev. i. 7.——[i] Psa. cx. 1; Acts vii. 55.——[k] 2 Kings xviii. 37; xix. 1.——[l] Lev. xxiv. 16; John xix. 7.——[m] Isa. l. 6; liii. 3; chap. xxvii. 30.

This man said, &c. It is the property of falsity to be ever inconsistent, and to contradict itself; therefore they could not find *two consistent testimonies*, without which the Jewish law did not permit any person to be put to death. However, the hand of God was in this business: for the credit of Jesus, and the honour of the Christian religion, he would not permit him to be condemned on a *false* accusation; and, therefore, at last they were obliged to change their ground, and, to the eternal confusion of the unrighteous council, he is condemned on the very evidence of his own innocence, purity, and truth!

Verse 61. *I am able to destroy the temple of God*] 1st. These words were not fairly quoted. Jesus had said, John ii. 19, *Destroy this temple, and I will build it again in three days.* 2dly. The *inuendo* which they produce, applying these words to a pretended design to destroy the temple at *Jerusalem*, was utterly unfair; for these words *he spoke of the temple of his body.* It is very easy, by means of a few small *alterations*, to render the most holy things and innocent persons odious to the world, and even to take away the life of the innocent.

Verse 62. *Answerest thou nothing?*] The accusation was so completely frivolous that it merited no notice: besides, Jesus knew that they were determined to put him to death, and that his hour was come; and that therefore remonstrance or defence would be of no use: he had often before borne sufficient testimony to the truth.

Verse 63. *I adjure thee by the living God*] I put thee to thy oath. To this solemn adjuration Christ immediately replies, because he is now called on, in the name of God, to bear *another* testimony to the truth. The authority of God in the most worthless magistrate should be properly respected. However necessary our Lord saw it to be silent, when the accusations were frivolous, and the evidence contradictory, he felt no disposition to continue this silence, when questioned concerning a *truth*, for which he came into the world to shed his blood.

Verse 64. *Thou hast said*] That is, I *am* the Christ, the promised *Messiah*, (see on ver. 25;) and you and this whole nation shall shortly have the fullest proof of it: for *hereafter*, in a few years, *ye shall see the Son of man sitting on the right hand of power*, fully invested with absolute dominion, *and coming in the clouds of heaven*, to execute judgment upon this wicked race. See chap. xxiv. 30. Our Lord appears to refer to Dan. vii. 13: *One like the Son of man came with the clouds of heaven*, &c. This may also refer to the final judgment.

Verse 65. *The high priest rent his clothes*] This rending of the high priest's garments was expressly contrary to the law, Lev. x. 6, and xxi. 10. But it was a common method of expressing *violent grief*, Gen. xxxvii. 29, 34; Job i. 20, and *horror* at what was deemed *blasphemous* or *impious*. 2 Kings xviii. 37; xix. 1; Acts xiv. 14. All that heard a blasphemous speech were obliged to rend their clothes, and never to sew them up again. See *Lightfoot*.

He hath spoken blasphemy] *Quesnel's* note on this is worthy of notice. "See here a false zeal, a mask of religion, and a passionate and seditious way of proceeding, tending only to incense and stir up others, all which are common to those who would oppress truth by cabal, and without proof. By crying out, 'heresy, blasphemy, and faction,' though contrary to all appearance, men fail not to stir up those in power, to gain the simple, to give some shadow of authority to the ill-disposed, to cast devout but ignorant people into scruples, and thereby to advance the mystery of iniquity, which is the mystery of all ages." This was the very plan his Catholic brethren adopted in this country, in the reign of Queen Mary, called the bloody queen, because of the many murders of righteous men which she sanctioned at the mouth of her Catholic priesthood.

Verse 66. *He is guilty of death.*] Ενοχος θανατου εστι, *he is liable to death.* All the *forms* of justice are here violated. The judge becomes a *party* and *accuser*, and proceeds to the verdict without examining whether all the prophecies concerning the Messiah, and the innumerable miracles which he wrought, did not justify him. *Examination* and *proof* are the ruin of all *calumnies*, and of the authors of them, and therefore they take care to keep off from these two things. See *Quesnel*.

Verse 67. *Then did they spit in his face*] This was

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

feted him; and [n] others smote *him* with [o] the palms of their hands,

68 Saying, [p] Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ [q] Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy [r] speech bewrayeth thee.

74 Then [s] began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, [t] Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

[n] Luke xxii. 63; John xix. 3.——[o] Or, *rods*.——[p] Mark xiv. 65; Luke xxii. 64.——[q] Mark xiv. 66; Luke xxii. 55; John xviii. 16, 17, 25.——[r] Luke xxii. 59.——[s] Mark xiv. 71.——[t] Ver. 34; Mark xiv. 30; Luke xxii. 61, 62; John xiii. 38.

done as a mark of the most profound contempt. See Job xvi. 10, and xxx. 10; Isa. l. 6; Micah v. 1. The judges now delivered him into the hands of the *mob*.

And buffeted him] Smote him with their fists, εκολαφισαν. This is the translation of Theophylact. Κολαφιζειν, says he, means, "to beat with the hand, the *fingers being clenched*. Συγκαμπτομενων των δακτυλων, or, to speak more briefly, to buffet with the *fist*."

Smote him *with the palms of their hands*] Εῤῥαπισαν. Ῥαπιζω, says Suidas, means "παταξαι την γναθον απλη τη χειρι, *to smite the cheek with the open hand*." Thus they offered him *indignity* in all its various and vexatious forms. Insults of this kind are never forgiven by the world: Jesus not only takes no revenge, (though it be completely in his power,) but bears all with meekness, without even one word of reply.

Verse 68. *Prophesy unto us, thou Christ*] Their conduct toward him now was expressly prophesied of, by a man whose Divine mission they did not pretend to deny; see Isa. l. 6. It appears that, before they buffeted him, *they bound up his eyes*, see Mark xiv. 65.

Verse 69. *A damsel came unto him*] *A maid servant*, παιδισκη. See this translation vindicated by *Kypke*.

Thou also wast with Jesus] What a noble opportunity had Peter now to show his zeal for the insulted cause of truth, and his attachment to his Master. But, alas! he is shorn of his strength. *Constables* and *maid servants* are no company for an apostle, except when he is delivering to them the message of salvation. *Evil communications corrupt good manners*. Had Peter been in better company, he would not have had so foul a fall.

Verse 70. *But he denied before* them *all*] So the evil principle *gains ground*. Before, he followed *at a distance*, now he *denies;* this is the *second* gradation in his fall.

Verse 71. *Unto them that were there*] Instead of λεγει τοις εκει· και, more than one hundred MSS., many of which are of the first authority and antiquity, have λεγει αυτοις· εκει και, *she saith unto them, this man was* THERE *also*. I rather think this is the genuine reading. Τοις might have been easily mistaken for αυτοις, if the first syllable *αυ* were but a little *faded* in a MS. from which others were copied: and then the placing of the point after εκει· instead of after αυτοις· would naturally follow, as placed after τοις, it would make no sense. *Griesbach* approves of this reading.

Verse 72. *And again he denied with an oath*] This is a *third* gradation of his iniquity. He has told a *lie*, and he *swears* to support it. A liar has always some suspicion that his testimony is not credited, for he is conscious to his own falsity, and is therefore naturally led to support his assertions by oaths.

Verse 73. *Thy speech*] *Thy manner of speech*, η λαλια σου, *that dialect of thine*—his *accent* being different from that of Jerusalem. From various examples given by *Lightfoot* and *Schoettgen*, we find that the Galileans had a very corrupt pronunciation, frequently interchanging א, ה, ח, and ע, and so blending or dividing words as to render them unintelligible, or cause them to convey a contrary sense.

Bewrayeth thee.] Δηλον σε ποιει, *maketh thee manifest*, from the Anglo-saxon bepnegan, to accuse, betray; a word long since lost from our language.

Verse 74. *Then began he to curse and to swear*] Rather, *Then he began positively to affirm*—καταθεματιζειν, from κατα intensive, and τιθημι *I lay down, place, affirm*. But the common reading is καταναθεματιζειν, which signifies *to wish curses on himself*. The former reading is supported by almost *every* MS. *of value*, and is, beyond dispute, the *true reading*, and has been received by *Griesbach* into the text. The business is bad enough, but the common reading makes it worse. In ver. 72, Peter is said to *deny with an oath;* here, he *positively affirms and swears*, probably *by the name of God*, for this is the import of the word ομνυειν. This makes the *fourth* and final *gradation* in the climax of Peter's fall. From these awful beginnings it is not unfair to conclude that Peter might have gone almost as far as Judas himself, had not the traitorous business been effected before. Yet all this evil sprung simply from the *fear of man*. How many denials of Christ and his truth have sprung since, from the same cause!

The cock crew] This animal becomes, in the hand of God, the instrument of awaking the fallen apostle, at last, to a sense of his fall, danger, and duty. When abandoned of God, the *smallest* thing may become the occasion of a *fall;* and, when in the hand of God, the

smallest matter may become the instrument of our *restoration*. Let us never think lightly of what are termed *little sins:* the smallest one has the seed of eternal ruin in it. Let us never think contemptibly of the *feeblest* means of grace: each may have the seed of eternal salvation in it. Let us ever remember that the great Apostle Peter fell through *fear* of a *servant maid*, and rose through the *crowing of a cock*.

Verse 75. *Peter remembered the word of Jesus*] St. Luke says, chap. xxii. 61, *The Lord turned and looked upon Peter*. So it appears he was nigh to our Lord, either at the time when the cock crew, or shortly after. The *delicacy* of this reproof was *great*—he must be *reproved* and *alarmed*, otherwise he will proceed *yet farther* in his iniquity; Christ is in bonds, and cannot *go* and *speak* to him; if he *call aloud*, the disciple is *discovered*, and falls a victim to Jewish *malice* and Roman *jealousy;* he therefore does the whole by a *look*. In the hand of Omnipotence every thing is *easy*, and he can save by a *few*, as well as by *many*.

He went out] He left the *place* where he had sinned, and the *company* which had been the *occasion* of his transgression.

And wept bitterly.] Felt bitter anguish of soul, which evidenced itself by the tears of contrition which flowed plentifully from his eyes. Let him that standeth take heed lest he fall! Where the *mighty* have been slain, what shall support the *feeble?* Only the grace of the ALMIGHTY God.

This transaction is recorded by the inspired penmen, 1st. That all may watch unto prayer, and shun the occasions of sin. 2dly. That if a man be unhappily overtaken in a fault, he may not despair, but cast himself immediately with a contrite heart on the infinite tenderness and compassion of God. See the notes on John xviii. 27.

I have touched on the subject of our Lord's anointing but slightly in the preceding notes, because the controversy upon this point is not yet settled; and, except to harmonists, it is a matter of comparatively little importance. Bishop Newcome has written largely on this fact, and I insert an extract from his notes.

BISHOP NEWCOME'S ACCOUNT OF THE ANOINTING OF OUR LORD.

"The histories of Jesus' unction, in Matthew, Mark, and John, are accounts of the same fact. *Hoc fixum maneat, eandem ab omnibus historiam referri.* Calv. Harm. p. 375.

"The following objections to this position occur in *Lightfoot*, *Whiston*, *Whitby*, and *Macknight*.

1st. "The unction recorded by St. John happens *six* days before the passover; but the other unction is fixed to the *second* day before that feast.

"*Ans.* The day of the entertainment related John xii. 2, is not restrained to the *sixth* day before the passover. *Quo die factum illi fuerit convivium, in quo a Mariâ unctus est, Johannes non exprimit.* Calv. Harm. Johann. p. 144. Ver. 12, 13, much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction. See ver. 9. St. John has recorded events on the sixth and on the fifth day before the passover; and then, chap. xiii. 1, he proceeds to the evening on which the passover was eaten. On this account he anticipates the history of Jesus's unction; and he naturally anticipates it on mentioning the place where it happened.

2dly. "The scene in St. John is the house of Martha, or of Lazarus; in the other evangelists, that of Simon the leper.

"*Ans.* St. John lays the scene in general at Bethany.

"It seems probable that Lazarus would not have been called εἷς τῶν ἀνακειμένων, if he had been the host.

"Martha, the sister of Lazarus, might show Jesus honour by ministering to him in any house as well as her own. 'She was Simon's neighbour, and perhaps his relation,' *Dr. Priestley*, *Harm.* p. 102. Our Lord's affection for Lazarus and his sister, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3dly. "St. John mentions the *feet* of Jesus as anointed by Mary, and wiped with her hair; the other evangelists say that the ointment was poured on Jesus's head.

"*Ans.* It is no where asserted that the unction was of Jesus's head *only*, or of his feet *only:* both actions are consistent; and St. John, in his supplemental history, may very well have added the respectful conduct of Mary, that, after having anointed Jesus's head, she proceeded to anoint his feet, and even to wipe them with her hair.

4thly. "In St. John, Judas alone murmurs: in St. Matthew, the disciples have indignation; or, as St. Mark expresses it, some have indignation among themselves.

"*Ans.* Dr. Lardner says, *Serm.* vol. ii. p. 316: 'It is well known to be very common with all writers to use the plural number when one person only is intended; nor is it impossible that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere: his was self-interested and mere pretence.'

"Grotius's words are: *Reprehensa est hoc nomine mulier ab uno discipulorum; nam ita pluralis accipi solet.*

5thly. "The vindications of the woman by our Lord differ so much as to show that the occasions were different.

"*Ans.* St. John's words are indeed thus misinterpreted by Baronius: *Let her alone, that she may keep it against the day of my burial*, alluding to Mark xvi. 1. See *Lightfoot*, *Harm.* p. 27. See also *Lightfoot*, ib. 1. 251. '*She hath kept it yet, and not spent all; that she may bestow it on a charitable use, the anointing of my body to its burial.*'

"Whiston also, *Harm.* 129, gives a wrong sense to the words. *She hath spent but little of it now: she hath reserved the main part of it for a fitter time, the day before my delivery to the Jews;* making this a prediction of what passed, Matt. xxvi. 6–13; Mark xiv. 3–9. It must be observed that John xii. 7, there is a remarkable various reading: ἵνα εἰς τὴν ἡμέραν τῆ ἐνταφιασμῆ μȣ τηρήσῃ αὐτό. See *Wetstein*, and add Codd. *Vercell.* and *Veron.* in *Blanchini*. Of this reading we have a sound interpretation in *Mill*, proleg. xlv. *Sine eam ut opportune usa hoc unguento, velut ad sepulturam meam, jamjam occidendi, illud servâsse ostendatur.* And likewise in *Bengelius ad loc.* who

observes that the common reading is, *Facilioris sensûs causâ;* and adds, *Verbum* τηρήσῃ *servaret, pendet ex præterito, cujus vis latet in* αφες αὐτήν, i. e. *Noli reprehendere hanc, quæ unguentum ideo nec vendidit, nec pauperibus dedit, ut,* &c. And the common reading is thus rightly explained by Lightfoot, 2, 588. 'If Baronius's exposition do not take, then add this clause :— *Let her alone; for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me; because she hath reserved it for this time, wherein I am so near my grave and funeral, and poured it not on me before.*' Lardner's comment, *ubi supra*, p. 312, is applicable to the three evangelists. *If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me.* The words are a prediction of Christ's death, which was to happen on the third day after; and they are a prediction beautifully taken from the occasion. *She has done this to embalm me*, Matt. *She has anticipated the embalming of me*, Mark. *She has not sold this ointment, and given it to the poor, that she might reserve it to this day, which is, as it were, the day of my embalming, so soon is my burial to follow*, John.

"Dr. Scott, on Matthew, quotes the following passage from Theophylact: ἔθος ἦν τοῖς Ιεδαίοις μετὰ μύρων ἐνταφιάζειν τά σώματα, ὡς καὶ οἱ Αιγύπτιοι ἐποιεν, διὰ τὸ ἄσηπτα τηρεισθαι, καὶ ἄνευ δυσωδίας. It was a custom among the Jews, as well as among the Egyptians, to embalm the bodies of the dead, as well to keep them from putrefaction, as to prevent offensive smells.

"The expressions therefore of the three evangelists agree in sense and substance. I have explained the more difficult in St. John; leaving every one to his own judgment whether it be the true one or not; though I incline to think that the unusual phrase ought generally to be admitted into the text.

"6thly. In St. John, Mary anoints Jesus; in Matthew and Mark, a woman not named.

"*Ans.* Lardner says, *ubi supra*, p. 315. 'St. John having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists having never mentioned Lazarus or his sisters in their Gospels, when they came to relate this action forbear to mention any name, and speak only of a certain woman. Luke, x. 38–42, has an account of our Lord's being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like St. John, would have said by whom it was done.' Upon the whole, there is no solid objection to the hypothesis, that we have *three* accounts of the *same* transaction. But it is incredible that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other; that the kind and price of the ointment should be the same; that the two actions should be censured in the same manner; and that words to the same effect should be used in defence of the woman who anointed Jesus, within so short a *time*, in the same *place*, and among the same *persons*. See Doddridge on John xii. 1 As to the precise time of this transaction, it is natural to conclude from the accounts of Matthew and Mark, that it happened two days before the passover. I had much pleasure in observing that Mr Jebb, in his Harmony, assigns it the same order as I do. I likewise find in Ward's Dissertations, p. 112 the following remark. 'John only mentions the day when Jesus came to Bethany, without specifying the time when he was entertained there by Simon the leper; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it, with relation to Judas.' And again, *Wall* says, Critical Notes, v. 3. p. 52: 'Wednesday he seems to have stayed at Bethany, and supped there. At which supper, Mary, sister of Lazarus, poured that ointment on his body which he interpreted to be for his burial.' And on John xii. 2: 'This seems to be the same supper which Matthew and Mark do say was at the house of Simon the leper; for there it was that Mary anointed him. But then we must not take it to be the same night that he came to Bethany, but two days before the passover.'

"That Judas went to the high priests on the evening or night of our Wednesday, may be collected from Matt. xxvi. 14–17, and the parallel places in this harmony; and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction for Wednesday. As it will appear that the other apostles did not suspect his treachery, we may suppose that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, Matt. xxvi. 2, *may* have led Mary to show this respect to Jesus, lest no future opportunity should offer. See Lardner, *ubi supra*, p. 327. Dr. Priestley thinks that 'if the verses that contain this story in Matt. xxvi. 6–13, be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death.' Harm. p. 100. But it seems to me that the story has a remarkably apt connection with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An accident happens which offends one of Jesus's familiar attendants; who immediately repairs to Jesus's enemies, and receives from them a bribe to betray him in the absence of the multitude." *Newcome's* Harmony, Notes p. 39, &c.

I have added the above, not from a conviction that the point is so elucidated as to settle the controversy, but merely to place before the reader both sides of the question. Still, *sub judice lis est;* and any man may doubt, consistently with the most genuine piety, whether the relations given by the evangelists, concerning the *anointing of our Lord*, should be understood of *two* different unctions, at two different *times*, in two different *places*, by two different *persons;* or whether they are not different accounts, with some varying circumstances, of *one* and the *same transaction*. I incline, at present, to the former opinion, but it would be rash to decide where so many eminently learned and wise men have disagreed.

The question considered, whether our Lord ate the passover with his disciples before he suffered?

Every candid person must allow that there are great difficulties relative to the *time* in which our Lord ate the last passover with his disciples. In the *Introduction* to my Discourse on the nature and design of the Holy Eucharist, I have examined this subject at large, and considered the four following opinions, viz. 1. Our Lord did *not* eat the passover on the last year of his ministry. II. Our Lord *did* eat it *that year;* and *at the same time* with the Jews. III. He did eat it that year, but *not* at the same time with the Jews. IV. He did eat *a* passover of his own instituting, but widely differing from that eaten by the Jews. The two first opinions do not appear to be solidly supported. The two last are of the most importance, are the most likely, and may be harmonized. I shall introduce a few observations on each in this place. And I. On the opinion that "our Lord did eat the passover this year, but *not at the same* time with the Jews."

Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the passovers as the other feasts, upon the *ferias* next *before* and *after* the Sabbaths. And, that as the Jews in ancient times reckoned the *new moons*, not according to astronomical exactness, but according to the φασις, or moon's *appearance:* and, as this *appearance* might happen a day *later* than the *real* time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the φασις, or *appearance* of the *new moon.* As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the great or outer court there was a house called *Beth Yazek*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried מקדש *mekuddash*, *it is sanctified;* and the people standing by caught the word from him, and cried, *Mekuddash! mekuddash!* But if, when the consistory had sat all the day, and there came no approved witnesses of the *phasis*, or *appearance of the new moon*, then they made an intercalation of one day in the former month, and decreed the following *one and thirtieth* day to be the calends. But if, after the *fourth* or *fifth* day, or even *before the end of the month*, respectable witnesses came from far, and testified they had seen the new moon in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

"As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect—*That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.*" This, Dr. Cudworth supposes, actually took place in the time of our Lord; and "as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true φασις, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following." Dr. C. farther shows from Epiphanius, that there was a *contention*, θορυβος, a *tumult*, among the Jews about the passover, that very year. Hence it is likely that what was the real paschal day to our Lord, his disciples, and many other pious Jews who adopted the true φασις phasis, was only the *preparation* or *antecedent* evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the *Karaïtes*, who do not acknowledge the authority of the Sanhedrin, but also the *rabbins* themselves grant that, where the case is *doubtful*, the passover should be celebrated *with the same ceremonies*, two days together; and it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes that it was lawful for the Jews to eat the paschal lamb at any time between the evening of Thursday and that of Friday; and that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose: as, in one year, there were not fewer than 256,500 lambs offered. See Josephus, War, b. vii. c. 9. sect. 3. In Matt. xxvi. ver. 17, it is said, Now the first *day* of the *feast of* unleavened bread, (τῃ δε πρωτῃ των αζυμων,) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? As the *feast* of unleavened bread did not begin till the day after the passover, the fifteenth day of the month, Lev. xxiii. 5, 6; Num. xxviii. 16, 17, *this* could not have been properly the *first day* of that *feast;* but, as the Jews began to eat unleavened bread on the fourteenth day, Exod. xii. 18, this day was often termed the *first of unleavened bread.* Now it appears that the evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv 12; Luke xxii. 7.

At first view, this third opinion, which states that Christ did eat the passover with his disciples that year, but not in the same hour with the Jews; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For it appears, from what has already been remarked, that our Lord and his disciples ate the passover some hours before the Jews ate theirs; for they, according to custom, ate theirs at the end of the *fourteenth* day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at *sunsetting;* we at *midnight.* Thus Christ ate the passover the *same day* with the Jews, but not on the *same hour.* Christ, therefore, kept this passover the beginning of the fourteenth day, the precise day in which the Jews had eaten their first passover in Egypt: see Exod. xii. 6–12. And in the same part of the same day in which they had sacrificed their first paschal

lamb, viz. *between the two evenings*, i, e. between the sun's declining west and his setting, Jesus, our passover was sacrificed for us. For it was the *third* hour, in the course of between 9 and 12, Mark xv. 25, that Christ was nailed to the cross: and in the course of the *ninth* hour, between 12 and 3 in the afternoon, Matt. xxvii. 46; Mark xv. 34, Jesus, knowing that the antetype had accomplished every thing shadowed forth by the type, said, "It is FINISHED," τετελεσται, *completed*, *perfected*, and, having thus said, he bowed his head, and dismissed his spirit. See on John xix. 14, 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his passover *some hours* before the Jews in general ate theirs; which is that, if our Lord did eat the passover the evening before the Jews in general ate *theirs*, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood was not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it is answered:—First, we have already seen that, in consequence of the immense number of sacrifices to be offered on the paschal solemnity, it is highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that *one* altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen that, in cases of doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the passover both days; and that it is probable such a dubious case existed at the time in question. In any of these cases the lamb might have been killed and its blood sprinkled according to the rules and ceremonies of the Jewish Church.

Thirdly, as our Lord was the true paschal lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own *institution* in this, as he had done before in the case of the *Sabbath*. At any rate, as it seems probable that he ate the passover at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone towards a due performance of the rite which the present necessity required, or the law of God could demand.

The objection that our Lord and his disciples appear to have *sat* or *reclined* at table all the time they ate what is supposed above to have been the passover, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it; for, though the terms ανεκειτο, Matt. xxvi. 20, and ανεπεσε, Luke xxii. 14, are used in reference to their eating that evening, and these words signify *reclining at table*, or on *a couch*, as is the custom of the orientals, it does not follow that they must necessarily be restrained to that meaning; nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish Church.

The second opinion which we have to examine is this: Our Lord did eat a passover of his own instituting but widely different from that eaten by the Jews.

Mr. Toinard, in his Greek Harmony of the Gospels, strongly contends that our Lord did *not* eat what is commonly *called* the passover this year, but another, of a mystical kind. His chief arguments are the following:—

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover; but the *preceding* evening, on which the passover could not be legally offered. The conclusion is evident from the following passages: John xiii. 1. *Now before the feast of the passover, Jesus knowing*, &c. Ver. 2. *And supper*, (not the paschal, but an ordinary supper,) *being ended*, &c. Ver. 27. *That thou doest, do quickly.* Ver. 28. *Now no one at the table knew for what intent he spake this.* Ver. 29. *For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast*, &c. Chap. xviii. 28. *Then led they Jesus from Caiaphas to the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.* Chap. xix. 14. *And it was the preparation of the passover, and about the sixth hour.* Now as it appears that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toinard, having found that our Lord was crucified the sixth day of the week, (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar æra, and that the paschal moon of that year was not in conjunction with the sun till the *afternoon* of Thursday the 19th of March, and that the *new moon* could not be seen in Judea until the following day, (Friday,) concluded that the intelligence of the φασις, or appearance of the *new moon*, could not be made by the witnesses to the *beth din*, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, *Nisan*, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3d, on which Christ died, was the 14th of *Nisan*, (not the 15th,) the day appointed by the law for the celebration of the passover. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bullialdus. (Mr. Bouilleau.)

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject,

deserve consideration, may be brought to harmonize. That Jesus ate the passover with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is *assumed* there, to make the whole consistent, is, that the Jews that year held the passover both on the 13th and 14th of *Nisan*, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the passover that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the passover, how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease; by substituting *a* passover for *the* passover, and simply assuming that our Lord at this time instituted the holy EUCHARIST, in *place* of the PASCHAL LAMB: and thus it will appear he ate *a* passover with his disciples the evening before his death, viz. the *mystical* passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass: Our Lord did eat *a* passover with his disciples some short time before he died:—the question is, *What* passover did he eat—the regular *legal* passover, or a *mystical* one? That he ate *a* passover is, I think, demonstrated: but whether the *literal* or *mystical* one, is a matter of doubt. On this point, good and learned men may innocently hesitate and differ: but on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of *contradiction* done away: for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation of the passover* must be considered as implying no more than—1. Providing a convenient room. 2. Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful. 3. Making inquisition for the leaven, that every thing of this kind might be removed from the house where the passover was to be eaten, according to the very strict and awful command of God, Exod. xii. 15–20; xxiii. 15; xxxiv. 25. These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi. 11; Mark xiv. 13, 14; Luke xxii. 8–11, and which, on their arrival at the city, they punctually executed. See Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13. Thus every thing was prepared, and the holy sacrament instituted, which should, in the Christian Church, take place of the Jewish passover, and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross: for as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is therefore very likely that he did not *literally* eat the passover this year; and may I not add, that it is more than probable that the passover was not eaten in the whole land of Judea on this occasion? The rending of the vail of the temple, Matt. xxvii 51; Mark xv. 38; Luke xxiii. 45, the terrible earthquake, Matt. xxvii. 51–54, the dismal and unnatural darkness, which was over the whole land of Judea, from the sixth hour, (twelve o'clock,) to the ninth hour (i. e. three o'clock in the afternoon,) with all the other prodigies which took place on this awful occasion, we may naturally conclude, were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs, should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose that, under such terrible evidences of the Divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will probably be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and St. John, which I have adopted above, is natural, and, I am in hopes, will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is probably the nearest period in which accurate information on this point can be expected. *Je suis trompé*, says Bouilleau, *si cete question peut être jamais bien eclaircie*. "If I be not mistaken, this question will never be *thoroughly* understood." It would be presumptuous to say, Christ *did eat* the passover this last year of his ministry: it would be as hazardous to say *he did not* eat it. The *middle* way is the safest; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our paschal lamb, has been sacrificed for us; and that he has instituted the holy eucharist, to be a perpetual memorial of that his precious death until his coming again: and they who, with a sincere heart, and true faith in his passion and death, partake of it, shall be made partakers of his most blessed body and blood. Reader, praise God for the atonement, and rest not without an application of it to thy own soul.

CHAPTER XXVII.

In the morning, Christ is bound and delivered to Pontius Pilate, 1, 2. *Judas, seeing his Master condemned, repents, acknowledges his transgression to the chief priests, attests Christ's innocence, throws down the money, and goes and hangs himself*, 3–5. *They buy the potter's field with the money*, 6–10. *Christ, questioned by Pilate, refuses to answer*, 11–14. *Pilate, while inquiring of the Jews whether they would have Jesus or Barabbas released, receives a message from his wife to have nothing to do in this wicked business*, 15–19. *The multitude, influenced by the chief priests and elders, desire Barabbas to be released, and Jesus to be crucified*, 20–23. *Pilate attests his innocence, and the people make themselves and their posterity responsible for his blood*, 24, 25. *Barabbas is released, and Christ is scourged*, 26. *The soldiers strip him, clothe him with a scarlet robe, crown him with thorns, mock, and variously insult him*, 27–31. *Simon compelled to bear his cross*, 32. *They bring him to Golgotha, give him vinegar mingled with gall to drink, crucify him, and cast lots for his raiment*, 33–36. *His accusation*, 37. *Two thieves are crucified with him*, 38. *He is mocked and insulted while hanging on the cross*, 39–44. *The awful darkness*, 45. *Jesus calls upon God, is offered vinegar to drink, expires*, 46–50. *Prodigies that accompanied and followed his death*, 51–53. *He is acknowledged by the centurion*, 54. *Several women behold the crucifixion*, 55, 56. *Joseph of Arimathea begs the body of Pilate, and deposites it in his own new tomb*, 57–60. *The women watch the sepulchre*, 61. *The Jews consult with Pilate how they may prevent the resurrection of Christ*, 62–64. *He grants them a guard for the sepulchre, and they seal the stone that stopped the mouth of the tomb where he was laid*, 65, 66.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

WHEN the morning was come, [a] all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and [b] delivered him to Pontius Pilate the governor.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 ¶ [c] Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again

[a] Psa. ii. 2; Mark xv. 1; Luke xxii. 66; xxiii. 1; John xviii. 28.

[b] Chap. xx. 19; Acts iii. 13.——[c] Chap. xxvi. 14, 15.

NOTES ON CHAP XXVII.

Verse 1. *When the morning was come*] As soon as it was light—*took counsel against Jesus.* They had begun this counsel the preceding evening, see chap. xxvi. 59. But as it was contrary to all forms of law to proceed against a person's life by *night*, they seem to have separated for a few hours, and then, at the break of day, came together again, pretending to conduct the business according to the forms of law.

To put him to death] They had already determined his death, and pronounced the sentence of death on him; chap. xxvi. 66. And now they assemble under the pretence of reconsidering the evidence, and deliberating on it, to give the greater appearance of justice to their conduct. They wished to make it appear that "they had taken ample time to consider of it, and, from the fullest conviction, by the most satisfactory and conclusive evidence, they had now delivered him into the hands of the Romans, to meet that death to which they had adjudged him."

Verse 2. *They—delivered him to Pontius Pilate*] The Sanhedrin had the power of life and death in their own hands in every thing that concerned *religion;* but as they had not evidence to put Christ to death because of *false doctrine*, they wished to give countenance to their conduct by bringing in the *civil* power, and therefore they delivered him up to Pilate as one who aspired to regal dignities, and whom he must put to death, if he professed to be Cæsar's friend. *Pontius Pilate* governed Judea ten years under the *Emperor Tiberius;* but, having exercised great cruelties against the Samaritans, they complained of him to the emperor, in consequence of which he was deposed, and sent in exile to *Vienna*, in *Dauphiny*, where he killed himself two years after.

Verse 3. *Judas—when he saw that he was condemned, repented*] There is much of the wisdom and goodness of God to be seen in this part of Judas's conduct. Had our Lord been condemned to death on the evidence of one of his own disciples, it would have furnished infidels with a strong argument against Christ and the Christian religion. "One of his own disciples, knowing the whole imposture, declared it to the Jewish rulers, in consequence of which he was put to death as an impostor and deceiver." But the traitor, being stung with remorse, came and acknowledged his crime, and solemnly declared the innocence of his Master, threw back the money which *they* gave him to induce him to do this villainous act; and, to establish the evidence which he now gave against *them* and *himself*, in behalf of the *innocence* of Christ, hanged himself, or died through excessive grief and contrition. Thus the character of Christ was rescued from all reproach; infidelity deprived of the power to cry "imposture!" and the Jewish rulers overwhelmed with eternal infamy. If it should ever be said, "One who knew him best delivered him up as an impostor,"—to this it may be immediately answered, "The *same person*, struck with remorse, came and declared his own guilt, and Christ's innocence; *accused* and *convicted* the Jewish rulers, in the *open* council, of having *hired* him to do this iniquitous action, threw them back the bribe they had given him, and then hanged himself through distress and despair, concluding his iniquity in this business was *too great* to be *forgiven.*" Let him who chooses, after this plenary evidence to the innocence

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, [d] and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 And they took counsel, and bought with them the potter's field to bury strangers in.

8 Wherefore that field was called [e] The field of blood unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [f] And they

[d] 2 Sam. xvii. 23; Acts i. 18.

[e] Acts i. 19.——[f] Zech. xi. 12, 13.

of Christ, continue the objection, and cry out *imposture!* take heed that *he* go not and do LIKEWISE. Caiaphas, Pilate, and Judas have done so already, and I have known several, who have called Christ an impostor, who have *cut* their *own throats*, *shot*, *drowned*, or *hanged themselves*. God is a jealous God, and highly resents every thing that is done and said against that eternal truth that came to man through Jesus Christ, by the Holy Spirit. Indeed, there is one class of Deists, viz. those who are vicious in their lives, and virulent in their opposition to Christianity, who generally bring themselves to an untimely end.

Verse 4. *Innocent blood.*] Αιμα αθωον, a Hebraism, for an *innocent man*. But instead of αθωον, *innocent*, two ancient MSS., *Syriac*, *Vulgate*, *Sahidic*, *Armenian*, and all the *Itala*; *Origen*, *Cyprian*, *Lucifer*, *Ambrose*, *Leo*, read δικαιον, *righteous*, or *just*.

What is that *to us?*] What is it?—A great deal. You should immediately go and reverse the sentence you have pronounced, and liberate the innocent person. But this would have been *justice*, and that would have been a *stranger* at *their* tribunal.

Verse 5. *In the temple*] Ναος signifies, properly, the temple itself, into which none but the priests were permitted to enter; therefore εν τω ναω must signify, *near the temple*, by the temple door, where the boxes stood to receive the free-will offerings of the people, for the support and repairs of the sacred edifice. See this amply proved by *Kypke*.

Hanged himself] Or was *strangled*—απηγξατο. Some eminent critics believe that he was only *suffocated* by excessive grief, and thus they think the account here given will agree with that in Acts i. 18. Mr. *Wakefield* supports this meaning of the word with great learning and ingenuity. I have my doubts—the old method of reconciling the two accounts appears to me quite plausible—*he went and strangled himself*, and the rope breaking, *he fell down*, and by the violence of the fall *his body was bursted*, and *his bowels gushed out*. I have thought proper, on a matter of such difficulty, to use the word *strangled*, as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging*, as an act of suicide. See the note on chap. x. ver. 4. Dr. Lightfoot is of opinion that the devil caught him up into the air, strangled him, and threw him down on the ground with violence, so that his body was burst, and his guts shed out! This was an ancient tradition.

Verse 6. *The treasury*] Κορβανας—the place whither the people brought their free-will offerings for the service of the temple, so called from the Hebrew קרבן *korban*, AN OFFERING, from קרב *karab*, *he drew nigh*, because the person who brought the gift *came nigh* to that place where God manifested his glory between the cherubim, over the mercy-seat in the most holy place. It is from this idea that the phrase *to draw nigh to God* is taken, which is so frequently used in the sacred writings.

Because it is the price of blood.] "What hypocrites, as one justly exclaims, to adjudge an innocent man to death, and break the eternal laws of *justice* and *mercy* without scruple, and to be, at the same time, so very nice in their attention to a *ceremonial* direction of the law of Moses! Thus it is that the devil often deludes many, even among the *priests*, by a false and superstitious tenderness of conscience in things indifferent, while calumny, envy, oppression of the innocent, and a conformity to the world, give them no manner of trouble or disturbance." See *Quesnel*.

Verse 7. *To bury strangers in.*] Τοις ξενους, *the strangers*, probably meaning, as some learned men conjecture, the *Jewish* strangers who might have come to Jerusalem, either to worship, or on some other business, and died there during their stay. See here, the very money for which the blessed Jesus was sold becomes subservient to the purpose of *mercy* and *kindness!* The *bodies* of *strangers* have a place of *rest* in the field purchased by the *price* at which his *life* was valued, and the *souls* of strangers and foreigners have a place of *rest* and *refuge* in his blood which was shed as a ransom price for the salvation of the whole world.

Verse 8. *The field of blood*] In vain do the wicked attempt to conceal themselves; God makes them instrumental in discovering their own wickedness. Judas, by returning the money, and the priests, by laying it out, raise to themselves an eternal monument—the one of *his* treachery, the others of *their* perfidiousness, and both of the innocence of Jesus Christ. As long as the Jewish polity continued, it might be said, "This is the field that was bought from the potter with the money which Judas got from the high priests for betraying his Master; which he, in deep compunction of spirit, brought back to them, and they bought this ground for a burial-place for strangers: for as it was the price of the blood of an innocent man, they did not think proper to let it rest in the treasury of the temple where the traitor had thrown it, who afterwards, in despair, went and hanged himself." What a standing proof must this have been of the innocence of Christ, and of their perfidy!

Verse 9. *Jeremy the prophet*] The words quoted

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

took the thirty pieces of silver, the price of him that was valued, [g] whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: [h] and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, [i] Thou sayest.

12 And when he was accused of the chief priests and elders, [k] he answered nothing.

13 Then said Pilate unto him, [l] Hearest thou not how many things they witness against thee?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ [m] Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

[g] Or, *whom they bought of the children of Israel.*——[h] Mark xv. 2; Luke xxiii. 3; John xviii. 33.——[i] John xviii. 37; 1 Tim. vi. 13.——[k] Chap. xxvi. 63; John xix. 9.——[l] Chap. xxvi. 62; John xix. 10.——[m] Mark xv. 6; Luke xxiii. 17; John xviii. 39.

here are not found in the Prophet *Jeremiah*, but in Zech. xi. 13. But St. Jerome says that a Hebrew of the sect of the Nazarenes showed him this prophecy in a Hebrew apocryphal copy of Jeremiah; but probably they were *inserted* there only to countenance the quotation here.

One of Colbert's, a MS. of the eleventh century, has Ζαχαριου, *Zechariah;* so has the later Syriac in the margin, and a copy of the Arabic quoted by *Bengel.* In a very elegant and correct MS. of the Vulgate, in my possession, written in the fourteenth century, *Zachariam* is in the margin, and *Jeremiam* in the text, but the former is written by a later hand. *Jeremiah* is wanting in two MSS., the *Syriac*, later *Persic*, two of the *Itala*, and in some other Latin copies. It is very likely that the original reading was *δια του προφητου*, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i. 22; ii. 5, 15; xiii. 35; xxi. 4. Bengel approves of the omission.

It was an ancient custom among the Jews, says Dr. Lightfoot, to divide the Old Testament into three parts: the first beginning with the law was called THE LAW; the second beginning with the Psalms was called THE PSALMS; the third beginning with the prophet in question was called JEREMIAH: thus, then, the writings of Zechariah and the other prophets being included in that *division* that began with *Jeremiah*, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. Dr. Lightfoot quotes *Baba Bathra*, and Rabbi David Kimchi's preface to the prophet Jeremiah, as his authorities; and insists that the word *Jeremiah* is perfectly correct as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest. But *Jeremiah* is the reading in several MSS. of the Coptic. It is in one of the *Coptic Dictionaries* in the British Museum, and in a Coptic MS. of *Jeremiah*, in the library of *St. Germain.* So I am informed by the Rev. Henry Tattam, Rector of St. Cuthbert's, Bedford.

Verse 11. *Before the governor*] My old MS. English Bible translates *ηγημων* Meyr cheef justyse, Presedent.

Art thou the King of the Jews?] The Jews had undoubtedly delivered him to Pilate as one who was rising up against the imperial authority, and assuming the regal office. See on ver. 2.

Verse 12. *He answered nothing.*] An answer to such accusations was not necessary: they sufficiently confuted themselves.

Verse 14. *Marvelled greatly.*] *Silence* under *calumny* manifests the utmost magnanimity. The chief priests did not admire this because it confounded them; but Pilate, who had no interest to serve by it, was deeply affected. This very silence was predicted. Isa. liii. 7.

Verse 15. *The governor was wont to release*] Whence this custom originated among the Jews is not known,—probably it was introduced by the Romans themselves, or by Pilate, merely to oblige the Jews, by showing them this public token of respect; but if it originated with him, he must have had the authority of Augustus; for the Roman laws never gave such discretionary power to any governor.

Verse 16. *A notable prisoner—Barabbas.*] This person had, a short time before, raised an insurrection in Jerusalem, in which it appears, from Mark xv. 7, some lives were lost. In some MSS., and in the *Armenian* and *Syriac Hieros.*, this man has the surname of *Jesus.* Professor Birch has discovered this reading in a Vatican MS., written in 949, and numbered 354, in which is a marginal note which has been attributed to Anastasius, bishop of Antioch, and to *Chrysostom*, which asserts that in the most ancient MSS. the passage was as follows:—Τινα θελετε απο των δυω απολυσω υμιν, $\overline{\text{IN}}$ τον βαραββαν, η $\overline{\text{IN}}$ τον λεγομενον $\overline{\text{XN}}$: *Which of the two do ye wish me to release unto you, Jesus Barabbas, or Jesus who is called Christ?* As *Jesus*, or *Joshua*, was a very common name among the Jews, and as the name of the *father* was often joined to that of the son, as *Simon Barjonah*, Simon, son of Jonah; so it is probable it was the case here, *Jesus Barabba*, *Jesus*, son of *Abba*, or *Abbiah.* If this name were originally written as above, which I am inclined to believe, the general omission of JESUS in the MSS. may be accounted for from the over zealous scrupulosity of Christian copyists, who were

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 For he knew that for envy they had delivered him.

(19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.)

20 ¶ [n] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he [o] took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, [p] His blood *be* on us, and on our children.

26 Then released he Barabbas unto them:

[n] Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.
[o] Deut. xxi. 6.

[p] Deut. xix. 10; Josh. ii. 19; 1 Kings ii. 32; 2 Sam. i. 16; Acts v. 28.

unwilling that a *murderer* should, in the same verse, be honoured with the name of the *Redeemer of the world.* See *Birch* in New Test.

Verse 18. *For envy*] Δια φθονον, *through malice.* Then it was his business, as an upright judge, to have dispersed this mob, and immediately released Jesus.

Seeing *malice* is capable of putting even Christ himself to death, how careful should we be not to let the least spark of it harbour in our breast. Let it be remembered that *malice* as often originates from *envy* as it does from *anger.*

Verse 19. *I have suffered many things—in a dream*] There is no doubt that God had appeared unto this woman, testifying the innocence of Christ, and showing the evils which should pursue Pilate if this innocent blood should be shed by his authority. See verse 2.

Verse 20. *Ask Barabbas*] Who had raised an *insurrection* and committed *murder—and to destroy Jesus, whose voice* was never *heard in their streets*, and who had, during the space of three years and a half, gone about unweariedly, from village to village, *instructing* the *ignorant*, *healing* the *diseased*, and *raising the dead.*

Verse 21. *They said, Barabbas.*] What a fickle crowd! A little before they all hailed him as the *Son of David*, and acknowledged him as a gift from God; now they prefer a murderer to him! But this it appears they did at the instigation of the chief priests. We see here how dangerous wicked priests are in the Church of Christ; when pastors are corrupt, they are capable of inducing their flock to prefer *Barabbas* to *Jesus*, the *world* to *God*, and the *pleasures of sense* to the *salvation of their souls.* The invidious epithet which a certain statesman gave to the people at large was, in its utmost latitude, applicable to these Jews,—they were a SWINISH MULTITUDE.

Verse 22. *What shall I do then with Jesus?*] Showing, hereby, that it was his wish to release him.

Verse 23. *What evil hath he done?*] Pilate plainly saw that there was nothing laid to his charge for which, consistently with the Roman laws, he could condemn him.

But they cried out the more] What strange fury and injustice! They could not answer Pilate's question, *What evil hath he done?* He had done none, and they knew he had done none; but they are *determined* on his death.

Verse 24. *Pilate—took water, and washed his hands*] Thus signifying his innocence. It was a custom among the Hebrews, Greeks, and Latins, to wash the hands in token of innocence, and to show that they were pure from any imputed guilt. In case of an undiscovered murder, the elders of that city which was nearest to the place where the dead body was found, were required by the law, Deut. xxi. 1–10, *to wash* their hands over the victim which was offered to expiate the crime, and thus make public protestation of their own innocence. David says, *I will wash my hands in innocence, so shall I compass thine altar*, Psa. xxvi. 6. As Pilate knew Christ was innocent, he should have prevented his death: he had the armed force at his command, and should have dispersed this infamous mob. Had he been charged with countenancing a seditious person, he could have easily cleared himself, had the matter been brought before the emperor. *He*, therefore, was inexcusable.

Verse 25. *His blood* be *on us and on our children.*] If this man be *innocent*, and we put him to death as a *guilty* person, may the punishment due to such a crime be visited upon us, and upon our children after us!—What a dreadful imprecation! and how literally fulfilled! The notes on chap. xxiv. will show how they fell victims to their own imprecation, being visited with a series of calamities unexampled in the history of the world. They were visited with the same kind of punishment; for the Romans crucified them in such numbers when Jerusalem was taken, that there was found a deficiency of crosses for the condemned, and of places for the crosses. Their children or descendants have had the same curse entailed upon *them*, and continue to this day a proof of the innocence of Christ, the truth of his religion, and of the justice of God.

Verse 26. *Scourged Jesus*] This is allowed to have been a very severe punishment of itself among the Romans, the flesh being generally *cut* by the whips used for this purpose: so the poet—

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and when [q] he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ [r] Then the soldiers of the governor took Jesus into the [s] common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and [t] put on him a scarlet robe.

29 [u] And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 And [v] they spit upon him, and took the reed, and smote him on the head.

[q] Isa. liii. 5; Mark xv. 15; Luke xxiii. 16, 24, 25; John xix. 1, 16.——[r] Mark xv. 16; John xix. 2.

[s] Or, *governor's house.*——[t] Luke xxiii. 11.——[u] Psa. lxix. 19; Isa. liii. 3.——[v] Isa. l. 6; chap. xxvi. 67.

——— *Horribili* SECTERE *flagello.*

"To be cut by the horrible whip."—HOR. Sat. I. 3. 119. And sometimes, it seems, they were *whipped to death.* See the same poet, Sat. I. 2. 41.

——— *Ille* FLAGELLIS
AD MORTEM *cæsus.*———

See also HORAT. Epod. od. iv. v. 11.

It has been thought that Pilate might have spared this additional cruelty of whipping; but it appears that it was a *common custom* to scourge those criminals which were to be crucified, (see Josephus De Bello, lib. ii. c. 25,) and lenity in Christ's case is not to be allowed; *he* must take all the misery in *full tale.*

Delivered him *to be crucified.*] Tacitus, the Roman historian, mentions the death of Christ in very remarkable terms:—

Nero—quæsitissimis pœnis affecit, quos—vulgus CHRISTIANOS *appellabat. Auctor nominis ejus* CHRISTUS, *qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat.*—"Nero put those who commonly went by the name of Christians to the most exquisite tortures. The author of this name was CHRIST, who was capitally punished in the reign of TIBERIUS, by PONTIUS PILATE the PROCURATOR."

Verse 27. *The common hall*] Or, *prætorium.*—Called so from the *prætor*, a principal magistrate among the Romans, whose business it was to administer justice in the absence of the *consul.* This place might be termed in English the *court house*, or *common hall.*

Verse 28. *Stripped him*] Took off his mantle, or *upper garment.*

A scarlet robe] Or, according to Mark and John, a *purple* robe, such as emperors and kings wore.

Verse 29. *A crown of thorns*] Στεφανον εξ ακανθων. It does not appear that this crown was intended to be an instrument of *punishment* or *torture* to his head, but rather to render him ridiculous; for which cause also they put a *reed* in his hand, by way of *sceptre*, and bowed their knees, pretending to do him homage. The crown was not probably of *thorns*, in our sense of the word: there are eminently learned men who think that the crown was formed of the herb *acanthus;* and Bishop Pearce and Michaelis are of this opinion. Mark, chap. xv. 17, and John, chap. xix. 5, term it, στεφανον ακανθινον, which may very well be translated an *acanthine crown* or wreath, formed out of the branches of the herb *acanthus*, or *bear's foot.* This, however, is a prickly plant, though nothing like *thorns*, in the common meaning of that word. Many Christians have gone astray in magnifying the sufferings of Christ from this circumstance; and painters, the worst of all commentators, frequently represent Christ with a crown of long thorns, which one standing by is striking into his head with a stick. These representations engender ideas both false and absurd.

There is a passage produced from *Philo* by Dr. *Lardner*, which casts much light on these indignities offered to our blessed Lord.

"*Caligula*, the successor of Tiberius, gave *Agrippa* the tetrarchy of his uncle Philip, with the right of wearing a *diadem* or *crown.* When he came to Alexandria, on his way to his tetrarchate, the inhabitants of that place, filled with envy at the thoughts of a Jew having the title of *king*, showed their indignation in the following way. They brought one *Carabas* (a sort of an idiot) into the theatre; and, having placed him on a lofty seat, that he might be seen by all, they put a diadem upon his head, made of the herb *byblos*, (the ancient *papyrus*, or *paper flag*;) his body they covered with a mat or carpet, instead of a royal cloak. One seeing a piece of reed, παπυρον (the stem, probably, of the aforesaid herb) lying on the ground, picked it up, and put it in his hand in place of a sceptre. Having thus given him a mock royal dress, several young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then there came people, some to pay their homage to him, some to ask justice, and some to consult him on affairs of state; and the crowd that stood round about made a confused noise, crying, *Mario*, that being, as they say, the Syriac word for LORD; thereby showing that they intended to ridicule Agrippa, who was a Syrian." See PHILO, *Flacc.* p. 970, and Dr. *Lardner*, Works, vol. i. p. 159.

There is the most remarkable coincidence between this account and that given by the evangelists; and the conjecture concerning the *acanthus* will probably find no inconsiderable support from the *byblos* and *papyrus* of Philo. This plant, Pliny says, grows to ten cubits long in the stem; and the flowers were used *ad deos coronandos*, for CROWNING THE GODS. See Hist. Nat. lib. xiii. c. 11.

The reflections of pious Quesnel on these insults offered to our blessed Lord merit serious attention. "Let the crown of thorns make those Christians blush who throw away so much time, pains, and money, in beautifying and adorning a sinful head. Let the world do what it will to render the royalty and mysteries of Christ contemptible, it is my *glory* to serve a King thus *debased;* my *salvation*, to adore that which the world *despises;* and my *redemption*, to go unto God through the *merits* of him who was crowned *with thorns.*"

Verse 30. *And they spit upon him*] "Let us pay

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, [w] and led him away to crucify *him*.

32 [x] And as they came out, [y] they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ [z] And when they were come unto a place called Golgotha, that is to say, a place of a skull,

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

34 [a] They gave him vinegar to drink mingled with gall: and when he had tasted *thereof* he would not drink.

[w] Isa. liii. 7.——[x] Num. xv. 35; 1 Kings xxi. 13; Acts vii. 58; Heb. xiii. 12.——[y] Mark xv. 21; Luke xxiii. 26.

[z] Mark xv. 22; Luke xxiii. 33; John xix. 17.——[a] Psa. lxix. 21; see ver. 48.

our adoration," says the same pious writer, "and humble ourselves in silence at the sight of a spectacle which faith alone renders credible, and which our senses would hardly endure. Jesus Christ, in this condition, preaches to the kings of the earth this truth—that their sceptres are but *reeds*, with which themselves shall be smitten, bruised, and crushed at his tribunal, if they do not use them here to the advancement of his kingdom."

Verse 32. *A man of Cyrene—him they compelled to bear his cross.*] In John, chap. xix. 16, 17, we are told Christ himself bore the cross, and this, it is likely, he did for a *part* of the way; but, being exhausted with the scourging and other cruel usage which he had received, he was found incapable of bearing it *alone;* therefore they obliged Simon, not, I think, to bear it entirely, but to *assist* Christ, by bearing a part of it. It was a constant practice among the Romans, to oblige criminals to bear their cross to the place of execution: insomuch that Plutarch makes use of it as an illustration of the misery of vice. "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross." See Lardner's Credib. vol. i. p. 160.

Verse 33. *A place called Golgotha*] From the Hebrew גלגתה or גלגלת, *golgoleth*, *a skull*, probably so called from the many skulls of those who had suffered crucifixion and other capital punishments scattered up and down in the place. It is the same as *Calvary*, Calvaria, i. e. *calvi capitis area*, the place of *bare skulls*. Some think the place was thus called, because it was in the *form* of a human skull. It is likely that it was the place of public execution, similar to the *Gemoniæ Scalæ* at Rome.

Verse 34. *They gave him vinegar—mingled with gall*] Perhaps χολη, commonly translated *gall*, signifies no more than *bitters* of any kind. It was a common custom to administer a stupefying potion compounded of sour wine, which is the same as vinegar, from the French *vinaigre*, frankincense, and myrrh, to condemned persons, to help to alleviate their sufferings, or so disturb their intellect that they might not be sensible of them. The rabbins say that they put a grain of frankincense into a cup of strong wine; and they ground this on Prov. xxxi. 6: *Give strong drink unto him that is ready to perish*, i. e. who is condemned to death. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fulness of pain, refused to take what was thus offered to him, choosing to tread the winepress *alone*. Instead of οξος, *vinegar*, several excellent MSS. and versions have οινον, *wine;* but as *sour wine* is said to have been a general drink of the common people and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. This custom of giving stupefying potions to condemned malefactors is alluded to in Prov. xxxi. 6: *Give strong drink*, שקר *shekar*, inebriating drink, *to him who is ready to* PERISH, *and wine to him who is* BITTER *of soul*—because he is just going to suffer the punishment of death. And thus the rabbins, as we have seen above understand it. See *Lightfoot* and *Schoettgen*.

Michaelis offers an ingenious exposition of this place: "Immediately after Christ was fastened to the cross, they gave him, according to Matt. xxviii. 34, *vinegar mingled with gall;* but, according to Mark, they offered him *wine mingled with myrrh*. That St. Mark's account is the right one is probable from this circumstance, that Christ refused to drink what was offered him, as appears from both evangelists. *Wine mixed with myrrh* was given to malefactors at the place of execution, to intoxicate them, and make them less sensible to pain. Christ, therefore, with great propriety, refused the aid of such remedies. But if vinegar was offered him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it; and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote חל׳א במרירא (*chaleea bemireera*) which signifies, *sweet wine with bitters*, or *sweet wine and myrrh*, as we find it in Mark; and Matthew's translator overlooked the *yod* ׳ in חל׳א (*chaleea*) he took it for חלא (*chala*) which signifies *vinegar;* and *bitter*, he translated by χολη, as it is often used in the Septuagint. Nay, St. Matthew may have written חלא and have still meant to express *sweet wine;* if so, the difference only consisted in the *points;* for the same word which, when pronounced *chalé*, signifies *sweet*, denotes *vinegar*, as soon as it is pronounced *chala*."

With this conjecture Dr. Marsh (Michaelis's translator) is not satisfied; and therefore finds a Chaldee word for οινος *wine*, which may easily be mistaken for one that denotes οξος *vinegar;* and likewise a Chaldee word, which signifies σμυρνα, (*myrrh*,) which may be easily mistaken for one that denotes χολη, (*gall.*) "Now," says he, "חמר (*chamar*) or חמרא (*chamera*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 [b] And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [c] They parted my garments among them, and upon my vesture did they cast lots.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[b] Mark xv. 24; Luke xxiii. 34; John xix. 24.

[c] Psa. xxii. 18.

really denotes *οινος* (*wine*,) and חמץ (*chamets*) or חמצא (*chametsa*) really denotes *οξος* (*vinegar.*) Again, מורא (*mura*) really signifies *σμυρνα* (*myrrh*,) and מררא (*murera*) really signifies *χολη* (*gall.*) If, then, we suppose that the original Chaldee text was חמרא הליט במורא (*chamera heleet bemura*) *wine mingled with myrrh*, which is not at all improbable, as it is the reading of the Syriac version, at Mark xv. 23, it might easily have been mistaken for חמצא הליט במררא (*chametsa haleet bemurera*) *vinegar mingled with gall.*" This is a more ingenious conjecture than that of Michaelis. See Marsh's notes to Michaelis, vol. iii., part 2d. p. 127–28. But as that kind of *sour wine*, which was used by the Roman soldiers and common people, appears to have been termed *οινος*, and *vin aigre* is *sour wine*, it is not difficult to reconcile the two accounts, in what is most material to the facts here recorded.

Verse 35. *And they crucified him*] Crucifixion properly means the act of nailing or tying to a cross. The cross was made of two beams, either crossing at the top at right angles, like a T, or in the middle of their length, like an X. There was, besides, a piece on the centre of the transverse beam, to which the accusation or statement of the crime of the culprit was attached, and a piece of wood which projected from the middle, on which the person *sat*, as on a sort of *saddle;* and by which the whole body was supported. *Tertullian* mentions this particularly: *Nobis*, says he, *tota crux imputatur, cum antenna scilicet sua, et cum illo* SEDILIS *excessu.* Advers. Nationes, lib. ii. *Justin Martyr*, in his dialogue with Trypho the Jew, gives precisely the same description of the cross; and it is worthy of observation that both he and *Tertullian* flourished before the punishment of the cross had been abolished. The cross on which our Lord suffered was of the former kind; being thus represented in all old monuments, coins, and crosses. St. Jerome compares it to a *bird flying*, a *man swimming*, or praying with his *arms extended.* The punishment of the cross was inflicted among the ancient Hindoos from time immemorial for various species of theft; see Halhead's Code of Gentoo Laws, p. 248, and was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans: it is also still in use among the Chinese, who do not *nail*, but tie the criminal to it. It was probably the Romans who introduced it among the Jews. Before they became subject to the Romans, they used *hanging* or *gibbeting*, but not the *cross.* This punishment was the most dreadful of all others, both for the *shame* and *pain* of it: and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided they were *slaves;* but if they were *free*, it was thought too infamous a punishment for such, let their crimes be what they might.

The body of the criminal was fastened to the upright beam, by nailing or tying the feet to it, and on the transverse piece by nailing, and sometimes tying the hands to it. As the hands and feet are the grand instruments of motion, they are provided with a greater quantity of *nerves;* and the nerves in those places, especially the hands, are peculiarly sensible. Now, as the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound must be peculiarly painful; especially when inflicted with such rude instruments as large nails, forced through the places by the violence of a hammer; thus tearing asunder the nervous fibrillæ, delicate tendons, and small bones of those parts. This punishment will appear dreadful enough, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and the projecting piece which passed between the thighs) till he perished through agony and lack of food. Some, we are informed, have lived three whole days in this state. It is true that, in some cases, there was a kind of mercy shown to the sufferer, which will appear sufficiently horrid, when it is known that it consisted in breaking the bones of their legs and thighs to pieces with a large hammer, in order to put them the sooner out of pain! Such a *coup de grace* as this could only spring from those *tender mercies of the wicked* which God represents as *cruelty* itself. Some were permitted to hang on the cross till eaten up by birds of prey, which often began to tear them before life was extinct. *Horace* alludes to this punishment, and from what he says, it seems to have been inflicted on slaves, &c., not on *trifling* occasions, but for the most *horrible* crimes.

Si quis eum servum, *patinam qui tollere jussus*
Semesos pisces tepidumque ligurrierit jus,
In CRUCE suffigat. HOR. Satyr. l. i. s. 3. v. 80.

If a poor *slave* who takes away your plate,
Lick the *warm sauce*, or *half cold fragments eat*,
Yet should you *crucify* the wretch?——FRANCIS

Non hominem *occidi: non* pasces *in* CRUCE CORVOS.

"I have not committed murder: Then thou shalt not be nailed to the cross, to feed the ravens." HOR. Epist. l. i. e. 16. v. 48.

The anguish occasioned by crucifixion was so intense, that *crucio*, (a *cruce*,) among the Romans, was the common word by which they expressed *suffering* and *torment* in general.

And parted his garments, casting lots] These were the Roman soldiers, who had crucified him: and it appears from this circumstance, that in those ancient times the spoils of the criminal were claimed by the executioners, as they are to the present day. It appears that they divided a part, and cast lots for the rest: viz for his seamless coat, John xix. 23, 24.

That it might be fulfilled which was spoken by the prophet, saying, They parted my garments among them, and upon my vesture did they cast lots.] The whole of this quotation should be omitted, as making no part originally of the genuine text of *this* evangelist. It is omitted by almost every MS. of worth and im

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 [d] And sitting down they watched him there;

37 And [e] set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 [f] Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And [g] they that passed by reviled him, wagging their heads,

40 And saying, [h] Thou that destroyest the temple, and buildest *it* in three days, save thyself. [i] If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him

[d] Ver. 54.—[e] Mark xv. 26; Luke xxiii. 38; John xix. 19.—[f] Isa. liii. 12; Mark xv. 27; Luke xxiii. 32, 33; John xix. 18.

[g] Psa. xxii. 7; cix. 25; Mark xv. 29; Luke xxiii. 35.—[h] Chap xxvi. 61; John ii. 19.—[i] Chap. xxvi. 63.

portance, by almost all the versions, and the most reputable of the primitive fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix. 24, in which place they will be properly noticed.

Verse 36. *They watched him*] To prevent his disciples or relatives from taking away the body or affording any relief to the sufferer.

Verse 37. *His accusation*] It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered. This is still the case in China, when a person is crucified. Sometimes a person was employed to carry this before the criminal, while going to the place of punishment.

It is with much propriety that Matthew calls this αιτια, *accusation*; for it was false that ever Christ pretended to be KING OF THE JEWS, in the sense the inscription held forth: he was *accused* of this, but there was no proof of the accusation; however it was affixed to the cross. From John xix. 21, we find that the Jews wished this to be a little altered: Write, said they, that HE *said, I am king of the Jews*; thus endeavouring, by the addition of a vile lie, to countenance their own conduct in putting him to death. But this Pilate refused to do. Both Luke, chap. xxiii. 38, and John, chap. xix. 20, say that this accusation was written in Greek, Latin, and Hebrew. In those three languages, we may conceive the label to stand thus, according to the account given by St. John; the Hebrew being the *mixed* dialect then spoken.

In Hebrew—Εβραϊστι:

ישוע נצריא מלכא דיהודיא

In Greek—Ελληνιστι:

ΙΗCΟΥC Ο ΝΑΖΩΡΑΙΟC Ο ΒΑCΙΛΕΥC ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin—Ρωμαϊστι:

IESUS NAZARENUS REX IUDAEORUM

It is only necessary to observe, that all the letters, both of the Greek and Roman alphabets, were those now called *square* or *uncial*, similar to those above.

Verse 38. *Two thieves*] Ληϛαι, *robbers*, or cutthroats: men who had committed robbery and murder; for it does not appear that persons were crucified for robbery only. Thus was our Lord *numbered* (his name enrolled, placed as it were in the death warrant) *with transgressors*, according to the prophetic declaration, Isa. liii. 12; and the Jews placed him between these two, perhaps to intimate that he was the *worst* felon of the *three*.

Verse 39. *Wagging their heads*] In token of contempt.

Verse 40. *Thou that destroyest*] Who didst pretend that thou couldst have destroyed the temple, and built it up again in three days. This malicious torturing of our Lord's words has been noticed before. *Cruelty* is obliged to take refuge in *lies*, in order to vindicate its infamous proceedings.

If thou be the Son of God] Or rather, Υιος του Θεου, A *son of God*, i. e. a peculiar favourite of the Most High; not Ο Υιος του Θεου, THE *Son of God*. "It is not to be conceived," says a learned man, "that every passenger who was going to the city had a competent knowledge of Christ's supernatural conception by the Holy Spirit, or an adequate comprehension of his character as *the* Messiah, and (κατ' εξοχην) THE SON OF GOD. There is not a single passage where *Jesus* is designed to be pointed out as the MESSIAH, THE SON OF GOD, where the *article* is omitted: nor, on the other hand, is this designation ever specified *without* the *article*, thus, Ο Υιος του Θεου. See chap. xvi. 16; xxvi. 63; xxviii. 19."

Verse 41. *Chief priests—scribes and elders*] To these, several ancient MSS. and versions add, και Φαρισαιων, *and Pharisees*. But though the authority for this reading is respectable, yet it does not appear that the Pharisees joined in with the others in the condemnation of our Lord. Probably his discourses and parables, related in some of the preceding chapters, which were spoken directly to them, had so far convinced them that they would at least have no hand in putting him to death. All the infamy of this seems to fall upon the PRIESTS, *scribes*, and *elders*.

Verse 42. *He saved others; himself he cannot save.*] Or, *Cannot he save himself?* Several MSS. read this with the mark of *interrogation* as above; and this makes the sarcasm still more keen.

A *high priest* who designs to *destroy the temple of God: a Saviour* who saves not *himself;* and the *Son of God* crucified: these are the contradictions which give offence to Jews and libertines. But a *high priest* who dispels the *types* and *shadows*, only that he may disclose the *substance* of religion, and become the *minister* of a *heavenly sanctuary;* a *Saviour* who dies *only* to be the *victim* of salvation; and *the Son of God* who confines his power within the bounds of the cross

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

43 [k] He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 [l] The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ [m] Now from the sixth hour, there was darkness over all the land, unto the ninth hour.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

46 And about the ninth hour, [n] Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [o] My God, my God, why hast thou forsaken me?

[k] Psa. xxii. 8; Wisd. ii. 16, 17, 18.——[l] Mark xv. 32; Luke xxiii. 39.

[m] Amos viii. 9; Mark xv. 33; Luke xxiii. 44.——[n] Heb. v 7. [o] Psa. xxii. 1.

to establish the *righteousness* of *faith:* this is what a Christian adores; this is the foundation of his hope, and the fountain of his present comfort and final blessedness. See *Quesnel.*

We will believe him.] Instead of *αυτῳ*, *him*, many excellent MSS. have *επ' αυτῳ*, IN *him:* this is a reading which *Griesbach* and other eminent critics have adopted.

Verse 43. *If he will have him*] Or, *if he delight in him*—*ει θελει αυτον*. The verbs *θελω* and *εθελω*, are used by the *Septuagint* in more than forty places for the Hebrew חפץ *chaphets*, which signifies, *earnestly to desire*, or *delight in*. Now as this is a quotation from Psa. xxii. 9, *He trusted in the Lord, that he would deliver him; let him deliver him,* (כי חפץ בו *ki chaphets bo,*) *for he* HATH DELIGHTED IN HIM:—*ὁτι θελει αυτον*, *Sept.* This will sufficiently vindicate the above translation; as the evangelist quotes the words from that version, with the simple change of *ει*, *if*, for *ὁτι*, *because*.

Verse 44. *The thieves also—cast the same in his teeth.*] That is, *one* of the robbers; for one, we find, was a penitent, Luke xxiii. 39, 40. See this form of expression accounted for, on chap. xxvi. 8.

Verse 45. *There was darkness over all the land*] I am of opinion that *πασαν την γην* does not mean all the world, but only the land of Judea. So the word is used chap. xxiv. 30; Luke iv. 25, and in other places. Several eminent critics are of this opinion: *Beza* defends this meaning of the word, and translates the Greek, *super universam* REGIONEM *over the whole* COUNTRY. Besides, it is evident that the evangelists speak of things that happened in *Judea*, the place of their residence. It is plain enough there was a darkness in Jerusalem, and over all Judea; and probably over all the people among whom Christ had for more than three years preached the everlasting Gospel; and that this darkness was *supernatural* is evident from this, that it happened during the *passover*, which was celebrated only at the *full moon*, a time in which it was *impossible* for the sun to be *eclipsed*. But many suppose the darkness was over the *whole world*, and think there is sufficient evidence of this in ancient authors. PHLEGON and THALLUS, who flourished in the beginning of the *second* century, are supposed to speak of this. The former says: "In the fourth year of the 202nd Olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day was turned into dark night, so that the stars in heaven were seen; and there was an earthquake in *Bithynia*, which overthrew many houses in the city of *Nice*." This is the substance of what *Phlegon* is reputed to have said on this subject:—but 1. All the authors who quote him *differ*, and often very materially, in what they say was found in him. 2. *Phlegon* says nothing of *Judea*: what he says is, *that in such an Olympiad*, (some say the 102nd, others the 202nd,) *there was an eclipse in Bithynia, and an earthquake at Nice.* 3. *Phlegon* does not say that the *earthquake* happened at the *time* of the *eclipse.* 4. *Phlegon* does not intimate that this *darkness* was *extraordinary*, or that the eclipse happened at the *full of the moon*, or that it lasted *three hours.* These circumstances could not have been omitted by him, if he had known them. 5. *Phlegon* speaks merely of an *ordinary*, though perhaps total, eclipse of the sun, and cannot mean the *darkness* mentioned by the evangelists. 6. *Phlegon* speaks of an *eclipse* that happened in *some* year of the 102nd, or 202nd *Olympiad;* and therefore little stress can be laid on what he says as applying to this event.

The quotation from THALLUS, made by AFRICANUS, found in the Chronicle of SYNCELLUS, of the *eighth* century, is allowed by eminent critics to be of little importance. This speaks "of a darkness over all the world, and an earthquake which threw down many houses in Judea and in other parts of the earth." It may be necessary to observe, that THALLUS is quoted by several of the *ancient* ecclesiastical writers for *other* matters, but never for *this;* and that the time in which he lived is so very *uncertain*, that Dr. Lardner supposes there is room to think he lived rather *before* than *after* Christ.

DIONYSIUS the *Areopagite* is supposed to have mentioned this event in the most decided manner: for being at *Heliopolis* in Egypt, with his friend *Apollophanes*, when our Saviour suffered, they there saw a wonderful eclipse of the sun, whereupon Dionysius said to his friend, "Either God himself suffers, or sympathizes with the sufferer." It is enough to say of this *man*, that all the writings attributed to him are known to be *spurious*, and are proved to be *forgeries* of the *fifth* or *sixth* century. Whoever desires to see more on this subject, may consult Dr. Lardner, (vol. vii. p. 371, ed. 1788,) a man whose name should never be mentioned but with respect, notwithstanding the peculiarities of his religious creed; who has done more in the service of Divine revelation than most divines in Christendom; and who has raised a monument to the perpetuity of the Christian religion, which all the infidels in creation shall never be able to pull down or deface.

This miraculous darkness should have caused the enemies of Christ to understand that he was the *light* of the world, and that because they did not *walk in it* it was now *taken away* from them.

Verse 46. *My God! My God! why hast thou for-*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran and took a sponge, [p] and filled *it* with vinegar, and put

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[p] Psa. lxix. 21; Mark xv. 36; Luke xxiii. 36; John xix. 29.

saken me?] These words are quoted by our Lord from Psa. xxii. 1; they are of very great importance, and should be carefully considered.

Some suppose "that the *divinity* had now *departed* from Christ, and that his *human nature* was left unsupported to bear the punishment due to men for their sins." But this is by no means to be admitted, as it would deprive his sacrifice of its *infinite merit*, and consequently leave the sin of the world without an atonement. Take *deity* away from any *redeeming act* of Christ, and *redemption* is ruined. Others imagine that our Lord spoke these words to the *Jews* only, to prove to them that he was the *Messiah*. "The Jews," say they, "believed this psalm to speak of the Messiah: they quoted the *eighth* verse of it against Christ —*He trusted in God that he would deliver him; let him deliver him, seeing he delighted in him.* (See this chap. ver. 43.) To which our Lord immediately answers, *My God! my God!* &c, thus showing that he was the person of whom the psalmist prophesied." I have doubts concerning the propriety of this interpretation.

It has been asked, What language is it that our Lord spoke? *Eli, Eli, lama sabachthani.* Some say it is *Hebrew*—others *Syriac*. I say, as the evangelists quote it, it is *neither*. St. Matthew comes nearest the *Hebrew*, אלי אלי למה עזבתני *Eli, Eli, lamah ázabthani*, in the words, Ηλι, Ηλι, λαμα σαβαχθανι, *Eli, Eli, lama sabachthani.*

And St. Mark comes nearest the Syriac, chap. xv. 34,

ܐܠܗܝ ܐܠܗܝ ܠܡܢܐ ܫܒܩܬܢܝ

Alohi, Alohi, l'mono shebachtheni, in the words Ελωϊ, Ελωϊ, λαμμα σαβαχθανι, *Eloi, Eloi, lamma sabachthani.* It is worthy of note, that a Hebrew MS. of the twelfth century, instead of עזבתני *ázabthani*, *forsaken me*, reads שכחתני *shechachthani*, FORGOTTEN *me*. This word makes a very good sense, and comes nearer to the *sabachthani* of the evangelists. It may be observed also, that the words, *Why hast thou* FORGOTTEN *me?* are often used by David and others, in times of oppression and distress. See Psa. xlii. 9.

Some have taken occasion from these words to depreciate the character of our blessed Lord. "They are unworthy," say they, "of a man who suffers, *conscious of his innocence*, and argue imbecility, impatience, and despair." This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the *Hebrew* and *Syriac*, are capable of a translation which destroys all objections, and obviates every difficulty. The particle למה *lamah*, may be translated, *to what—to whom —to what kind* or *sort—to what purpose* or *profit:* Gen. xxv. 32; xxxii. 29; xxxiii. 15; Job ix. 29; Jer. vi 20; xx. 18; Amos v. 18; and the verb עזב *ázab* signifies *to leave—to deposit—to commit to the care of.* See Gen. xxxix. 6; Job xxxix. 11; Psa. x. 14, and Jer. xlix. 11. The words, taken in this way, might be thus translated: *My God! my God! to what sort* of persons *hast thou left me?* The words thus understood are rather to be referred to the wicked Jews than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who *steeled* their hearts against every operation of the Spirit and power of God. See *Ling. Brit. Reform.* by B. Martin, p. 36.

Through the whole of the Sacred Writings, God is represented as *doing* those things which, in the course of his providence, he only *permits to be done;* therefore, the words, *to whom hast thou left* or *given me up*, are only a *form* of expression for, "How astonishing is the wickedness of those persons into whose hands I am fallen!" If this interpretation be admitted, it will free this celebrated passage from much embarrassment, and make it speak a sense consistent with itself, and with the dignity of the Son of God.

The words of St. Mark, chap. xv. 34, agree pretty nearly with this translation of the Hebrew: Εις τι με εγκατιλεπες; *To what* [*sort* of persons, understood] *hast thou left me?* A literal translation of the passage in the Syriac Testament gives a similar sense: *Ad quid dereliquisti me?* "To what hast thou abandoned me?" And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerome, renders the words thus: *Quare me in opprobrium dedisti?* "Why hast thou abandoned me to reproach?"

It may be objected, that this can never agree with the ινατι, *why*, of Matthew. To this it is answered, that ινατι must have here the same meaning as εις τι —as the translation of למה *lama;* and that, if the meaning be at all *different*, we must follow that evangelist who expresses most *literally* the meaning of the original: and let it be observed, that the Septuagint often translate למה by ινατι instead of εις τι, which evidently proves that it often had the same meaning. Of this criticism I say, *Valet quod valet*, Let it pass for no more than it is worth: the subject is difficult. But whatever may be thought of the above mode of interpretation, one thing is certain, viz. That the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew *why* he was come *unto that hour;* nor could *he* be *forsaken* of God, *in whom dwelt all the fulness of the Godhead bodily.* The Deity, however, might restrain so much of its *consolatory* support as to leave the *human* nature fully *sensible* of all its sufferings, so that the consolations might not take off any part of the keen edge of his passion; and this was necessary to make his sufferings meritorious. And it is probable that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation.

Verse 47. *This* man *calleth for Elias.*] Probably

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 [q] Jesus, when he had cried again with a oud voice, yielded up the ghost.

51 ¶ And behold, [r] the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And [s] came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

[q] Mark xv. 37; Luke xxiii. 46.——[r] Exod. xxvi. 31; 2 Chron. iii. 14; Mark xv. 38; Luke xxiii. 45.——[s] Chap. xxvi. 53; Acts x. 41.

these were *Hellenistic* Jews, who did not fully understand the meaning of our Lord's words. Elijah was daily expected to appear as the forerunner of the Messiah, whose arrival, under the character of a mighty prince, was generally supposed to be at hand throughout the east. See Mal. iii. 23; Matt. ii. 2–4; xvii. 10–12.

Verse 48. *Took a sponge*] This being the most convenient way to reach a liquid to his mouth; *tied it on a reed*, that they might be able to reach his lips with it. This reed, as we learn from St. John, was a stalk of *hyssop*, which, in that country, must have grown to a considerable magnitude. This appears also to have been done in *mercy*, to alleviate his sufferings. See ver. 34.

Verse 49. After this verse, BCL and five others add, *Another, taking a spear, pierced his side, and there came out blood and water.* Several of the fathers add the same words here: they appear, however, to be an interpolation from John xix. 34.

Verse 50. *Yielded up the ghost.*] Αφηκε το πνευμα, *He dismissed the spirit.* He himself willingly gave up that life which it was impossible for man to take away. It is not said that he *hung* on the *cross till he died* through pain and agony; nor is it said that his *bones* were *broken*, the *sooner* to put him out of pain, and to *hasten* his death; but that himself *dismissed the soul*, that he might thus become, not a *forced* sacrifice, but a *free-will offering for sin.*

Now, as our English word *ghost*, from the Anglo-Saxon ȝaɼc *gast*, an *inmate*, *inhabitant*, *guest*, (a casual visitant,) also a *spirit*, is now restricted among us to the latter meaning, always signifying the *immortal spirit* or *soul* of man, the *guest* of the body; and as *giving up the spirit*, *ghost*, or *soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in *every other case.*

Every man, since the fall, has not only been *liable* to death, but has *deserved* it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not *forfeited* his life, and therefore may be considered as naturally and properly immortal. *No man*, says he, *taketh* it, my life, *from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I* might *take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50, αφηκε το πνευμα, *he gave up the ghost*; i. e. he *dismissed his spirit*, that he *might die for the sin of the world.* The Evangelist St. John (xix. 30) makes use of an expression to the same import, which we translate in the same way: παρεδωκε το πνευμα, *he delivered up his spirit.* We translate Mark xv. 37, and Luke xxiii. 46, *he gave up the ghost*, but not correctly, because the word in both these places is very different—εξεπνευσε, *he breathed his last*, or *expired*; though in the latter place, Luke xxiii. 46, there is an equivalent expression—*O Father, into thy hands*, παρατιθεμαι το πνευμα μου, *I commit my spirit*; i. e. I place my soul in thy hand: proving that the act was *his own*; that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act.* Thus HE LAID DOWN *his life for the sheep.* Of Ananias and Sapphira, Acts v. 5, 10, and of Herod, Acts xii. 23, our translation says, they *gave up the ghost*; but the word in both places is εξεψυξε, which simply means to *breathe out*, to *expire*, or *die*: but in no case, either by the Septuagint in the Old, or any of the sacred writers in the *New Testament*, is αφηκε το πνευμα, or παρεδωκε το πνευμα, *he dismissed his spirit*, or *delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c., *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost*, *dismissed*, or *delivered up his own spirit*, and was, consequently, *free among the dead.* Of the patriarchs, &c., the Septuagint use the word εκλειπων, *failing*; or κατεπαυσεν, he *ceased*, or *rested.*

Verse 51. *The veil of the temple was rent*] That is, the veil which separated the *holy place*, where the priests ministered, from the *holy* of *holies*, into which the high priest only entered, and that once a year, to make a general expiation for the sins of the people. This *rending* of the *veil* was *emblematical*, and pointed out that the separation between Jews and Gentiles was now abolished, and that the privilege of the high priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace through the one great atonement and mediator, the Lord Jesus. See this beautifully illustrated in Heb x. 19, 20, 21, 22.

Verse 52. *And the graves were opened*] By the earthquake; and many bodies of saints which slept, i. e. were *dead*, *sleep* being a common expression for *death* in the Scriptures.

Verse 53. *And came out of the graves after his resurrection*] Not BEFORE, as some have thought, for Christ was himself the FIRST FRUITS of them who

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

54 [t] Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, [u] which followed Jesus from Galilee, ministering unto him:

56 [v] Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

57 ¶ [w] When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

[t] Ver. 36; Mark xv. 39; Luke xxiii. 47.——[u] Luke viii. 2, 3.

[v] Mark xv. 40.——[w] Mark xv. 42; Luke xxiii. 50; John xix. 38.

slept, 1 Cor. xv. 20. The *graves* were opened at his *death*, by the earthquake, and the *bodies* came out at his *resurrection*.

And appeared unto many.] Thus establishing the truth of our Lord's resurrection in particular, and of the resurrection of the body in general, by many witnesses. *Quesnel's* reflections on these passages may be very useful. "1. *The veil being rent* shows that his death is to put an end to the figurative worship, and to establish the true religion. 2. The *earthquake*, that this dispensation of the Gospel is to make known through the earth the judgments of God against sin and sinners. 3. The *rocks being rent* declare that the sacrifice of Christ is to make way for the grace of repentance. 4. The *graves* being *opened*, that it is to destroy the death of sin, and confer the life of grace on sinners. 5. The *rising* of the *bodies of the saints* shows that this death of Christ is to *merit*, and his Gospel *publish*, the eternal happiness of body and soul for all that believe in his name."

It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the gospel of the Nazarenes; others think that the simple meaning is this:—by the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on *Friday*, and the bodies not be raised to life till the following Sunday, is difficult to be conceived. The place is extremely obscure.

Verse 54. *The centurion*] The Roman officer who superintended the execution, called *centurio*, from *centum*, a hundred, because he had the command of one hundred men.

Truly this was the Son of God.] An innocent, holy, and Divine person; and God thus shows his disapprobation of this bloody tragedy. It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in this sense. *A son of God*, as the Romans used the term, would signify no more than a very *eminent* or *Divine person*; a *hero*.

Verse 55. *Many women*] To their everlasting honour, these women evidenced more *courage*, and *affectionate attachment* to their Lord and Master, than the disciples did, who had promised to *die* with him rather than forsake him.

Beholding afar off] *At a distance*—απο μακροθεν. Though this expression may be understood to refer, rather to the distance from which they came, (viz. from Galilee,) than the *distance they stood from the cross*; yet, as all malefactors were crucified *naked*, perhaps this may account for the *distance* at which these modest women stood.

Verse 56. *Mary Magdalene*] She probably had her name from *Magdala*, a village or district in Lower Galilee. See chap. xv. 39. Some think she was called Magdalene from מגדלא *magdala*, which signifies a *plaiter of hair*. See Lightfoot.

Mary the mother of James] She was mother of him called *James the lesser*, or junior, who was son of Alpheus or Cleopas—see chap. x. 3; Mark xv. 40; John xix. 25; and she was sister to the holy virgin. Thus it appears that there were four remarkable *Marys* mentioned in the Gospels. 1. Mary the *Virgin*, wife of Joseph. 2. Mary Salome, her sister, wife of *Cleopas*, John xix. 25. 3. Mary Magdalene, or Mary of *Magdala*; and, 4. Mary, the sister of *Martha* and *Lazarus*, John xi. 1. Though Baronius asserts, and Lightfoot is of the same opinion, that Mary Magdalene, and Mary, the sister of Martha and Lazarus, was one and the same person. It is difficult to ascertain and distinguish these women where their names occur in the Gospels, so many being called by the name of *Mary*.

Joses] Several MSS. and versions read *Joseph*.

Verse 57. *When the even*] This must have been about three o'clock, or a little after; for our Lord having expired about *three o'clock*, ver. 46, and the Jewish passover beginning about *four*, it was necessary that Joseph, who would not fail to eat the passover at the usual time, should have obtained and buried the body of Christ some time before four o'clock. But such was the general consternation, occasioned by the prodigies that took place on this most awful occasion, that we may safely conjecture that nothing was done in *order*, and perhaps the passover itself was not eaten at the usual hour, if at all, that day. See at the end of the preceding chapter.

A rich man] He was a counsellor of the great Sanhedrin, Luke xxiii. 50; and, from the accounts given of him by the evangelists, we learn that he was a man of the greatest respectability. He now acted a more honourable part than all the disciples of our Lord. He was of *Arimathea*, or *Rama*, in the tribe of Benjamin, Matt. ii. 17, but lived ordinarily in Jerusalem, as being a member of the great council.

Verse 58. *Begged the body*] That he might bury

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And [x] laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, [y] After three days I will rise again.

[x] Isa. liii. 9.——[y] Chap. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 6, 7; John ii. 19.

it honourably; otherwise, by the Jewish customs, he would have either been *burned*, or buried in the common place appointed for executed criminals.

Verse 59. *Wrapped it in a clean linen cloth*] The Jews, as well as the Egyptians, added spices to keep the body from putrefaction, and the linen was wrapped about every part to keep the aromatics in contact with the flesh. From John xix. 39, 40, we learn that a mixture of myrrh and aloes of one hundred pounds' weight had been applied to the body of Jesus when he was buried. And that a second embalmment was intended, we learn from Luke xxiii. 56, and xxiv. 1, as the hurry to get the body interred before the Sabbath did not permit them to complete the embalming in the first instance. See an account of the mode of embalming among the Egyptians, in the note on Gen. l. 2, and 26.

Verse 60. *Laid it in his own new tomb*] To all human appearance the body of Christ must have had the same burial-place with those of the two robbers, as he was numbered with the *transgressors*, and suffered with them; for *then* he was a sacrifice, bearing the sin of the world in his own body on the tree; but *now* the sacrifice is offered, the atonement made and accepted, he is no longer to be *enrolled* with the *transgressors*, and, according to a prophecy delivered nearly seven hundred years before that time, he is to have the burying-place of a rich man. See Isa. liii. 9, 10. Had our Lord been buried in the common burial-ground of the malefactors, his resurrection could not have been so distinctly remarked, as the chief priests would never have thought of sealing the stone there, or setting a watch; but now that the body is got into the hands of a friend, they judge it necessary to make use of these precautions, in order, as they said, to prevent imposture; and from this very circumstance the resurrection of Christ had its fullest evidence, and was put beyond the power of successful contradiction. What a number of objections would not human *prudence* have made to Joseph's conduct, had he consulted it on this occasion! It would have represented to him that, "this was to expose himself, to bring himself into trouble, to render himself suspected, to put himself out of all capacity of doing good, to ruin himself irrecoverably; and now it could do no good to his teacher—he is now *dead*, and needs no longer any office of kindness from men." There is, sometimes in our whole life, but *one* opportunity in which God designs *signally* to employ us; and, through our general backwardness to every good work, we are for reserving ourselves to other opportunities, in which God neither *requires* nor will *accept* our services.

Rolled a great stone to the door] Some are of opinion that this tomb was cut down into the rock, perpendicularly from the surface; and that the great stone spoken of here covered over the entrance to it. The stone, no doubt, was intended to secure the place as much as possible.

Verse 61. *Mary Magdalene, and the other Mary*] The mother of James and Joses, ver. 56. The mother of our Lord had probably, by this time, been taken home to the house of John. See John xix. 26, 27.

Sitting over against the sepulchre.] These holy women, filled with that love to their Lord which death cannot destroy, cleaved to him in life, and in death were not divided. They came to the grave to see the end, and overwhelmed with sorrow and anguish, *sat down* to mourn.

Verse 62. *The next day*] This was the *seventh*, or *Saturday*, and might be what we should term the evening of the *sixth*, or *Friday*, because the Jews always ended their day when the sun set, and then began the next.

That followed the day of the preparation] That is, of the *Sabbath*. The victuals, &c., which were to be used on the Sabbath by the Jews, were always *prepared* the preceding evening before the sun set. It is of this *preparation* that the evangelist speaks here; and it is the same which is mentioned by Mark, chap. xv. 42; by Luke, chap. xxiii. 54; and by John, chap. xix. 31. But there was another preparation which happened in the same day: viz. The preparation of the passover; this began about twelve o'clock, and continued till four, the time in which they ate the paschal lamb. See John xix. 14.

Verse 63. *Sir, we remember*, &c.] While these wicked men are fulfilling their own vicious counsels, they are subserving the great cause of Christianity. Every thing depended on the resurrection of Christ; if it did not appear that he rose from the dead, then the whole system was false, and no atonement was made. It was necessary therefore that the chief priests, &c., should make use of every precaution to prevent an imposture, that the resurrection of Christ might have the fullest evidence to support it. See on ver. 60.

The word Κυριε is here very properly translated *sir*, which, in many other places, is as improperly translated *Lord*. When a Roman is the speaker, or the person addressed, Κυριε should always be translated *sir*; when strangers address our Lord, the word is a title of civil respect, and should, in general, be translated in the same way.

After three days I will rise again.] This they probably took from his saying, *Destroy this temple, and*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, [z] He is risen from the dead; so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

A. M. 4033. A. D. 29 An. Olymp. CCII. 1.

66 So they went and made the sepulchre sure, [a] sealing the stone, and setting a watch.

[z] John xi. 48, &c.; xii. 32; 2 Thess. ii. 11.

[a] Dan. vi. 17.

in three days I will build it up. If so, they destroyed, by their own words, the false accusation they brought against him to put him to death; *then* they *perverted* the meaning, *now* they *declare* it. Thus the wise are taken in their own craftiness. Neither the devil nor his servants ever speak truth, but when they expect to accomplish some bad purpose by it.

Verse 64. *Lest his disciples come by night*] Νυκτος, *by night*, is wanting in *ten* of the uncial MSS., and in several others, and in most of the versions. *Erasmus*, *Aldus*, *Bengel*, and *Boghard*, with *Griesbach*, leave it out of the text.

Verse 65. *Ye have a watch*] The Jews had a corps of Roman troops, consisting of several companies, as a guard for the temple, Acts iv. 1. These companies mounted guard by turns, see Luke xxii. 4. Some of these companies, which were not then on duty, Pilate gave them leave to employ to watch the tomb.

Verse 66. *Made the sepulchre sure, sealing the stone, and setting a watch.*] Or rather, *made the tomb secure by the guard, and by sealing the stone.* I follow *Kypke*, in construing μετα της κουστωδιας, with ησφαλισαντο. The *guard* was to take care that the disciples should not steal him away; and the *seal*, which was probably the seal of the governor, was to prevent the guards from being corrupted so as to permit the theft. So every thing was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. How wonderful are the wisdom and goodness of God!—and how true is it, *that there is neither might nor counsel against him!*

1. The *death* of Christ was ordered, so as to be witnessed by *thousands;* and if his resurrection take place, it must be *demonstrated;* and it cannot take place without being *incontestable*, such are the *precautions* used here to prevent all *imposture*.

2. The more the circumstances of the death of Christ are examined, the more astonishing the whole will appear. The death is uncommon—the person uncommon—and the object uncommon; and the whole is grand, majestic, and awful. Nature itself is thrown into unusual action, and by means and causes wholly supernatural. In every part, the finger of God most evidently appears.

3. How glorious does Christ appear in his death! Were it not for his thirst, his exclamation on the cross, and the piercing of his side, we should have found it difficult to believe that such a person could ever have entered the empire of death; but the *divinity* and the *manhood* equally appear, and thus the certainty of the atonement is indubitably established.

4. But who can reflect on the state of the poor disciples, during the whole of the time in which our blessed Lord lay under the empire of death, without sharing their sorrows! When he expired on the cross their expectation was cut off; and when his body was laid in the grave their hopes were buried; and nothing but the resurrection of Christ from the dead could have given a resurrection to their hopes. It is true they had heard him say that he would rise again the third day; but in this it is evident their faith was very imperfect; and the uncertainty, perplexity, anxiety, and distress which they in consequence must have suffered, can neither be described nor imagined. Though *we* know the glorious result, yet who can help sympathizing with the pious father, the virgin mother, and the disconsolate disciples!

CHAPTER XXVIII.

The resurrection of Christ declared by an angel to the two Marys at the sepulchre, 1–6. *They are commissioned to announce this to the disciples*, 7. *They go, and are met by Christ himself, who promises to meet the disciples in Galilee*, 8–10. *The watch go into the city, and report to the chief priests what had taken place*, 11. *They give them money, to say that his disciples had stolen the body by night, while they slept*, 12–15. *Christ meets the eleven disciples in a mountain of Galilee*, 16, 17. *He gives them a commission to preach the Gospel throughout the earth; to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and promises to be with them to the end of the world*, 18–20.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

IN the [a] end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, [b] and the other Mary, to see the sepulchre.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

2 And, behold, there [c] was a great

[a] Mark xvi. 1; Luke xxiv. 1; John xx. 1.

[b] Chap. xxvii. 56.——[c] Or, *had been.*

NOTES ON CHAP. XXVIII.

Verse 1. *In the end of the Sabbath*] Οψε δε σαββατων. *After the end of the week:* this is the translation given by several eminent critics; and in this way the word οψε is used by the most eminent Greek writers. Thucydides lib. iv. chap. 93, της ημερας οψε

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

earthquake: for [d] the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 [e] His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 He is not here: for he is risen, [f] as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, [g] he goeth before you into Galilee; there shall ye see him: lo, I have told you.

[d] See Mark xvi. 5; Luke xxiv. 4; John xx. 12.——[e] Dan. x. 6.

[f] Chap. xii. 40; xvi. 21; xvii. 23; xx. 19.——[g] Chap. xxvi. 32; Mark xvi. 7.

$\eta\nu$—the day was *ended*. Plutarch, $o\psi\varepsilon\ \tau\omega\nu\ \beta\alpha\sigma\iota\lambda\varepsilon\omega\varsigma\ \chi\rho o\nu\omega\nu$—*after* the times of the king. Philostratus, $o\psi\varepsilon\ \tau\omega\nu\ T\rho o\iota\kappa\omega\nu$—*after* the Trojan war. See Rosenmüller. In *general* the Jews divided their natural day, which consisted of twenty-four hours, into *day* and *night*. Their artificial day began at the *rising* and ended at the *setting* of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night:* hence the same word, in Hebrew, signifies both *evening* and *night*. Gen. i. 5; Mark vi. 47. Matthew has employed the word in this extensive sense here, pointing out the *latter part* of the Jewish night, that which immediately preceded the rising of the sun, and not that *first part* which we call the *evening*. The transaction mentioned here evidently took place early on the morning of the *third* day after our Lord's crucifixion; what is called our Sunday morning, or first day of the next week.

Came—to see the sepulchre.] That is, they *set out* at this time in order to visit the tomb of our Lord, and also to weep there, John xi. 31, and to embalm the body of our Lord, Luke xxiv. 1. St. Matthew omits Mary Salome, mentioned by Mark; and Joanna, the wife of Chuza, Herod's steward, mentioned by Luke. The *other Mary* was the wife of Cleopas, and mother of James and Joses, mentioned before, chap. xxvii. 56. Were not *Mary* and *Salome* two distinct persons?

Verse 2. *A great earthquake*] $\Sigma\varepsilon\iota\sigma\mu o\varsigma$, a *shaking* or *commotion* of any kind: probably the word means no more than the *confusion* caused among the guards by the angel's appearance. All this had taken place before the women reached the sepulchre.

The angel of the Lord descended from heaven] Matthew is very particular in this, to show that the word *angel* is not to be taken in the sense of an *ordinary messenger*, who might have come from *Joseph* of Arimathea, or from any other; but in the sense of an *extraordinary* messenger, who descended from God, out of *heaven*, for this very purpose. It is likely that the angel had descended, rolled away the stone, and was sitting on it, before the women reached the tomb.

Verse 3. *His countenance*] *His appearance*, $\eta\ \iota\delta\varepsilon\alpha\ \alpha\upsilon\tau o\upsilon$; or, *his face*, for so the word is used in some of the best Greek writers. It seems, from Mark xvi. 5, that this angel had assumed the appearance of a *young man*.

Like lightning] Coruscations of glory continually flaming from his face. This might produce the *confusion* mentioned verse 2.

His raiment white as snow] He was clothed in garments emblematical of the *glad tidings* which he came to announce. It would have been inconsistent with the message he brought, had the angel appeared in *black robes*, such as those preposterously wear who call themselves his successors in the ministry of a once *suffering*, but now *risen* and highly exalted, Saviour. But the world is as full of *nonsense* as of *sin;* and who can correct and bring it to *reason* and *piety?*

Verse 4. *The keepers—became as dead* men.] God can, by one and the same means, *comfort* his *servants*, and *terrify* his *enemies*. The resurrection of Christ is a subject of *terror* to the servants of sin, and a subject of consolation to the sons of God; because it is a proof of the resurrection of both, the one to shame and everlasting contempt—the other to eternal glory and joy.

Verse 5. *I know that ye seek Jesus*] Speaking after the manner of men, these women deserved to be the first witnesses of the resurrection of Christ: during *life* they ministered to him, and in *death* they were not divided. They attended him to the CROSS, notwithstanding their attachment to him exposed them to the most imminent danger; and now they come to watch and weep at his TOMB. The common opinion is, that women are more *fickle* and less *courageous* than men. The *reverse* of this I believe to be the truth, in those who are thoroughly converted to God; and who, previously to conversion, whether *man* or *woman*, can be trusted in any case?

Verse 6. *Come, see the place*] The tomb in which our Lord was laid was no doubt like the rest of the Jewish burying places, a receptacle for the several dead of a whole family, divided into separate *niches*, where each had his *place*. *Come and see the place*—was tantamount to, Come and see the niche in which he was laid—it is now empty; nor was there any other body in the place, for the tomb was a *new* one, in which no man had ever been laid, John xix. 41; so there could be no deception in the case.

Verse 7. *Go quickly and tell his disciples*] Thus these faithful women proclaim the Gospel to those who were afterwards to be the *teachers* of the whole human race! Behold what honour God puts upon those who *persevere* in his truth, and continue to *acknowledge him before men!*

That he is risen from the dead] There is a remarkable saying of *R. Judah Hakkodesh*, which some critics quote on this subject: "After THREE DAYS the SOUL of the Messiah shall RETURN to its body, and he shall GO OUT of that STONE in which he shall be BURIED"

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, [h] Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go, tell [i] my brethren that they go into Galilee, and there shall they see me.

(11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly re

[h] See Mark xvi. 9; John xx. 14.

[i] See John xx. 17; Rom. viii. 29; Heb. ii. 11.

Goeth before you into Galilee] As himself promised, chap. xxvi. 32.

Verse 8. *They departed quickly from the sepulchre*] At the desire of the angel they went *into* the tomb, to have the fullest certainty of the resurrection.

Fear and great joy] *Fear*, produced by the *appearance* of this glorious messenger of God; and *great joy* occasioned by the *glad tidings* of the resurrection of their Lord and Master. At the mention of unexpected good news, fear and joy are generally intermingled.

——*Vix sum apud me, ita animus commotus est* metu,
Spe, gaudio, *mirando hôc tanto, tam repentino bono.*
TERENT. *Andr.* v. 945.

"I am almost beside myself, my mind is so agitated with *fear*, *hope*, and *joy*, at this unexpected good news."

Verse 9. *And as they went to tell his disciples*] This clause is wanting in the Codex *Vatican*, and Codex *Bezæ*, and in twenty others, and in most of the *versions*. The omission is approved by *Mill*, *Bengel*, and *Schmid*. *Griesbach* leaves it in the text with a note of doubtfulness. It appears to be superfluous. To connect this with the next clause, the particle *και*, *and*, is obliged to be suppressed in all the translations. I think the verse should begin with, *And behold he goeth*, &c., and the former clause be suppressed. *Probabiliter delenda*, says Professor White, in his *Crisεωs Griesbachianæ*, speaking of the preceding words.

Jesus met them] Christ bestows his graces and consolations by *degrees*, first by his angels, and then by himself. He does not reveal himself to incredulous and disobedient souls; he appears not even to those women till he has tried their faith and obedience by his ministering angels.

All hail.] Anglo-Saxon, Dale pere ge, *Health be to you!* Χαιρετε, *Be ye safe, rejoice.*

And they held him by the feet, and worshipped him.] This kind of reverence is in daily use among the *Hindoos:* when a disciple meets his religious guide in the public streets, he prostrates himself before him, and, taking the dust from his teacher's feet, rubs it on his forehead, *breast*, &c. See WARD'S CUSTOMS.

Verse 10. *Be not afraid*] They were seized with fear at the sight of the angel; and this was now renewed by this unexpected appearance of Christ. See the note on ver. 8.

Go, tell my brethren] This is the *first* time our Lord called his disciples by this endearing name: they no doubt thought that their Lord would reproach them with their past cowardice and infidelity; but, in speaking thus, he gives them a full assurance, in the most tender terms, that all that was passed was as buried for ever.

Verse 11. *Some of the watch*] Or *guards*. Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place.

Verse 12. *With the elders*] That is, the *senators* of the great *Sanhedrin* or Jewish council of state, elsewhere called *the elders of the people;* they could now meet, as the Sabbath was over.

Verse 13. *His disciples came by night*] This was as *absurd* as it was *false*. On one hand, the terror of the disciples, the smallness of their number (only eleven;) and their almost total want of faith; on the other, the great danger of such a bold enterprise, the number of armed men who guarded the tomb, the authority of Pilate and of the Sanhedrin, must render such an imposture as this utterly devoid of credit.

Stole him away *while we slept.*] Here is a whole heap of absurdities. 1st. Is it likely that so many men would all fall asleep, in the open air, at once? 2dly. Is it at all probable that a *Roman guard* should be found off their watch, much less asleep, when it was instant *death*, according to the Roman military laws, to be found in this state? 3dly. Could they be so sound asleep as not to awake with all the noise which must be necessarily made by removing the great stone, and taking away the body? 4thly. Is it at all likely that these disciples could have had time sufficient to do all this, and to come and return, without being perceived by any person? And 5thly. If they were asleep, how could they possibly know that it was the *disciples* that stole him, or indeed that any person or persons stole him?—for, being *asleep*, they could see no person. From their own *testimony*, therefore, the *resurrection* may be as *fully proved* as the *theft*.

Verse 14. *If this come to the governor's ears*] Pilate—*we will persuade him* that it is for his own interest and honour to join in the deception; and we will *render you secure*—we will take care that you shall not suffer that punishment for this pretended breach of duty which otherwise you might expect.

Verse 15. *Until this day.*] That is to say, the time

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

ported among the Jews until this day.)

16 ¶ Then the eleven disciples went away into Galilee, into a mountain [k] where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, [l] All power is given unto me in heaven and in earth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1

19 [m] Go ye therefore, and [n] teach [o] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[k] Chap. xxvi. 32; ver. 7.——[l] Dan. vii. 13, 14; chap. xi. 27; xvi. 28; Luke i. 32; x. 22; John iii. 35; v. 22; xiii. 3; xvii. 2; Acts ii. 36; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 10, 21; Phil. ii. 9, 10; Heb. i. 2; ii. 8; 1 Pet. iii. 22; Rev. xvii. 14.——[m] Mark xvi. 15. [n] Isa. lii. 10; Luke xxiv. 47; Acts ii. 38, 39; Rom. x. 18; Col. i. 23.——[o] Or, *make disciples*, or, *Christians of all nations*.

in which Matthew wrote his Gospel; which is supposed by some to have been *eight*, by others *eighteen*, and by others *thirty* years after our Lord's resurrection.

Verse 16. *Then the eleven disciples went*] When the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee. From the *eleventh* to the *fifteenth* verse inclusive, should be read in a parenthesis, as the *sixteenth* verse is the continuation of the subject mentioned in the *tenth*.

Verse 17. *But some doubted.*] That is, *Thomas* only at first doubted. The expression simply intimates, that they did not all believe at that time. See the same form noticed on chap. xxvi. 8, and chap. xxvii. 44.

Verse 18. *And Jesus came and spake unto them*] It is supposed by some that the reason why any doubted was, that when they saw Jesus at first, he was at a *distance*; but when he *came up*, drew near to them, they were fully persuaded of the identity of his person.

All power is given unto me] Or, *All authority in heaven and upon earth is given unto me.* One fruit of the sufferings and resurrection of Christ is represented to be, his having *authority* or *right* in *heaven* to send down the Holy Spirit—to raise up his followers thither—and to crown them in the kingdom of an endless glory: *in earth*, to convert sinners; to sanctify, protect, and perfect his Church; to subdue all nations to himself; and, finally, to judge all mankind. If Jesus Christ were not equal with the Father, could he have claimed this equality of power, without being guilty of impiety and blasphemy? Surely not; and does he not, in the fullest manner, assert his Godhead, and his equality with the Father, by claiming and possessing all the authority in heaven and earth?—i. e. all the power and authority by which both empires are governed?

Verse 19. *Go ye therefore*] Because I have the authority aforesaid, and can send *whomsoever* I will to do *whatsoever* I please:—*teach*, μαθητευσατε, *make disciples of all nations*, bring them to an acquaintance with God who bought them, and then *baptize them in the name of the Father.* It is natural to suppose that *adults* were the first subjects of baptism; for as the Gospel was, in a peculiar manner, sent to the Gentiles, they must hear and receive it, before they could be expected to renounce their old prejudices and idolatries, and come into the bonds of the Christian covenant. But, certainly, no argument can be drawn from this concession against the baptism of *children.* When the Gentiles and Jews had received the faith and blessings of the Gospel, it is natural enough to suppose they should wish to get their children incorporated with the visible Church of Christ; especially if, as many pious and learned men have believed, baptism succeeded to circumcision, which I think has never yet been disproved. The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them; and as they now received a commission to teach and proselyte all the nations, and baptize them in the name of the holy Trinity, they must necessarily understand that *infants* were included: nor could they, the custom of their country being considered, have understood our Lord differently, unless he had, in the most express terms, said that they were *not* to baptize children, which neither he nor his apostles ever did. And as to the objection, that the baptized were obliged to profess their faith, and that, therefore, only *adults* should be baptized, there is no weight at all in it; because what is spoken of such refers to those who, only at that period of life, heard the Gospel, and were not born of parents who had been Christians; therefore they could not have been baptized into the Christian faith, forasmuch as no such faith was at their infancy preached in the world. That the children and even infants, of proselytes, were baptized among the Jews, and reputed, in consequence, *clean*, and partakers of the blessings of the covenant, see proved at large by Wetstein, in his note on Matt. iii. 16.—See the note on chap. iii. 6, and particularly on Mark xvi. 16.

In the name of the Father, &c.] Baptism, properly speaking, whether administered by dipping or sprinkling, signifies a full and eternal consecration of the person to the service and honour of that *Being* in whose name it is administered; but this consecration can never be made to a *creature;* therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not *creatures.* Again, baptism is not made in the name of a *quality* or *attribute* of the Divine nature; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not *qualities* or *attributes* of the Divine nature. The *orthodox*, as they are termed, have generally considered this text as a decisive proof of the doctrine of the holy *Trinity:* and what else can they draw from it? Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the *Father*, the *Son*, and the *Holy Spirit*, as three distinct persons? "But this I can never believe." I cannot help that—you shall not be persecuted by me for differing from my opinion. I cannot go over to *you;* I must abide by what I believe to be the meaning of the Scriptures. Dr. Lightfoot has some good thoughts on this commission given to the apostles:—

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 [p] Teaching them to observe all things whatsoever I have commanded you: [q] and, lo, I am with you alway, *even* unto the end of the world. [r] Amen.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[p] John xiv. 14–18; Acts ii. 42; 1 Tim. vi. 14.

[q] Chap. xiii. 39–49; xxiv. 3; 2 Tim. ii. 2.——[r] 1 Cor. xiv. 16.

"I. *Christ* commands them to go and baptize the nations: but how much time was past before such a journey was taken! And when the time was now come that this work should be begun, *Peter* doth not enter upon it without a previous admonition given him from heaven. And this was occasioned hereby, that, according to the command of *Christ*, the Gospel was first to be preached to *Judea*, *Samaria*, and *Galilee*.

"II. He commands them to baptize *in the name of the Father, and of the Son, and of the Holy Ghost;* but among the *Jews*, they baptized only in the name of *Jesus*. See Acts ii. 38, and viii. 16, and xix. 5. For this reason, that thus the baptizers might assert, and the baptized confess, *Jesus* to be the true *Messias;* which was chiefly controverted by the Jews. Of the same nature is that apostolic blessing, *Grace and peace from God the Father, and from our Lord Jesus Christ*. Where then is the *Holy Ghost?* He is not excluded, however he be not named. The Jews did more easily consent to the *Spirit* of the *Messias*, which they very much celebrate, than to the *person* of the *Messias*. Above all others they deny and abjure *Jesus* of *Nazareth*. It belonged to the apostles, therefore, the more earnestly to assert *Jesus* (to be the *Messias*) by how much the more vehemently they opposed him: which being once cleared, the acknowledging of the *Spirit* of *Christ* would be introduced without delay or scruple. *Moses*, (in Exod. vi. 14,) going about to reckon up all the tribes of *Israel*, goes no farther than the tribe of *Levi;* and takes up with that to which his business and story at that present related. In like manner, the apostles, for the present, baptize in the name of *Jesus*, and bless in the name of the Father and of *Jesus*, that thereby they might more firmly establish the doctrine of *Jesus*, which met with such sharp and virulent opposition; which doctrine being established among them, they would soon agree about the Holy Ghost.

"III. Among the *Jews*, the controversy was about the true *Messias;* among the *Gentiles*, about the true God. It was therefore proper among the Jews to baptize in the name of Jesus, that he might be vindicated to be the true *Messias*. Among the Gentiles, *in the name of the Father, and of the Son, and of the Holy Ghost*, that they might be hereby instructed in the doctrine of the true God.—Let this be particularly noted.

"IV. The Jews baptized proselytes *into the name of the Father*, that is, into the profession of God, whom they called by the name of *Father*. The apostles baptize the *Jews into the name of Jesus the Son*, and the Gentiles, *into the name of the Father, and of the Son, and of the Holy Ghost*.

"V. The Father hath revealed himself in the old covenant; the Son in the new; in human flesh by his miracles, doctrine, resurrection and ascension; the Holy Ghost in his gifts and miracles. Thus the doctrine of the ever blessed Trinity grew by degrees to full maturity. For the arriving to the acknowledgment of which, it was incumbent upon all who professed the true God to be three in one to be baptized into his name." LIGHTFOOT'S Works, vol. ii. p. 274.

Verse 20. *Teaching them to observe all things*] Men are *ignorant* of Divine things, and must be *taught* Only those can be considered as proper *teachers* of the ignorant who are thoroughly *instructed* in whatsoever Christ *has commanded*. Persons who are entrusted with the public ministry of the word should take care that they teach not human creeds and confessions of faith, in *place* of the Sacred Writings; but those things, and those only, which *Jesus has commanded*.

And, lo, I am with you alway] και ιδου εγω μεθ' υμων ειμι πασας τας ημερας—literally, *Behold, I am with you every day*. A minister of Christ should consider, that while his soul simply and uniformly follows Jesus, he shall be made a constant instrument of bringing many sons and daughters to glory. The dark, it is true, must be enlightened, the ignorant instructed, the profligate reclaimed, the guilty justified, and the unholy sanctified; and who is sufficient for this work? HE with whom the Son of God *is* EVERY DAY, and none other.

Unto the end of the world.] Some translate, εως της συντελειας του αιωνος, *to the end of this age;* meaning the apostolic age, or Jewish dispensation; and then they refer the promise of Christ's *presence* to the working of *miracles*, and explain this by Mark xvi. 17–19. *By my name they shall cast out demons*, &c., &c. But though the words are used in this sense in several places, see chap. xiii. 39, 40, 49, and xxiv. 3, yet it is certain they were repeatedly used among the primitive ecclesiastical writers to denote the *consummation of all things;* and it is likely that this is the sense in which they are used here, which the Anglo-Saxon has happily expressed: And Ic beo mid eop ealle dagap od populdе ge-endunge—*And I, be with you all days, until world ending;* and this is indispensably necessary, because the presence and influence of Jesus Christ are essentially requisite in *every age* of the world, to enlighten, instruct, and save the lost. The promise takes in not only the *primitive apostles*, but also all their *successors* in the Christian ministry, as long as the earth shall endure.

Amen.] This word is omitted by some of the oldest and most authentic MSS., and by some versions and fathers. When it is considered that the word *amen* simply means *so be it!* we may at once perceive that it could not be added by our Lord. For our Lord could not pray that his own will might be done, or his own promise fulfilled. The word is, therefore, utterly impertinent as a part of the sacred text, and could neither have been added by our Lord, nor by the evangelist. The *amens* at the end of the sacred books have no other authority than what they derive from the transcribers of copies; and, at best, are only to be considered as the pious wish of the writer, or of the

Church, that the promises contained in the sacred volume may be accomplished. Indeed, it seems often to have no other meaning than our *finis* at the end of our books.

In the MSS. and versions there are various *subscriptions*, or *epigraphs*, to this Gospel: the following are the principal:—

"The Gospel according to Matthew—written by him in Jerusalem—in Palestine—in the east—in the Hebrew dialect—in Hebrew—eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord."

The subscription in some copies of the Arabic version is very full: "The end of the copy of the Gospel of Matthew the Apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Cæsar, king of Rome."

These are sufficient to show how little credit should be attached to the subscriptions found at the end of the sacred books, either in the MSS., or in the versions.

1. In concluding my notes on this evangelist, I cannot express myself better than in the words of the late Mr. *Wakefield*, to whom this commentary has been in many instances indebted. "I have now finished my observations on the Gospel of Matthew: a piece of history, it must be acknowledged, the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of *internal* marks of *credibility*, this Gospel certainly has no parallel among human productions."

2. One thing the pious and intelligent reader has, no doubt, already noticed: there is not one truth, or doctrine, in the whole oracles of God, which is not taught in this evangelist. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has *added* nothing; he has amplified and illustrated the truths contained in this Gospel; but, even under the direct inspiration of the Holy Ghost, neither he nor any other of the apostles have brought to light any one truth, the prototype of which has not been found in the words or acts of our blessed Lord, as related by Matthew, in the work which has already passed under review. The Gospel by St. Matthew is the grand text-book of Christianity; the other Gospels are collateral evidences of its truth, and the apostolic epistles are comments on the text. In the commencement of this work, I stated my wish, "to assist my fellow labourers in the vineyard to lead men to HIM who is the fountain of all excellence, goodness, truth, and happiness;—to magnify his LAW, and make it honourable;—to show the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world;—to prove that God's great design is to make his creatures HAPPY; and that such a salvation as it becomes God to give, and such as man needs to receive, is *within the grasp of every human soul.*"—*General Preface*, before Genesis. And having thus far done what I could, in reference to these great and important purposes, here I register my thanks to the ever-blessed God, Father, Word, and Holy Spirit, that he has permitted me to cast my mite into this sacred treasury, to add my feeble testimony to his Eternal Truth; and has spared me, in the midst of many infirmities and oppressive labours, to see the conclusion of this Gospel, a consummation which I had long devoutly wished, but which I had scarcely hoped ever to see realized.

May the Divine Author of this sacred book give the reader a heart-felt experience of all the truths it contains; make and keep him wise unto salvation; build him up in this most holy faith; and give him an inheritance among the blessed, through Christ Jesus, the Friend of mankind, and the Saviour of sinners, who is the *object* and *end* of this glorious system of truth! And to Him, with the Father and Eternal Spirit, be glory and dominion, thanksgiving and obedience, for ever and ever. Amen and amen!

PREFACE TO THE GOSPEL

ACCORDING TO

ST. MARK.

WITH A SHORT ACCOUNT OF HIS LIFE

FOR an explication of the word GOSPEL, and the title SAINT, see the Preface to Matt. p. 30. MARK. This person, the second in the commonly received order of the four evangelists, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem: she was an early believer, and the disciples used to meet at her house. Peter, having been delivered out of prison by an angel, came to the house of Mary, mother of John, whose surname was Mark, where many were gathered together praying, Acts xii. 12. This very first mention of John Mark assures us of Peter's intimacy in that family: it is almost universally allowed that Mark, mentioned by Peter, 1 Epist. chap. v. 13, is this evangelist, and that he is the same with him who is called *sister's son to Barnabas*, Col. iv. 10, and is supposed to have been converted by Peter to the Christian faith. Mr. W. Whiston supposes him to have been Peter's own son. See his *Primitive New Test.* Notes at the end. He travelled from Jerusalem to Antioch with Paul and Barnabas, Acts xii. 25, and some short time after he accompanied them to other countries as their *minister*, Acts xiii. 5. When they returned to the continent, and came on shore at *Perga in Pamphylia, he departed from them and returned to Jerusalem*, ver. 13. Afterwards he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them at *Pamphylia;* Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus, Acts xv. 36–41. Afterwards Paul and he were fully reconciled, as evidently appears from 2 Tim. iv. 11: *Take Mark, and bring him with thee; for he is profitable to me for the ministry.* This appears also from *Philemon*, ver. 24, where Mark is styled Paul's *fellow-labourer;* and from Col. iv. 10, where we find the apostle recommending him in a particular manner to the Church of God at that place. He is generally supposed to have been particularly intimate with St. Peter, to have written his Gospel at ROME, A. D. 64, and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero. Dr. LARDNER has fully proved that *Mark* the *evangelist*, and *John Mark* nephew to *Barnabas*, were one and the same person. See his Works, vol. vi. p. 77, &c.

How Mark composed his Gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as *Papias*, *Clemens Alexandrinus*, *Irenæus*, *Tertullian*, *Origen*, *Eusebius*, &c., believed that he was only the amanuensis of St. Peter; that this apostle, through modesty, would not put his name to the work, but dictated the whole account, and Mark wrote it down from his mouth. St. *Augustine* appears to have been the first who maintained that Mark *abridged* St. Matthew's Gospel; and that it is not to be considered as an *original* work:—on this opinion several remarks will be made in the course of these notes. Others suppose that Mark compiled it, partly out of Matthew's Gospel, and partly out of the Gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it, such as σπεκουλατωρ, chap. vi. 27, one of the guard; κεντυριων, xv. 39, 44, 45, a centurion, a captain of one hundred men; συσσημον, xiv. 44, a signal, a sign agreed on. But such words are better accounted for by supposing that his Gospel was written for the use of the *Roman* people; and that it is on this account that he wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for the *Jews*, and especially the Jews of *Palestine*. That it was originally written in *Greek*, is a point now acknowledged by almost all learned men.

It may be necessary to state the things *omitted* by Mark in the *beginning* of his Gospel which are mentioned by Matthew and Luke.

PREFACE TO THE GOSPEL OF ST. MARK.

1. The PREFACE, found in Luke and John, chap. i.
2. The CONCEPTION of *Elizabeth*, Luke i. 5–25.
3. The SALUTATION of *Mary*, Luke i. 26–38.
4. *Mary's* VISIT to *Elizabeth*, Luke i. 39–56.
5. *John Baptist's* BIRTH, Luke i. 57–79.
6. The *Angel's* APPEARANCE to *Joseph*, Matt. i. 18–25.
7. The BIRTH of CHRIST, Matt. i. 25; Luke ii. 1–7.
8. The GENEALOGY of CHRIST, Matt. i. 1–17; Luke iii. 1–76.
9. The *Appearance* of the *Angel* to the SHEPHERDS, Luke ii. 8–20.
10. The CIRCUMCISION of CHRIST, Matt. i. 25; Luke ii. 21.
11. The PRESENTATION of *Christ* in the *Temple*, Luke ii. 22–38.
12. The *Coming* of the MAGI, Matt. ii. 1–12.
13. The FLIGHT into *Egypt*, Matt. ii. 13–15.
14. *Herod's* MURDER of the INNOCENTS, Matt. ii. 16–18.
15. The RETURN of the Holy Family from *Egypt*, Matt. ii. 19–23; Luke ii. 39.
16. *Christ's* JOURNEY to *Jerusalem* when twelve years of age, Luke ii. 40–48.

From the particulars enumerated here, it appears that the things *omitted* by *Mark* are also *omitted* by *John* except the *Preface;* and that St. Luke is the most *circumstantial.*

For other particulars relative to this Gospel, see at the end of the last chapter.

THE GOSPEL

ACCORDING TO

S T. M A R K.

Usherian year of the World, 4030.—Alexandrian year of the World, 5528.—Antiochian year of the World, 5518.—Constantinopolitan Æra of the World, 5534.—Rabbinical year of the World, 3786.—Year of the Julian Period, 4740.—Æra of the Seleucidæ, 338.—Year of the Christian Æra, 26.—Year of the CCI. Olympiad, 2.—Year of the building of Rome, 769.—Year of the Julian Æra, 71.—Year of the Cæsarean Æra of Antioch, 74.—Year of the Spanish Æra, 64.—Year of the Paschal Cycle or *Dionysian* Period, 27.—Year of the Christian Lunar Cycle, or Golden Number, 8.—Year of the Rabbinical Lunar Cycle, 5.—Year of the Solar Cycle, 7.—Dominical Letter, F.—Epact, 17.—Year of the Emperor Tiberius, 14.—Consuls, C. Calvisius Sabinus, and Cn. Corn. Lentulus Getulicus, from January 1 to July 1; and Q. Marcius Barca and T. Rustius Nummus Gallus, for the remainder of the year. The reason why *two sets* of *Consuls* appear in this Chronology is this: the Consuls were changed every year in *July*; therefore, taking in the whole year, *four* Consuls necessarily appear: *two* for the first *six* months, and *two* for the latter *half* of the year.

CHAPTER I.

The mission, preaching, and success of John Baptist, 1–5. *His manner of life*, 6. *Proclaims Christ, and baptizes him in Jordan*, 7–11. *The temptation of Christ*, 12, 13. *John being put in prison, Christ begins to preach*, 14, 15. *He calls Andrew and Simon*, 16–18. *James and John*, 19, 20. *Teaches in Capernaum*, 21, 22. *Casts out a demon*, 23–28. *Goes into the house of Simon, and heals his mother-in-law*, 29–31. *Heals many diseased persons*, 32–34. *Goes to the desert, and is followed by his disciples*, 35–37. *Preaches in different towns and synagogues of Galilee, and casts out devils*, 38, 39 *Cleanses a leper, who publishes abroad his miraculous cure*, 40–45.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

THE beginning of the Gospel of Jesus Christ, [a] the Son of God;

2 As it is written in the prophets, [b] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 [c] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

A. M. 4030 A. D. 26. An. Olymp CCI. 2.

4 [d] John did baptize in the wilderness, and preach the baptism of repentance [e] for the remission of sins.

[a] Matt. xiv. 33; Luke i. 35; John i. 34.——[b] Mal. iii. 1; Matt. xi. 10; Luke vii. 27.

[c] Isa. xl. 3; Matt. iii. 3; Luke iii. 4; John i. 15, 23.
[d] Matt. iii. 1; Luke iii. 3; John iii. 23.——[e] Or, *unto*.

NOTES ON CHAP. I.

Verse 1. *The beginning of the Gospel*] It is with the utmost propriety that Mark begins the Gospel dispensation by the preaching of John the Baptist, he being the *forerunner* of Jesus Christ, and the first proclaimer of the incarnated Messiah. *Gospel*—for the meaning of the word see the preface to Matthew.

Son of God] To point out his Divine origin; and thus glancing at his miraculous conception. This was an essential character of the Messiah. See Matt. xvi. 16; xxvi. 63; Luke xxii. 67, &c.

Verse 2. *As it is written in the prophets*] Rather, *As it is written by Isaiah the prophet.* I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezæ*, *Vatican*, and several other MSS. of great repute. It is found also in the *Syriac*, *Persic*, *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and *Itala* versions, and in several of the *fathers*. As this prophecy is found both in *Isaiah* and *Malachi*, probably the reading was changed to τοις προφηταις, *the prophets*, that it might comprehend both. In one of Asseman's Syriac copies, both *Isaiah* and *Malachi* are mentioned. See all the authorities in *Griesbach*, 2d edit.; and see the *parallel* place in Matthew, chap. iii. 3, where the Prophet *Isaiah* is mentioned, which seems fully to establish the authority of this reading.

Verse 3. *The voice of one crying*] See on Matt iii. 1–3.

Verse 4. *John*] The original name is *nearly* lost in the Greek Ιωαννης, and in the Latin *Johannes*, and almost *totally* so in the English *John*. The original name is יהוחנן *Yehochanan*, compounded of יהוה חנן *Yehovah chanan*, the *grace* or *mercy of Jehovah*: a

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

5 [f] And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

6 And John was [g] clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat [h] locusts and wild honey;

7 And preached, saying, [i] There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 [k] I indeed have baptized you with water: but he shall baptize you [l] with the Holy Ghost.

9 ¶ [m] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 [n] And straightway coming up out of the water, he saw the heavens [o] opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, [p] Thou art my beloved Son, in whom I am well pleased. A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

12 ¶ [q] And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; [r] and the angels ministered unto him.

14 ¶ [s] Now after that John was put in prison, Jesus came into Galilee, [t] preaching the Gospel of the kingdom of God, A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

15 And saying, [u] The time is fulfilled, and [v] the kingdom of God is at hand: repent ye, and believe the Gospel.

16 ¶ [w] Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother,

[f] Matt. iii. 5.——[g] Matt. iii. 4.——[h] Lev. xi. 22.——[i] Matt. iii. 11; John i. 27; Acts xiii. 25.——[k] Acts i. 5; xi. 16; xix. 4.——[l] Isa. xliv. 3; Joel ii. 28; Acts ii. 4; x. 45; xi. 15, 16; 1 Cor. xii. 13.——[m] Matt. iii. 13; Luke iii. 21.——[n] Matt. iii. 16; John i. 32.

[o] Or, *cloven*, or, *rent*.——[p] Psa. ii. 7; Matt. iii. 17; chap. ix. 7.——[q] Matt. iv. 1; Luke iv. 1.——[r] Matt. iv. 11.——[s] Matt. iv. 12.——[t] Matt. iv. 23.——[u] Dan. ix. 25; Gal. iv. 4; Eph. i. 10.——[v] Matt. iii. 2; iv. 17.——[w] Matt. iv. 18; Luke v. 4.

most proper and significant name for the forerunner of the *God of* ALL GRACE. It was John's business to proclaim the *Gospel of the grace of God*, and to point out that *Lamb* or *sacrifice of God which takes away the sin of the world*.

For the remission of sins.] Or, *toward the remission* —*εις αφεσιν*. They were to repent, and be baptized in *reference* to the remission of sins. REPENTANCE *prepared* the soul for it, and BAPTISM was the *type* or *pledge* of it. See on Matt. iii. 2.

Verse 5. *All the land*] See on Matt. iii. 4–6.

Confessing their sins.] It was an invariable custom among the Jews to admit no proselyte to baptism, till he had, in the most solemn manner, declared that he for ever had renounced all idolatrous worship, all heathenish superstitions, and promised an entire and unreserved submission to the law of Moses. This was necessary for a *proselyte adult*—a *child* dedicated to God by baptism must be *brought up* in this faith.

Verse 6. *John was clothed*, &c.] See the note on Matt. iii. 4.

Verse 7. *The latchet of whose shoes*] The *shoe* of the ancients was properly only a *sole* tied round the foot and ancle with *strings* or *thongs*. See on Matt. iii. 11.

Verse 8. *I indeed have baptized you with water*] As if he had said: This baptism is not to be rested in; it is only an *emblem* of that which you must receive from him who is mightier than I. It is he only who can communicate the Holy Spirit; and water baptism is nothing, but as it points out, and leads to, the baptism of the Holy Ghost. The subject of these two verses is not found in Matthew nor John; but is mentioned with some varying circumstances by Luke, chap. iii. 16.

Verses 9–11. See the subject of these verses which contain the account of our Lord's baptism, explained, Matt. iii. 13–17.

Verse 12. *The Spirit driveth him*] Εκβαλλει, *putteth him forth*. St. Matthew says, chap iv. 1, *ανηχθη. was brought up*. See this important subject of our Lord's temptation explained at large, Matt. iv. 1–11.

Verse 13. *With the wild beasts*] This is a curious circumstance, which is mentioned by none of the other evangelists; and seems to intimate that he was in the most remote, unfrequented, and savage part of the desert; which, together with the diabolic influence, tended to render the whole scene the more horrid. Perhaps this very circumstance is mentioned, as emblematical of that *savage* and *brutal cruelty* with which he was persecuted to death by the *Jews* and *Gentiles*, instigated thereto by the malice of *Satan*.

Verse 14. *Preaching the Gospel of the kingdom*] See the notes on Matt. iii. 2; and on the office of the *preacher*, or *herald*, at the end of that chapter.

Verse 15. *The time is fulfilled*] That is, the time appointed for sending the *Messiah;* and particularly the time specified by Daniel, chap. ix. 24–27. Here are *four* points worthy of deep attention, in the preaching of the Son of God.

1. Every thing that is done is according to a plan laid by the Divine wisdom, and never performed till the time appointed was *filled up*.

2. That the kingdom and reign of sin are to be destroyed, and the *kingdom* of *grace* and *heaven* established in their place.

3. That the kingdom of God, and his reign by grace, begins with *repentance* for past sins.

4. That this reign of grace is *at hand;* and that nothing but an obstinate perseverance in sin and impenitence can keep any soul out of it; and that NOW is the accepted time to enter in.

Verse 16. *As he walked by the sea*, &c.] See on Matt. iv. 18–22.

Andrew his brother] Instead of the common read-

A. M. 4031. A. D. 27. An. Olymp. CCI 3.

casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway [x] they forsook their nets, and followed him.

19 [y] And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship, mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

21 [z] And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 [a] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 ¶ [b] And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; [c] what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus [d] rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit [e] had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying,

[x] Matt. xix. 27; Luke v. 11.——[y] Matt. iv. 21.——[z] Matt. iv. 13; Luke iv. 31.

[a] Matt. vii. 28.——[b] Luke iv. 33.——[c] Matt. viii. 29.——[d] Ver. 34.——[e] Chap. ix. 20.

ing, *αδελφον αυτου*, *his brother*, the best MSS. and versions have *αδελφον του Σιμωνος*, *the brother of Simon*, which should be received into the text. The most eminent critics approve of this reading.

Verse 21. *Capernaum*] See Matt. iv. 13.

He entered into the synagogue] *Their synagogues—εν ταις συναγωγαις αυτων*, according to the *Syriac*, which has the word in the *plural*.

Verse 22. *As one that had authority*] From God, to do what he was doing; and to teach a pure and beneficent system of truth.

And not as the scribes.] Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people: 1. because the *matter* of the teaching did not come from God; and 2. because the teachers themselves were not commissioned by the Most High. See the note on Matt. vii. 28.

Verse 23. *A man with an unclean spirit*] This demoniac is only mentioned by Mark and Luke, chap. iv. 31. It seems the man had lucid intervals; else he could not have been admitted into the synagogue. *Unclean* or *impure spirit*—a common epithet for those fallen spirits: but here it may mean, one who filled the heart of him he possessed with LASCIVIOUS *thoughts*, *images*, *desires*, and *propensities*. By giving way to the first attacks of such a spirit, he may soon get in, and take full possession of the whole soul.

Verse 24. *What have we to do with thee*] Or, *What is it to us and to thee?* or, *What business hast thou with us?* That this is the *meaning* of the original, *τι ἡμιν και σοι*, Kypke has sufficiently shown. There is a phrase exactly like it in 2 Sam. xvi. 10. *What have I to do with you, ye sons of Zeruiah?* מה לי ולכם בני צרויה *ma li v'lacem beney Tseruiah*, *What business have ye with me*, or, *Why do ye trouble me, ye sons of Tseruiah?* The Septuagint translate the Hebrew just as the evangelist does here, *τι εμοι και ὑμιν*; it is the same idiom in both places, as there can be no doubt that the demoniac spoke in *Hebrew*, or in the *Chaldeo-Syriac* dialect of that language, which was then common in Judea. See on Matt. viii. 29.

Art thou come to destroy us?] We may suppose this spirit to have felt and spoken thus: "Is this the time of which it hath been predicted, that in it the Messiah should destroy all that power which we have usurped and exercised over the bodies and souls of men? Alas! it is so: I now plainly see *who thou art—the Holy One of God*, who art come to destroy *unholiness*, *in* which we have our *residence*, and *through* which we have our *reign* in the souls of men." An unholy spirit is the only place where Satan can have his full operation, and show forth the plenitude of his destroying power.

Verse 25. *And Jesus rebuked him*] A spirit of this cast will only yield to the sovereign power of the Son of God. All *watchings*, *fastings*, and *mortifications*, considered *in themselves*, will do little or no good. Uncleanness, of every description, will only yield to the *rebuke* of God.

Verse 26. *And when the unclean spirit had torn him*] *And had thrown him down in the midst*, Luke iv. 35, *και σπαραξαν*, *and convulsed* him. Never was there a person possessed by an unclean spirit who did not suffer a *convulsion*, perhaps a total *ruin* of nature by it. Sins of *uncleanness*, as the apostle intimates, are *against the body;* they sap the foundation of life, so that there are very few of this class, whether male or female, that live out half their days: they generally die *martyrs* to their lusts. When the propensities of the flesh are *most violent* in a person who is determined to serve God, it is often a proof that these are the *last efforts* of the impure spirit, who has great rage, because he knows his time is but *short*.

Verse 27. *What thing is this?*] Words of surprise and astonishment.

And *what new doctrine*] I have added the particle *and*, from the Syriac, as it helps the better to distinguish the members of the sentence; but there

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ [f] And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ [g] And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

34 And he healed many that were sick of divers diseases, and cast out many devils; and [h] suffered not the devils [i] to speak, because they knew him.

35 ¶ And [k] in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, [l] Let us go into the next towns, that I may preach there also: for [m] therefore came I forth.

39 [n] And he preached in their synagogues throughout all Galilee, and cast out devils.

[f] Matt. viii. 14; Luke iv. 38.——[g] Matt. viii. 16; Luke iv. 40. [h] Chap. iii. 12; Luke iv. 41; See Acts xvi. 17, 18.——[i] Or, *to say that they knew him.*——[k] Luke iv. 42.——[l] Luke iv. 43.——[m] Isa. lxi. 1; John xvi. 28; xvii. 4.——[n] Matt. iv. 23; Luke iv. 44.

is a vast diversity in the MSS. on this verse. See *Griesbach.*

For with authority] They had never heard such a gracious doctrine, and never saw any teaching supported by miracles before. How much must this person be superior to *men!*—*they* are brought into subjection by unclean spirits; this person subjects unclean spirits to *himself.*

Verse 28. *And immediately his fame spread abroad*] The miracle which he had performed was—1. great; 2. evidenced much *benevolence* in the worker of it; and 3. was very *public*, being wrought in the synagogue. The *many* who saw it published it wherever they went; and thus the fame of Christ, as an incomparable teacher, and unparalleled worker of miracles, became soon spread abroad through the land.

The word, ευθεως, *immediately*, occurs more frequently in this evangelist than in any other writer of the new covenant: it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St. Mark, as our ancient writers used *forsooth*, and such like words.

Verse 29. See this account of the *healing of Peter's mother-in-law* explained at large, Matt. viii. 14–17.

Verse 32. *When the sun did set*] See on Matt. viii. 14.

Verse 34. *Because they knew him*] *To be the Christ*, is *added* here by several ancient and respectable MSS. and versions; but it appears to be only a *gloss.*

Verse 35. *In the morning—a great while before day*] By πρωϊ, *the morning*, is to be understood the whole space of three hours, which finished the fourth watch of the night.

And there prayed.] Not that *he* needed any thing, for in him dwelt all the fulness of the Godhead bodily; but that he might be a *pattern* to us. Every thing that our blessed Lord did he performed either as our *pattern*, or as our *sacrifice.*

Verse 36. *And Simon—followed after him.*] Κατεδιωξαν, *followed him eagerly.* They had now begun to taste the good word of God, and thought they could never hear too much of it. Many possess this spirit when first converted to God. O! what a pity that they should ever lose it! The soul that *relishes* God's word is ever growing in grace by it.

Verse 37. *All* men *seek for thee.*] Some to *hear;* some to be *healed;* some to be *saved;* and some, perhaps, through no *good* motive. There are all sorts of followers in the train of Christ; but how few walk *steadily*, and *persevere* unto the *end!*

Verse 38. *The next towns*] Κωμοπολεις properly signifies such towns as resembled cities for *magnitude* and *number* of inhabitants, but which were not *walled* as were *cities.* The *Codex Bezæ*, most of the versions, and all the *Itala*, read, *Let us go into the neighbouring villages*, AND INTO THE CITIES.

For therefore came I forth.] Εις τουτο, *for this purpose am I come forth*—to preach the Gospel to every creature, that all might hear, and fear, and return unto the Lord. The *towns* and the *villages* will not come to the preacher—the preacher *must go to them*, if he desires their salvation. In this, also, Jesus has left his ministering servants an *example*, that they should follow his steps. Let no minister of God think he has delivered his own soul, till he has made an offer of salvation to every *city* and *village* within his reach.

Verse 39. *And he preached*] *He continued preaching*—Ην κηρυσσων: this is the proper meaning of the words: he never slackened his pace—he continued proclaiming the glad tidings of salvation to all—there was no time to be lost—immortal souls were perishing for lack of knowledge; and the grand adversary was prowling about, seeking whom he might devour. This zealous, affectionate, and persevering diligence of Christ should be copied by all his servants in the ministry; it is not less necessary *now* than it was *then.* Thousands,

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

40 ¶ [o] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things [p] which Moses commanded, for a testimony unto them.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

45 [q] But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; [r] and they came to him from every quarter.

[o] Matt. viii. 2; Luke v. 12.——[p] Lev. xiv. 3, 4, 10; Luke v. 14.

[q] Luke v. 15.——[r] Chap. ii. 13.

thousands of *Christians*, so called, are perishing for lack of knowledge. O God, send forth more and more faithful *labourers* into thy vineyard!

Verse 40. *There came a leper*] See the notes on Matt. viii. 2, &c. Should any be inclined to preach on this cleansing of the leper, *Mark* is the best evangelist to take the account from, because he is more circumstantial than either Matthew or Luke.

I. Consider this leper.

1. He *heard* of Jesus and his miracles.

2. He *came* to him for a cure, *conscious* of his disease.

3. He *earnestly besought* him to grant the mercy he needed.

4. He *fell down* on his *knees*, (with *his face to the earth*, Luke v. 12,) thus showing his humbled state, and the distress of his soul.

5. He *appealed* to his love—*if thou wilt;* with a full conviction of his *ability—thou canst;* in order to get healed.

II. Consider Jesus.

1. He is *moved with tender compassion* towards him: this is the *alone source* of all human salvation.

2. He *stretches forth his hand*, showing thus his *readiness* to relieve him.

3. He *touches* him; though this was prohibited by the law, and rendered him who did it in any common case legally unclean.

4. He proves at once his *infinite love* and *unlimited power*, by his *word* and by his *act; I will—be thou cleansed;* and *immediately* his leprosy was *removed.* But see on Matt. viii. 2.

Verse 43. *Straitly charged*] See the reason for this, Matt. viii. 4. This verse is wanting in two copies of the *Itala*.

Verse 45. *Began to publish it much*] Began to publish πολλα, *many things;* probably all that he had heard about our Lord's miraculous works.

And to blaze abroad the matter] That is, his own healing; thinking he could never speak too much, nor too well, of him who had thus mercifully and miraculously cleansed him.

Jesus could no more openly enter into the city] A city of Galilee, probably Chorazin or Bethsaida, in which he did not appear, for fear of exciting the jealousy of the secular government, or the envy and malice of the Jewish rulers.

And they came to him from every quarter.] So generally had the poor man, who was cleansed of his leprosy, spread abroad his fame. And can we suppose that, of all these people who came to him from all parts, and to whom he preached the glad tidings of the kingdom, by the power and authority of God, few or none were saved? This is a common opinion; but every person who seriously considers it must see that it is unfounded. Without doubt, Christ had thousands that were brought to God by his ministry; though, in general, only those are mentioned who were constant attendants on his person. It would be strange, if, while God manifested in the flesh was preacher, there should be few brought to the knowledge of themselves, and of the truth! In this respect he does not permit his faithful ministers to labour in vain. The Son of man sowed the seed of the kingdom; and it afterwards produced a plentiful harvest. Multitudes of Jews were converted by the preaching of the Gospel; and the first Christian Church was founded at Jerusalem.

CHAPTER II.

Christ preaches in Capernaum, 1, 2. *A paralytic person is brought to him, whose sins are pronounced forgiven*, 3–5. *The scribes accuse him of blasphemy*, 6, 7. *He vindicates himself, and proves his power to forgive sins, by healing the man's disease*, 8–11. *The people are astonished and edified*, 12. *He calls Levi from the receipt of custom*, 13, 14. *Eats in his house with publicans and sinners, at which the Pharisees murmur*, 15, 16. *He vindicates his conduct*, 17. *Vindicates his disciples, who are accused of not fasting*, 18–22; *and for plucking the ears of corn on the Sabbath day*, 23–26; *and teaches the right use of the Sabbath*, 27, 28.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND again [a] he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway [b] many were gathered together, insomuch that there was no room to receive *them;* no, not so much as about the door: and he preached the word unto them.

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts:

7 Why doth this *man* thus speak blasphemies? [c] who can forgive sins but God only?

8 And immediately [d] when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 [e] Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

10 But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy,

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ [f] And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 [g] And as he passed by, he saw Levi the *son* of Alpheus sitting [h] at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ [i] And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

[a] Matt. ix. 1; Luke v. 18.——[b] Prov. viii. 34; Matt. xiii. 20; Luke v. 17; xi. 28; Acts xvii. 11.——[c] Job xiv. 4; Isa. xliii. 25. [d] Matt. ix. 4.

[e] Matt. ix. 5.——[f] Matt. ix. 9.——[g] Matt. ix. 9; Luke v. 27.——[h] Or, *at the place where the custom was received.*——[i] Matt. ix. 10.

NOTES ON CHAP. II.

Verse 1. *In the house.*] The house of Peter, with whom Christ lodged when at Capernaum. See the notes on Matt. iv. 13; viii. 13.

Verse 2. *So much as about the door*] Meaning the yard or court before the house

Preached THE WORD] Τον λογον. The *doctrine* of the kingdom of God; for so ὁ λογος is repeatedly used.

Verse 3. *One sick of the palsy*] *A paralytic person.* See on Matt. ix. 1, &c.

Borne of four.] Four men, one at each corner of the sofa or couch on which he lay: this sick man appears to have been too feeble to come himself, and too weak to be carried in any other way.

Verse 4. *They uncovered the roof*] The houses in the east are generally made *flat-roofed*, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, Deut. xxii. 8; Judg. xvi. 27; and 2 Sam. xi. 2, to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so *they uncovered the roof*, removed a part of the *tiles*, and *having broken it up*, taken away the *laths* or *timber*, to which the tiles had been *attached*, they then had room to let down the afflicted man. See Luke v. 19, and on Matt. x. 27; xxiv. 17.

Verse 7. *Why doth this* man *thus speak blasphemies?*] See this explained Matt. ix. 3, &c.

Verse 12. *He—took up the bed*] The words of PROSPER, on this place, are worthy of notice:—

"What is sin but a deplorable fall, a grovelling on the earth, a repose in the creature, often followed by a universal *palsy* of the soul; namely, an utter inability to help itself, to break off its evil habits, to walk in the ways of God, to rise or to take one good step towards him? Grace can repair all in a moment: because it is nothing but the almighty will of God, who *commands* and *does* whatever he commands."

Verse 14. *Levi*] The same as *Matthew;* he appears to have been a Jew, though employed in the odious office of a tax-gatherer. For an account of his call, see his Gospel, chap. ix. 9, &c.

Verse 16. *Sinners*] By ἁμαρτωλοι, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. See the note on Matt. ix. 10.

How is it that he eateth] Some very good MSS. several versions, with *Chrysostom* and *Augustin*, read *Why doth* YOUR MASTER *eat?*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 When Jesus heard *it*, he saith unto them, [k] They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ [l] And the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [m] new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ [n] And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, [o] to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day, that which is not lawful?

25 And he said unto them, Have ye never read [p] what David did when he had need, and was an hungered, he, and they that were with him?

[k] Matt. ix. 12, 13; xviii. 11; Luke v. 31, 32; xix. 10; 1 Tim. i. 15.——[l] Matt. ix. 14; Luke v. 33.

[m] Or, *raw*, or, *unwrought*.——[n] Matt. xii. 1; Luke vi. 1.——[o] Deut. xxiii. 25.——[p] 1 Sam. xxi. 6.

Verse 17. *To repentance.*] This is omitted by ABDKL, twenty-seven others; both the *Syriac*, *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Gothic*, *Vulgate*; six copies of the *Itala*; *Euthymius* and *Augustin.*—*Griesbach* has left it out of the text; *Grotius*, *Mill*, and *Bengel* approve of the omission. See on Matt. ix. 13. I leave it as in the parallel place above quoted. Properly speaking, the *righteous* cannot be called to *repentance*. They have *already* forsaken sin, mourned for it, and turned to God. In the other parallel place, Luke v. 32, all the MSS. and versions retain μετανοιαν, *repentance*.

Verse 18. *Why do the disciples of John and of the Pharisees fast*] See this largely explained on Matt. ix 14, &c. The following vices are very common to *Pharisees*.

1. They are more busied in censuring the conduct of others than in rectifying their own.

2. They desire that every one should regulate his piety by theirs; and embrace their particular customs and forms of devotion.

3. They speak of and compare themselves with other people, only that they may have an opportunity of distinguishing and exalting themselves.

On the nature, times, and duration of fasting, see Matt. vi. 16, and ix. 15.

Verse 19. *Can the children of the bride-chamber fast while the bridegroom is with them?*] Among the *Hindoos*, large parties of friends, belonging both to the bride and bridegroom, attend on both during the wedding day; on the following day, when the bridegroom leaves the house of his father-in-law, the attendants are *filled with sorrow*, especially the near relations.—Ward's *Customs*.

Verse 20. *In those days.*] But instead of εν εκειναις ταις ἡμεραις, many of the best MSS. and versions read, εν εκεινη τη ἡμερᾳ, *in that day*; viz. the day in which Jesus Christ should be delivered up to the Jews and Gentiles. *Mill* and *Bengel* approve of this reading, and *Griesbach* adopts it. The former part of the verse seems to vindicate the common reading.

Verse 21. *No man—seweth*] See Matt. ix. 16. *No man seweth a piece of unscoured cloth upon an old garment.* In the common editions this verse begins with και, *and*, but this is omitted by almost every MS. and version of note. The construction of the whole verse is various in the MSS. The translation given here, and in Matt. ix. 16, is intelligible, and speaks for itself.

Verse 23. *Went through the corn fields*] See on Matt. xii. 1.

Verse 26. *The days of Abiathar the high priest*] It appears from 1 Sam. xxi. 1, which is the place referred to here, that *Ahimelech* was then high priest at *Nob:* and from 1 Sam. xxii. 20; xxiii. 6, and 1 Chron. xviii. 16, it appears that *Abiathar* was the *son* of Ahimelech. The Persic reads *Abimelech* instead of *Abiathar*. *Theophylact* supposes that Abiathar was the *priest*, and Ahimelech or Abimelech the *high priest*, and thus endeavours to reconcile both the sacred historians. Others reconcile the accounts thus: Ahimelech was called *Ahimelech Abiathar*, אב *ab*, *father*, understood; and Abiathar was called *Abiathar Ahimelech*, בן *ben*, *son*, understood. Probably they both officiated in the *high priesthood;* and the *name* of the office was indifferently applied to *either*.

Shew-bread] See Matt. xii. 4.

Verse 27. *The Sabbath was made for man*] That he might have the *seventh* part of his whole time to devote to the purposes of bodily rest and spiritual exercises. And in these respects it is of infinite use to mankind. Where no Sabbath is observed, there disease, poverty, and profligacy, generally prevail. Had we no Sabbath, we should soon have no *religion*.—

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, [q] which is not lawful to eat but for the priests, and gave also to them which were with him.

27 And he said unto them, [r] The sabbath was made for man, and not man for the sabbath:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

28 Therefore [s] the Son of man is Lord also of the sabbath.

[q] Exod. xxix. 32, 33; Lev. xxiv. 9.——[r] Exod. xxiii. 12; Deut. v. 14; 1 Cor. iii. 21, 22.——[s] Matt. xi. 27; xii. 8; Luke vi. 5.

This whole verse is wanting in the *Codex Bezæ*, and in five of the *Itala*.

Verse 28. *The Son of man is Lord*] See on Matt. xii. 7, 8. Some have understood this as applying to *men in general*, and not to Christ. *The Son of man*, any man *is Lord of the Sabbath;* i. e. it was made for him, for his ease, comfort, and use, and to these purposes he is to apply it. But this is a very *harsh*, and at the same time a very *lax*, mode of interpretation; for it seems to say that a man may make what use *he pleases* of the Sabbath; and, were this true, the moral obligation of the Sabbath would soon be annihilated.

God ordained the Sabbath not only to be a type of that *rest* which remains for the people of God, but to be also a mean of promoting the welfare of men in general.

The ordinances of religion should be regulated according to their *end*, which is the honour of God, and the salvation of men. It is the property of the *true religion* to contain nothing in it but what is beneficial to man. Hereby God plainly shows that it is neither out of indigence or interest that he requires men to worship and obey him; but only out of goodness, and to make them happy. God prohibited work on the Sabbath day, lest servants should be oppressed by their masters, that the labouring beasts might have necessary rest, and that men might have a proper opportunity to attend upon his ordinances, and get their souls saved. To the Sabbath, under God, we owe much of what is requisite and necessary as well for the *body* as the *soul*.

CHAPTER III.

The man with the withered hand healed. 1–5. *The Pharisees plot our Lord's destruction,* 6. *Christ withdraws, and is followed by a great multitude,* 7–9. *He heals many, and goes to a mountain to pray,* 10–13. *He ordains twelve disciples, and gives them power to preach and work miracles,* 14, 15. *Their names,* 16–19. *The multitudes throng him, and the scribes attribute his miracles to Beelzebub,* 20–22. *He vindicates himself by a parable,* 23–27. *Of the blasphemy against the Holy Ghost,* 28–30. *His mother and brethren send for him,* 31, 32. *And he takes occasion from this to show, that they who do the will of God are to him as his brother, sister, and mother,* 33–35.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, [b] Stand forth:

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 And when he had looked round about on them with anger, being grieved for the [c] hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

[a] Matt. xii. 9; Luke vi. 6.——[b] Gr. *Arise*, stand forth *in the midst.*——[c] Or, *blindness.*

NOTES ON CHAP. III.

Verse 1. *A man there which had a withered hand.*] See this explained on Matt. xii. 10, &c., and on Luke vi. 6, 10.

Verse 2. *They watched him*] Παρετηρουν αυτον, *they maliciously watched him.* See on Luke xiv. 1.

Verse 4. *To do good—or—evil? to save life, or to kill?*] It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power, was to be reputed a murderer. Every principle of sound justice requires that he should be considered in this light. But, if this be the case, how many murderers are there against whom there is no law but the law of God!

To kill—but instead of αποκτειναι, several MSS. and versions have απολεσαι to *destroy*. *Wetstein* and *Griesbach* quote *Theophylact* for this reading; but it is not in my copy. Paris edit. 1635.

Verse 5. *With anger, being grieved for the hardness of their hearts*] These words are not found in any of the other evangelists. For πωρωσει *hardness*, or rather *callousness*, the *Codex Bezæ*, and four of the *Itala*, read νεκρωσει, *deadness;* the *Vulgate* and some of the *Itala*, *cæcitate*, *blindness*. Join all these together, and they will scarcely express the fulness of this people's wretchedness. By a long resistance to the *grace* and *Spirit* of God, their hearts had become *callous;* they were past *feeling*. By a long opposition

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 ¶ [d] And the Pharisees went forth, and straightway took counsel with [e] the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, [f] and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they [g] pressed upon him for to touch him, as many as had plagues.

11 [h] And unclean spirits, when they saw him, fell down before him, and cried, saying, [i] Thou art the Son of God.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

12 And [k] he straitly charged them, that they should not make him known.

13 ¶ [l] And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon [m] he surnamed Peter,

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholo-

[d] Matt. xii. 14.——[e] Matt. xxii. 16.——[f] Luke vi. 17.——[g] Or, *rushed*.——[h] Chap. i. 23, 24; Luke iv. 41.

[i] Matt. xiv. 33; chap. i. 1.——[k] Chap. i. 25, 34; Matt. xii. 16.
[l] Matt. x. 1; Luke vi. 12; ix. 1.——[m] John i. 42.

to the *light* of God, they became *dark* in their understanding, were *blinded* by the deceitfulness of sin, and thus were past *seeing*. By a long continuance in the *practice* of every evil work, they were cut off from all union with God, the fountain of spiritual life; and, becoming *dead* in trespasses and sins, they were incapable of any *resurrection* but through a miraculous power of God.

With anger. What was the anger which our Lord felt? That which proceeded from excessive grief, which was occasioned by their obstinate stupidity and blindness: therefore it was no uneasy passion, but an excess of generous grief.

Whole as the other.] This is omitted by the best MSS. and versions. *Grotius*, *Mill*, and *Bengel* approve of the omission, and *Griesbach* leaves it out of the text.

Verse 6. *Herodians*] For an account of these, see the note on Matt. xvi. 1; xxii. 16.

Verse 7. *Galilee*] See Matt. iv. 13, 15.

Verse 8. *Tyre—Sidon*, &c.] See Matt. xi. 21.

When they had heard what great things he did, came unto him.] So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow him. He who labours for God will always *find* more than he *loses*, in the midst of all his contradictions and persecutions.

Verse 9. *A small ship*] Πλοιαριον. The lytil boot, Old English MS. It was doubtless something of the *boat* kind, which probably belonged to some of the disciples. Our Lord was at this time teaching by the sea of Galilee. The word *ship* is utterly improper in many places of our translation, and tends to mislead the people.

Verse 10. *They pressed upon him*] *Rushed upon him*, επιπιπτειν—through eagerness to have their spiritual and bodily maladies immediately removed.

Plagues.] Rather *disorders*, μαστιγας; properly such disorders as were inflicted by the Lord. The word *plague* also tends to mislead.

Verse 11. *Thou art the Son of God.*] Two MSS., and the later *Syriac*, have, *Thou art the Christ, the Son of God.* One of Stephens's MSS. has, *Thou art the Holy One of God.* A MS. in the library of Leicester has, συ ει ὁ Θεος, υἱος, *Thou art* God, *the Son.* This is an uncommon reading, which is not confirmed by any MS. yet discovered.

Verse 14. *He ordained twelve*] Εποιησε, he *made* twelve. Here is nothing of what we call *ordaining*. Christ simply appointed them to be with him; and that he might send them occasionally to preach, &c.

To preach] The *Codex Bezæ*, *Saxon*, and all the *Itala*, except one, add το ευαγγελιον, *the Gospel.*

Verse 15. *To have power to heal—and to cast out devils*] The business of a minister of Christ is, 1st. To *preach* the *Gospel.* 2dly. To be the *physician* of souls. And, 3dly. To *wage* war with the *devil*, and destroy his kingdom.

Verse 16. *Simon*, &c.] See on Matt. x. 2, &c.

Verse 17. *Sons of thunder*] A Hebraism for *thunderers;* probably so named because of their *zeal* and *power* in preaching the Gospel.

The term *Boanerges* is neither Hebrew nor Syriac. Calmet and others think that there is reason to believe that the Greek transcribers have not copied it exactly. בני רעם *beney râam*, which the ancient Greeks would pronounce *Beneregem*, and which means *sons of thunder*, was probably the appellative used by our Lord: or בני רעש *beni reges*, *sons of tempest*, which comes nearest to the *Boanerges* of the evangelist. St. Jerome, on Dan. i., gives בני רעם (which he writes *Benereem*, softening the sound of the ע *ain*) as the more likely reading; and Luther, supposing our Lord spoke in Hebrew, gives the proper Hebrew term above mentioned, which he writes *Bnehargem*. Some think that the reason why our Lord gave this appellative to

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

mew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [n] into a house.

20 ¶ And the multitude cometh together again, [o] so that they could not so much as eat bread.

21 And when his [p] friends heard *of it*, they went out to lay hold on him: [q] for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, [r] He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 [s] And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 [t] No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [u] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ [v] There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

[n] Or, *home*.——[o] Ch. vi. 31.——[p] Or, *kinsmen*.——[q] John vii. 5; x. 20. [r] Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52; x. 20.

[s] Matt. xii. 25.——[t] Isa. xlix. 24; Matt. xii. 29.——[u] Matt. xii. 31; Luke xii. 10; 1 John v. 16.——[v] Matt. xii. 46; Luke viii. 19.

the sons of Zebedee was, their desire to bring fire down from heaven, *i. e.* a storm of thunder and lightning, to overturn and consume a certain Samaritan village, the inhabitants of which would not receive their Master. See the account in Luke ix. 53, 54. It was a very usual thing among the Jews to give surnames, which signified some particular quality or excellence, to their rabbins. See several instances in *Schoettgen*.

Verse 19. *Into a house.*] As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned chap. ii. 1.

Verse 20. *Eat bread.*] Had no time to take any necessary refreshment.

Verse 21. *His friends*] Or, *relations*. On this verse several MSS. differ considerably. I have followed the reading of the Syriac, because I think it the best: *οι παρ' αυτου* signify merely *his relatives*, *his brethren*, &c., see ver. 31; and the phrase is used by the best writers to signify *relatives*, *companions*, and *domestics*. See *Kypke* in loc.

They said, He is beside himself.] It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by his pastoral labours; presently "he is distracted;" he has "not the least conduct nor discretion." But let a man forget his soul, let him destroy his health by debaucheries, let him expose his life through ambition, and he may, notwithstanding, pass for a very *prudent* and *sensible* man!

Schoettgen contends that the *multitude*, and not *Christ*, is here intended. Christ was in the house: the multitude, *οχλος*, ver. 20, pressed upon him so that he could not eat bread. His disciples, or friends, went out, *κρατησαι αυτον* (*scil. οχλον*,) to restrain *it*, viz. the multitude, to prevent them from rushing into the house and disturbing their Master, who was now taking some refreshment. This conjecture should not be lightly regarded.

Verse 22. *He hath Beelzebub*] See on Matt. xii. 24–26.

Verses 27–30. *No man*, &c.] For an explanation of these verses, and a definition of the *sin against the Holy Ghost*, see Matt. xii. 29–33.

Verse 28. *Wherewith soever they shall blaspheme*] This clause is wanting in six copies of the *Itala*, and in *Cyprian* and *Ambrosiastes*.

Verse 29. *Never*] *εις τον αιωνα*. This is wanting in the *Codex Bezæ*, two others, five of the *Itala*, and in *Athanasius* and *Cyprian*.

Eternal damnation] Or, *everlasting judgment*, *αιωνιου κρισεως*. But instead of *κρισεως*, BL and two others read *ἁμαρτηματος*, *sin*. The *Codex Bezæ*, two others, and some of the fathers, read *ἁμαρτιας*, a word of the same import. *Grotius*, *Mill*, and *Bengel*, prefer this latter reading; and *Griesbach* has queried the common reading, and put *ἁμαρτηματος* in the margin. *Sin* or *trespass* is the reading of the *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and all the *Itala* but two. Everlastynge trespas is the translation in my old MSS. English Bible.

Verse 31. *His brethren and his mother*] Or rather, *his mother and his brethren*. This is the arrangement of the best and most ancient MSS.; and this clause, *και αι αδελφαι σου*, *and thy sisters*, ver. 32, should be ADDED, on the authority of ADEFGMSUV, *fifty-five* others, some editions, the margin of the later

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Syriac, *Slavonic*, *Gothic*, and all the *Itala* except four. *Griesbach* has received this reading into the text.

Calling him.] This clause is wanting in one copy of the *Itala*. The *Codex Alexandrinus* has ζητουντες αυτον, *seeking him*.

Verse **33**. *Who is my mother?*] See on Matt. xii. 46–50.

CHAPTER IV.

The parable of the sower, 1–9. *Its interpretation*, 10–20. *The use we should make of the instructions we receive*, 21–25. *The parable of the progressively growing seed*, 26–29. *Of the mustard seed*, 30–34. *Christ and his disciples are overtaken by a storm*, 35–38. *He rebukes the wind and the sea, and produces fair weather*, 39–41.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, [b] and said unto them in his doctrine,

3 Hearken: Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

8 And other fell on good ground, [c] and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ [d] And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [e] them that are without, all *these* things are done in parables:

12 [f] That seeing they may see, and not perceive; and hearing they may hear, and not un-

[a] Matt. xiii. 1; Luke viii. 4.—[b] Ch. xii. 38.—[c] John xv. 5; Col. i. 6. [d] Matt. xiii. 10; Luke viii. 9, &c.——[e] 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.——[f] Isa. vi. 9; Matt. xiii. 14, Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

NOTES ON CHAP. IV.

Verse 2. *He taught them many things by parables*] See every part of this parable of the sower explained on Matt. xiii. 1, &c.

Verse 4. *The fowls*] Τον ουρανον, *of the air*, is the common reading; but it should be omitted, on the authority of nine *uncial* MSS., upwards of *one hundred* others, and almost all the *versions*. *Bengel* and *Griesbach* have left it out of the text. It seems to have been inserted in Mark, from Luke viii. 5.

Verse 9. *And he said—He that hath ears to hear, let him hear.*] The *Codex Bezæ*, later *Syriac* in the margin, and seven copies of the *Itala*, add, και ο συνιων συνιετω, *and whoso understandeth, let him understand.*

Verse 10. *They that were about him*] None of the other evangelists intimate that there were *any* besides the *twelve* with him: but it appears there were several others present; and though they were not styled *disciples*, yet they appear to have seriously attended to his public and private instructions.

Verse 11. *Unto you it is given to know*] Γνωναι, *to know*, is omitted by ABKL, ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the sense; for without it the passage may be read thus:—*To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without.* *Griesbach* leaves it doubtful. And Professor *White* says, *probabiliter* delendum. I should be inclined to omit it, were it not found in the parallel passages in Matthew and Luke, in neither of whom it is omitted by any MS. or version. See the dissertation on *parabolical writing* at the end of Matt. chap. xiii.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

derstand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ [g] The sower soweth the word.

15 And these are they by the way side, where the word is sown: but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, [h] and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

21 ¶ [i] And he said unto them, Is a candle brought to be put under a [k] bushel, or under a bed? and not to be set on a candlestick?

22 [l] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 [m] If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: [n] with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 [o] For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, [p] So is the kingdom of God, as if a man should cast seed into the ground;

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[g] Matt. xiii. 19.——[h] 1 Tim. vi. 9, 17.——[i] Matt. v. 15; Luke viii. 16; xi. 33.——[k] The word in the original signifieth a less measure, as Matt. v. 15.

[l] Matt. x. 26; Luke xii. 2.——[m] Matt. xi. 15; ver. 9.——[n] Matt. vii. 2; Luke vi. 38.——[o] Matt. xiii. 12; xxv. 29; Luke viii. 18, xix. 26.——[p] Matt. xiii. 24.

Verse 13. *Know ye not this parable?*] The scope and design of which is so very obvious.

How then will ye know all parables?] Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others. This verse is not found in any of the other evangelists.

Verse 15. THESE *are they*] Probably our Lord here refers to the people to whom he had just now preached, and who, it is likely, did not profit by the word spoken.

Where the word is sown] Instead of this clause, four copies of the *Itala* read the place thus—*They who are sown by the way side, are they* WHO RECEIVE THE WORD NEGLIGENTLY. There are thousands of this stamp in the Christian world. Reader, art *thou* one of them?

Verse 19. *The deceitfulness of riches*] This is variously expressed in different copies of the Itala: *the errors—delights of the world—completely alienated* (*abalienati*) *by the pleasures of the world. The lusts of other things*—which have not been included in the *anxious cares of the world, and the deceitfulness of riches*. All, all, *choke the word!*

Verse 21. *Is a candle—put under a bushel?*] The design of my preaching is to enlighten men; my parables not being designed to hide the truth, but to make it more manifest.

Verse 22. *For there is nothing hid*, &c.] Probably our Lord means, that all that had hitherto been *secret*, relative to the salvation of a lost world, or only obscurely pointed out by *types* and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. See on Matt. v. 15; x. 26.

Verse 24. *And unto you that hear shall more be given.*] This clause is wanting in DG, *Coptic*, and four copies of the *Itala;* and in others, where it is extant, it is variously written. *Griesbach* has left it out of the text, and supposes it to be a gloss on, *Whosoever hath, to him shall be given.*

Verse 25. *He that hath*] See on Matt. xiii. 12.

Verse 26. *So is the kingdom of God*] This parable is mentioned only by Mark, a proof that Mark did not *abridge* Matthew. Whitby supposes it to refer to the good ground spoken of before, and paraphrases it thus:—"What I have said of the seed sown upon good ground, may be illustrated by this parable. The doctrine of the kingdom, received in a good and honest heart, is like seed sown by a man in his ground, properly prepared to receive it; for when he hath sown it, he sleeps and wakes day after day, and, looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the sown seed. So is it here: the seed sown in the good and honest heart brings forth fruit with patience; and this fruit daily increaseth, though we know not how the Word and Spirit work that increase; and then Christ the husbandman, at the time of the harvest, gathers in this good seed into the kingdom of heaven." I see no

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 And should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [q] brought forth, immediately [r] he putteth in the sickle, because the harvest is come.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 ¶ And he said, [s] Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

[q] Or, *ripe*.——[r] Rev. xiv. 15.——[s] Matt. xiii. 31; Luke xiii. 18; Acts ii. 41; iv. 4; v. 14; xix. 20.

necessity of inquiring how *Christ* may be said to *sleep* and *rise night* and *day*; *Christ* being like to this husbandman only in *sowing* and *reaping* the seed.

Verse 27. *And should sleep and rise night and day*] That is, he should *sleep* by *night*, and *rise* by *day*; for so the words are obviously to be understood.

He knoweth not how.] How a plant grows is a mystery in nature, which the wisest philosopher in the universe cannot fully explain.

Verse 28. *Bringeth forth—of herself*] Αυτοματη. By its own energy, without either the influence or industry of man. Similar to this is the expression of the poet:—

Namque aliæ, NULLIS HOMINUM COGENTIBUS, ipsæ
SPONTE SUA *veniunt*. VIRG. *Geor.* l. ii. v. 10.

"Some (trees) grow of *their own accord*, without the labour of man." All the endlessly varied herbage of the field is produced in this way.

The full corn] Πληρη σιτον, FULL *wheat*; the *perfect*, *full-grown*, or *ripe corn*. Lucian uses κενος καρπος, EMPTY *fruit*, for *imperfect*, or *unripe* fruit. See *Kypke*.

The kingdom of God, which is generated in the soul by the word of life, under the influence of the Holy Spirit, is first *very small*; there is only a *blade*, but this is full of *promise*, for a *good blade* shows there is a *good seed* at bottom, and that the *soil* in which it is sown is *good* also. *Then the ear*—the *strong stalk* grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly; it is *justified* freely through the redemption that is in Christ; it has the *ear* which is shortly to be filled with the *ripe* grain, the *outlines* of the whole image of God. *Then the full corn.* The soul is *purified* from all unrighteousness; and, having escaped the corruption that is in the world, it is made a partaker of the Divine nature, and is filled with all the fulness of God.

Verse 29. *He putteth in the sickle*] Αποστελλει, *he sendeth out the sickle*, i. e. the *reapers*; the *instrument*, by a metonomy, being put for the *persons* who use it. This is a common figure. It has been supposed that our Lord intimates here that, *as soon* as a soul is made completely holy, it is *taken* into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the *benefit* of him who sowed it; for it can be of little or no *use* till it be *ripe*: so when a soul is *saved* from *all sin*, it is capable of being fully employed in the work of the Lord: it is then, and not till *then*, fully fitted for the Master's use. God saves men to the uttermost, that they may *here* perfectly love him, and worthily magnify his name. To take them away the moment they are capable of doing this, would be, so far, to deprive the *world* and the *Church* of the manifestation of the *glory* of his *grace*. "But the text says, *he immediately sendeth out the sickle*; and this means that the person *dies*, and is taken into glory, *as soon* as he is *fit* for it." No, for there may be millions of cases, where, though to *die* would be *gain*, yet to live may be far better for the Church, and for an increase of the life of Christ to the soul. See Phil. i. 21, 24. Besides, if we attempt to make the parable speak here what *seems* to be implied in the *letter*, then we may say, with equal propriety, that Christ *sleeps* and *wakes alternately*; and that his own grace grows, *he knows not how*, in the heart in which he has planted it. Verse 27.

On these two parables we may remark:—

1. That a preacher is a person *employed* by *God*, and *sent* out to *sow* the *good seed* of his kingdom in the *souls* of men.

2. That it is a sin against God to *stay* in the *field* and not *sow*.

3. That it is a sin to *pretend* to *sow*, when a man is not furnished by the *keeper* of the granary with *any more seed*.

4. That it is a high offence against God to *change* the *Master's seed*, to *mix it*, or to sow *bad seed* in the *place* of it.

5. That he is not a *seeds-man* of *God* who *desires* to sow by the *way side*, &c., and not on the proper ground; i. e. he who loves to preach only to *genteel* congregations, to people of *sense* and *fashion*, and feels it a *pain* and a *cross* to labour among the *poor* and the *ignorant*.

6. That he who sows with a simple, upright heart, the seed of his Master, shall (though some may be unfruitful) see the seed take deep root; and, notwithstanding the *unfaithfulness* and *sloth* of many of his hearers, he shall doubtless *come with rejoicing, bringing his sheaves with him*. See *Quesnel*.

Verse 30. *Whereunto shall we liken the kingdom of God?*] How amiable is this carefulness of Jesus! How instructive to the preachers of his word! He is not solicitous to seek *fine turns* of eloquence to charm the minds of his auditors, nor to draw such *descriptions* and *comparisons* as may *surprise* them: but studies only to *make himself understood*; to instruct to advantage; to give true ideas of *faith* and *holiness*; and to find out such expressions as may render necessary truths *easy* and *intelligible* to the meanest capacities. The very wisdom of God seems to be at a loss to find out expressions *low* enough for the *slow* apprehensions of men. How *dull* and *stupid* is the creature! How *wise* and *good* the Creator! And how *foolish* the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 [t] And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ [u] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

[t] Matt. xiii. 34; John xvi. 12.

[u] Matt. viii. 18, 23; Luke viii. 22.

preacher who uses *fine* and *hard* words in his preaching, which, though admired by the *shallow*, convey no instruction to the *multitude*.

Verse 31. *A grain of mustard seed*] See on Matt. xiii. 31, 32.

Verse 33. *With many such parables*] Πολλαις, *many*, is omitted by L, *sixteen* others; the *Syriac*, both the *Persic*, one *Arabic*, *Coptic*, *Armenian*, *Æthiopic*, and two of the *Itala*. *Mill* approves of the omission, and *Griesbach* leaves it doubtful. It is probably an interpolation: the text reads better without it.

As they were able to hear] Ακουειν, or to *understand*, always *suiting* his teaching to the *capacities* of his hearers. I have always found that preacher most useful, who could adapt his phrase to *that* of the people to whom he preached. Studying different *dialects*, and *forms* of *speech*, among the common people, is a more *difficult* and a more *useful* work than the study of *dead languages*. The one a man *should do*, and the other he *need* not leave *undone*.

Verse 34. *He expounded all things to his disciples.*] That they might be capable of instructing others. *Outside hearers*, those who do not come into *close fellowship* with the true disciples of Christ, have seldom more than a *superficial* knowledge of Divine things.

In the *fellowship* of the saints, where Jesus the *teacher* is always to be found, every thing is made *plain*,—for the *secret* of the Lord is with them who fear him.

Verse 35. *Let us pass over unto the other side.*] Our Lord was now by the *sea of Galilee*.

Verse 36. They *took him even as he was in the ship.*] That is, the *disciples; he was now* εν τω πλοιω, *in the boat*, i. e. his *own boat* which usually waited on him, and out of which it appears he was then teaching the people. *There were* several *others there* which he might have gone in, had this one not been in the place. The construction of this verse is exceedingly difficult; the meaning appears to be this:—The disciples sailed off with him just as he was in the boat out of which he had been teaching the people; and they did not wait to provide any accommodations for the passage. This I believe to be the meaning of the inspired penman.

Verse 37. *A great storm of wind*] See on Matt. viii. 24.

Verse 38. *On a pillow*] Προσκεφαλαιον probably means a *little bed*, or *hammock*, such as are common in *small vessels*. I have seen several in *small packets*, or *passage boats*, not a great deal larger than a *bolster*.

Verse 39. *Peace, be still.*] *Be silent! Be still!* There is uncommon *majesty* and *authority* in these words. Who but God could act thus? Perhaps this salvation of his disciples in the boat might be designed to show forth that *protection* and *deliverance* which Christ will give to his followers, however violently they may be persecuted by earth or hell. At least, this is a legitimate use which may be made of this transaction.

Verse 40. *Why are ye so fearful?*] Having me with you.

How is it that ye have no faith?] Having already had such proofs of my unlimited power and goodness.

Verse 41. *What manner of man is this?*] They were astonished at such power proceeding from a person who appeared to be only like one of themselves. It is often profitable to entertain each other with the succour and support which we receive from God in times of temptation and distress; and to adore, with respectful awe, that sovereign power and goodness by which we have been delivered.

Having spoken so largely of the spiritual and practical uses to be made of these transactions, where the parallel places occur in the preceding evangelist, I do not think it necessary to repeat those things here, and must refer the reader to the places marked in the margin.

CHAPTER V.

The man possessed with a legion of demons cured, 1–20. *He raises Jairus's daughter to life, and cures the woman who had an issue of blood*, 21–43.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, [b] What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, [c] My name *is* Legion: for we are many.

10 And he besought him much that he

[a] Matt. viii. 28; Luke viii. 26.

[b] Acts xvi. 17; Matt. viii. 29.——[c] Luke viii. 30.

NOTES ON CHAP. V.

Verse 1. *The Gadarenes.*] Some of the MSS. have *Gergasenes*, and some of them *Gerasenes*. *Griesbach* seems to prefer the latter. See the note on Matt. viii. 28.

The Gadarenes were included within the limits of the Gergasenes. Dr. Lightfoot supposes that, of the two demoniacs mentioned here, one was of Gadara, and consequently a *heathen*, the other was a Gergesenian, and consequently a *Jew*; and he thinks that Mark and Luke mention the Gadarene demoniac because his case was a singular one, being the only heathen cured by our Lord, except the daughter of the Syrophœnician woman.

Verse 2. *A man with an unclean spirit*] There are two mentioned by Matthew, who are termed *demoniacs*. See on chap. i. 23.

Verse 3. *Who had* his *dwelling among the tombs*] See Matt. viii. 28.

Verse 4. *With fetters and chains*] His strength, it appears was *supernatural*, no kind of chains being strong enough to confine him. With several, this man would have passed for an *outrageous madman*, and diabolic influence be entirely left out of the question; but it is the prerogative of the *inspired* penman only, to enter into the *nature* and *causes* of things; and how strange is it, that because men cannot see as far as the Spirit of God does, therefore they deny his testimony. "There was no devil; there can be none." Why? "Because we have never seen one, and we think the doctrine absurd." Excellent reason! And do you think that any man who conscientiously believes his Bible will give any credit to *you?* Men *sent from God*, to bear witness to the *truth*, tell us there were *demoniacs* in their time; you say, "No, they were only diseases." Whom shall we credit? The men *sent from God*, or *you?*

Verse 5. *Crying, and cutting himself with stones.*] In this person's case we see a specimen of what Satan *could do* in *all* the wicked, if God should permit him; but even the devil himself has his *chain;* and he who often *binds* others, is *always* bound himself.

Verse 6. *Worshipped him*] *Did him homage;* compelled thereto by the power of God. How humiliating to Satan, thus to be obliged to acknowledge the superiority of Christ!

Verse 7. *What have I to do with thee*] Or, *What is it to thee and me*, or *why dost thou trouble thyself with me?* See on chap. i. 24, and Matt. viii. 29, where the *idiom* and *meaning* are explained.

Jesus] This is omitted by four MSS., and by several in Luke viii. 28, and by many of the first authority in Matt. viii. 29. See the note on this latter place.

Verse 9. *Legion: for we are many.*] Could a *disease* have spoken so? "No, there was no devil in the case; the man spoke according to the prejudice of his countrymen." And do you think that the *Spirit of God* could employ himself in retailing such ridiculous and nonsensical prejudices? "But the evangelist gives these as this *madman's* words, and it was necessary that, as a faithful historian, he should mention these circumstances." But this objection is destroyed by the parallel place in Luke, chap. viii. 30, where the inspired writer himself observes, that the demoniac was called Legion, *because many demons had entered into him.*

Verse 10. *Out of the country.*] Strange that these accursed spirits should find it any mitigation of their misery to be permitted to exercise their malevolence in a *particular* district! But as this is supposed to have been a *heathen* district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established. See on ver. 1.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place, into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And [d] they began to pray him to depart out of their coasts.

18 And when he was come into the ship, [e] he that had been possessed with the devil prayed him that he might be with him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ [f] And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 [g] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed: and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, [h] which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse

[d] Matt. viii. 34; Acts xvi. 39.——[e] Luke viii. 38.——[f] Matt. ix. 1; Luke viii. 40.

[g] Matt. ix. 18; Luke viii. 41.——[h] Lev. xv. 25; Matt. ix. 20.

Verse 11. *A great herd of swine*] See the notes on Matt. viii. 30.

Verse 12. ALL *the devils*] Παντες, *all*, is omitted by many MSS. and versions; *Griesbach* leaves it out of the text. Οἱ δαιμονες is omitted also by several: *Griesbach* leaves it doubtful. Probably it should be read thus, *And they besought him, saying.*

Verse 13. *Gave them leave.*] For επετρεψεν, DH, three others, and three copies of the *Itala* have επεμψεν, *sent* them.

Verse 14. *The swine*] Instead of τους χοιρους, BCDL, three others, *Syriac*, *Coptic*, *Æthiopic*, *Vulgate*, and *Itala*, read αυτους, *them*—*And they that fed* THEM *fled. Griesbach* has adopted this reading.

Verse 15. *That—had the legion*] This is omitted by D, and two others, *Æthiopic*, *Persic*, *Vulgate*, and all the *Itala* but one. *Mill*, *Bengel*, and *Griesbach*, think it should be omitted.

Verse 19. *Suffered him not*] Ὁ δε Ιησους, *Howbeit Jesus*, is omitted by ABKLM, twenty-seven others, both the *Syriac*, both the *Persic*, *Coptic*, *Gothic*, *Vulgate*, and one of the *Itala*. *Mill* and *Bengel* approve of the omission, and *Griesbach* leaves it out of the text.

Go home to thy friends, &c.] This was the cause why Jesus would not permit him to follow him now, because he would not have the *happiness* of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

Verse 20. *Decapolis*] See on Matt. iv. 25.

Verse 23. *My little daughter*] Το θυγατριον μου, *that little daughter of mine.* The words express much tenderness and concern. Luke observes, chap. viii. 42, that she was his *only daughter*, and was about *twelve years of age.*

At the point of death] Εσχατως εχει, *in the last extremity, the last gasp.* See on Matt. ix. 18.

Verse 25. *A certain woman*] See Matt. ix. 20.

Verse 26. *Had suffered many things of many physicians,—and was nothing bettered, but rather grew worse*] No person will wonder at this account, when he considers the *therapeutics* of the Jewish physicians in reference to hemorrhages, especially of the kind with which this woman was afflicted.

Rabbi Jochanan says: "*Take of gum Alexandria, of alum, and of crocus hortensis, the weight of a zuzee each; let them be bruised together, and given in wine to the woman that hath an issue of blood.* But if this fail,

"*Take of Persian onions nine logs, boil them in wine, and give it to her to drink: and say*, Arise from thy flux. But should this fail,

"*Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say*, Arise from thy flux. But should this do no good,

"*Take a handful of cummin and a handful of*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [i] virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [k] thy faith hath made thee whole; go in peace, and be whole of thy plague.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

35 ¶ [l] While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any farther?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but [m] sleepeth.

40 And they laughed him to scorn. [n] But when he had put them all out, he taketh the

[i] Luke vi. 19; viii. 46.——[k] Matt. ix. 22; chap. x. 52; Acts xiv. 9.——[l] Luke viii. 49.——[m] John xi. 11.——[n] Acts ix. 40.

crocus, and a handful of fœnu-greek; let these be boiled, and given her to drink, and say, Arise from thy flux. But should this also fail,

"*Dig seven trenches, and burn in them some cuttings of vines not yet circumcised* (vines not four years old;) *and let her take in her hand a cup of wine, and let her be led from this trench and set down over that; and let her be removed from that, and set down over another: and in each removal say unto her*, Arise from thy flux." Dr. Lightfoot gives these as a sample, out of many others, extracted from *Bab. Shabb.* fol. 110.

And from some of these nostrums it is evident the woman could not be *bettered*, and from some others it is as evident that she must be made *worse;* and from all together it is indubitably certain that she must have *suffered many things;*—and from the *persons* employed, the *expense* of the medicaments, and the *number of years* she was afflicted, as she was not a person of great opulence, it is most perfectly credible *that she spent all that she had.* She was therefore a fit patient for the Great Physician.

The case of this woman was a very afflicting one: 1. Because of the *nature* of her malady; it was such as could not be made public, without exposing her to *shame* and *contempt.* 2. It was an *inveterate* disorder; it had lasted *twelve* years. 3. It was *continual;* she appears to have had no interval of health. 4. Her disorder was aggravated by the medicines she used—*she suffered much, &c.* 5. Her malady was ruinous both to her health and circumstances—*she spent all that she had.* 6. She was now brought to the last point of *wretchedness, want*, and *despair;* she was growing *worse*, and had neither money nor goods to make another experiment to procure her health. 7. She was brought so low by her disorder as to be incapable of earning any thing to support her wretched life a little longer. It has been said, and the saying is a good one, "Man's *extremity* is God's *opportunity.*" Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes, and she is healed.

Verse 27. *Came in the press behind*] She had *formed* her resolution in *faith*, she *executes* it, notwithstanding her weakness, &c., with *courage;* and now she finds it crowned with *success.*

Verse 31. *Thou seest the multitude thronging thee*, &c.] Many *touch* Jesus who are not *healed* by him: the reason is, they do it not by *faith*, through a *sense* of their *wants*, and a *conviction* of his *ability* and *willingness* to save them. Faith conveys the virtue of Christ into the soul, and *spiritual health* is the immediate consequence of this received virtue.

Verse 33. *Fearing and trembling*] See Matt. ix. 22.

Verse 34. *Be whole of thy plague.*] Rather, *continue whole*, not, *be whole*, for she was already *healed:* but this contains a *promise*, necessary to her *encouragement*, that her disorder should afflict her *no more.*

Verse 35. *Why troublest thou the Master*] These people seem to have had no other notion of our Lord than that of an eminent physician, who might be useful while there was *life*, but afterwards could do nothing.

Verse 36. *Jesus—saith*] These words were spoken by our Lord to the afflicted father, immediately on his hearing of the death of his child, to prevent that distress which he otherwise must have felt on finding that the case was now, humanly speaking, hopeless.

Verse 38. *He cometh*] But ερχονται, *they come*, is the reading of ABCDF, four others, and several versions.

Wept and wailed] See on Matt. ix. 23.

Verse 40. *The father and the mother*] Prudence required that *they* should be present, and be witnesses of the miracle.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And [o] he charged them straitly that no man should know it; and commanded that something should be given her to eat.

[o] Matt. viii. 4; ix. 30; xii. 16; xvii. 9; chap. iii. 12; Luke v. 14.

And them that were with him] That is, *Peter*, *James*, and *John*, verse 37. It is remarkable that our Lord gave a particular preference to these three disciples, beyond all the rest, on *three* very important occasions: 1. They were present at the *transfiguration*. 2. At the *raising* of Jairus's daughter. 3. At his *agony* in the garden of Gethsemane.

Where the damsel was lying.] Ανακειμενον, *lying*. This word is very doubtful. BDL, one other, *Coptic*, and later *Arabic*, with five of the *Itala*, omit it. Other MSS. express the same idea in *five* different words: *Griesbach* leaves it out of the text. See his Testament.

Verse 41. *Talitha cumi*] طليثا قومي This is mere *Syriac*, the proper translation of which the evangelist has given. The Codex Bezæ has a very odd and unaccountable reading here, ραββι. θαβιτα κουμι, *My master. Damsel arise.* *Suidas* quotes this place under the word Αββακουμ thus ταληθα κουμ. Κουμ is the reading of several ancient MSS., but it is certainly a faulty one.

Verse 43. *Something should be given her to eat.*] For though he had employed an *extraordinary* power to bring her to life, he wills that she should be continued in existence by the use of *ordinary* means. The advice of the heathen is a good one:—

Nec Deus intersit, nisi dignus vindice nodus
Inciderit. HORAT.

"When the miraculous power of God is necessary, let it be resorted to: when it is not necessary, let the ordinary means be used."—To act otherwise would be to tempt God.

While Christ teaches men the knowledge of the true God, and the way of salvation, he at the same time teaches them lessons of *prudence*, *economy*, and *common sense*. And it is worthy of remark, that all who are taught of him are not only *saved*, but their understandings are much improved. *True religion*, civilization, mental improvement, common sense, and orderly behaviour, go hand in hand.

CHAPTER VI.

Our Lord's countrymen are astonished at his wisdom and mighty works, and are offended at him, 1–4. *He works few miracles there, because of their unbelief*, 5, 6. *He sends forth his disciples by two and two to preach, &c.*, 7–11. *They depart, preach, and work miracles*, 12, 13. *Different opinions of Christ*, 14–16. *Account of the beheading of John Baptist*, 17–29. *The disciples return, and give an account of their mission*, 30. *He departs with them to a place of privacy, but the people follow him*, 31–33. *He has compassion on them, and miraculously feeds five thousand with five loaves and two fishes*, 34–44. *He sends the disciples by sea to Bethsaida, and himself goes into a mountain to pray*, 45, 46. *The disciples meet with a storm, and he comes to them walking upon the water, and appeases the winds and the sea*, 47–52. *They come into the land of Gennesaret, and he works many miracles*, 53–56.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] he went out from thence, and came into his own country, and his disciples follow him.

2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [b] From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, [c] the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they [d] were offended at him.

[a] Matt. xiii. 54; Luke iv. 16.—[b] John vi. 42.—[c] See Matt. xii. 46; Gal. i. 19.—[d] Matt. xi. 6.

NOTES ON CHAP. VI.

Verse 1. *And he went out from thence*] That is, from Capernaum. See on Matt. xiii. 54.

Verse 2. *Were astonished*] Επι τη διδαχη αυτου, *at his doctrine*, or *teaching*. This is added by the *Codex Bezæ* and *eight* others, later *Syriac*, *Armenian*, *Vulgate*, and all the *Itala*.

Verse 3. *Is not this the carpenter*] Among the ancient Jews, every father was bound to do four things for his son. 1. To circumcise him. 2. To redeem him 3. To teach him the law. 4. To teach him a trade. And this was founded on the following just maxim: "He who teaches not his son to do some work, is as if he taught him robbery!" It is therefore

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 But Jesus said unto them, [e] A prophet is not without honour, but in his own country, and among his own kin, and in his own house

5 [f] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And [g] he marvelled because of their unbelief. [h] And he went round about the villages, teaching.

7 ¶ [i] And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [k] money in *their* purse:

9 But [l] *be* shod with sandals; and not put on two coats.

10 [m] And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

11 [n] And whosoever shall not receive you, nor hear you, when ye depart thence, [o] shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom [p] and Gomorrah, in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [q] and anointed with oil many that were sick, and healed *them*.

14 ¶ [r] And King Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 [s] Others said, That it is Elias. And

[e] Matt. xiii. 57; John iv. 44.——[f] See Gen. xix. 22; xxxii. 25; Matt. xiii. 58; chap. ix. 23.——[g] Isa. lix. 16.——[h] Matt. ix. 35; Luke xiii. 22.——[i] Matt. x. 1; chap. iii. 13, 14; Luke ix. 1. [k] The word signifieth *a piece of brass money, in value somewhat less than a farthing,* Matt. x. 9; but here it is taken in general for *money*, Luke ix. 3.——[l] Acts xii. 8.——[m] Matt. x. 11; Luke ix. 4; x. 7, 8.——[n] Matt. x. 14; Luke x. 10.——[o] Acts xiii. 51; xviii. 6.——[p] Gr. *or.*——[q] James v. 14.——[r] Matt. xiv. 1; Luke ix. 7.——[s] Matt. xvi. 14; chap. viii. 28.

ikely that Joseph brought up our Lord to his own *trade*.

Joses] Several good MSS. read Ιωσητος, *Joset*, and one, with several versions, reads *Joseph*.

Verses 4–6. See this curious subject explained, Matt. xiii. 55–58.

Verse 7. *By two and two*] That they might *encourage* and *support* each other; and to show that *union* among the ministers of the Gospel is essential to the promotion of the cause of truth. See on Luke x. 1.

Verse 8. *A staff only*] It is likely he desired them to take only *one* with every *two*, merely for the purpose of carrying any part of their clothes on, when they should be obliged to strip them off by reason of the heat; for walking staves, or things of this kind, were forbidden, see Matt. x. 10. But, probably, no more is designed than simply to state that they must not wait to make any provision for the journey, but go off just as they were, leaving the provision necessary in the present case to the care of Divine Providence. St. James is represented in ancient paintings, as carrying a gourd bottle on a STAFF *across his shoulder*.

Verse 9. *Shod with sandals*] The *sandal* seems to have been similar to the Roman *solea*, which covered only the *sole* of the foot, and was fastened about the foot and ancle with straps. The *sandal* was originally a part of the *woman's* dress; ancient authors represent them as worn only by women. In Matt. x. 10, the disciples are commanded to take *no shoes*, υποδηματα, which word is nearly of the same import with σανδαλια, *sandals;* but, as our Lord intimates to them that they should be free from all useless incumbrances, that they might fulfil his orders with the utmost diligence and despatch, so we may suppose that the *sandal* was a *lighter* kind of wear than the *shoe:* and indeed the word *sandal*, which is mere Chaldee, סנדל might be properly translated a *light shoe;* as it is compounded of סין *sin*, a shoe, (see Targum, Deut. xxv. 9, 10,) and דל *dal*, *thin*, *slender*, or *mean*, as being made, not only *lighter* than the *hypodema* or shoe, but (probably) also of *meaner* materials. See many excellent observations on this subject in *Martinius's* Etymolog. Lexicon, under the word *Sandalium*.

Verse 11. *And whosoever shall not receive you*] Ὁς αν τοπος μη δεξηται, *whatsoever* PLACE *will not receive you:* this is the reading of BL, *four* others, and the later *Syriac* in the margin.

Verily, &c.] All this clause is omitted in BCDL, *two* others, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Vulgate*, and all the *Itala* but *three*. *Mill* and *Beza* approve of the omission, and *Griesbach* leaves it out of the text. It has probably been transferred here from Matt. x. 15. See this subject, from ver. 7, to ver. 11, explained at large on Matt. x. 1–15.

Verse 13. *Anointed with oil many that were sick*] This is only spoken of *here*, and in *James* v. 14. This ceremony was in great use among the Jews; and in certain cases it might be profitable. But in the cases mentioned here, which were merely miraculous, it could avail no more of *itself* than the *imposition of hands*. It was used symbolically, as an emblem of that ease, comfort, and joy, which they prayed God to impart to the sick. For various examples of its use among the Jews, see *Lightfoot* and *Wetstein* on this place.

Verse 14. *And king Herod heard*] Την ακοην αυτου, *his fame*, is added by KM, *fifteen* others, and in the margin of several. It seems necessary to complete the sense.

Verse 15. OR, *as one of the prophets.*] η, *or*, is

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

others said, That it is a prophet, or as one of the prophets.

16 ¶ [t] But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [u] It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had [v] a quarrel against him, and would have killed him; but she could not;

20 For Herod [w] feared John, knowing that he was a just man and a holy, and [x] observed him; and when he heard him, he did many things, and heard him gladly.

21 [y] And when a convenient day was come, that Herod [z] on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, [a] Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 [b] And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent [c] an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ [d] And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 [e] And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for [f] there were many coming and going, and they had no leisure so much as to eat.

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[t] Matt. xiv. 2; Luke iii. 19.——[u] Lev. xviii. 16; xx. 21. [v] Or, *an inward grudge.*——[w] Matt. xiv. 5; xxi. 26.——[x] Or, *kept him*, or, *saved him.*

[y] Matt. xiv. 6.——[z] Gen. xl. 20.——[a] Esth. v. 3, 6; vii. 2. [b] Matt. xiv. 9.——[c] Or, *one of his guard.*——[d] Luke ix. 10. [e] Matt. xiv. 13.——[f] Chap. iii. 20.

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omitted by ABCEGHKLMS—BHV, and one hundred others, *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Slavonic*, *Vulgate*, two *Itala*, *Origen*, *Victor*, and *Theophylact*. *Bengel*, *Wetstein*, and *Griesbach* leave it out of the text: the omission of it mends the sense much.

Verse 19. *Would have killed*] Εζητει, SOUGHT *to kill him*. C and *five* of the *Itala*.

See the whole of this account, from ver. 17, to ver. 29, explained on Matt. xiv. 2–12.

Verse 21. *Lords*] Μεγιστασιν, probably governors of particular districts.

High captains] Χιλιαρχοις; literally, *chiefs* or *captains* over *a thousand men*, military chiefs.

Chief estates] Πρωτοις; probably such as might be called *nobles* by *title* only, having no *office* civil or military; probably *magistrates*. See KYPKE on the place.

Verse 23. *Unto the half of my kingdom.*] A noble price for a *dance!* This *extravagance* in favour of *female dancers* has the fullest scope in the east, even to the present day. M. *Anquetil du Perron*, in the preliminary discourse to his *Zend Avesta*, p. 344 and 345, gives a particular account of the dancers at *Surat*. This account cannot be transcribed in a comment on the Gospel of God, however illustrative it might be of the conduct of Herodias and her daughter Salome: it is too abominable for a place here. He observes, that the *rich* vie with each other in the *presents* they make to the dancing girls of *money* and *jewels*; and that persons of *opulence* have even ruined themselves by the *presents* they made to those victims of *debauch*. He mentions a remarkable case, which may throw light on this passage: "That the *dancer* Laal-koner gained such a complete ascendancy over the Mogul Emperor *Maaz-eddin*, that he made her *joint governess* of the empire with himself."

Verse 26. *For their sakes which sat with him*] Probably these persons joined in with the request, and were glad of this opportunity to get this light of Israel extinguished; he being a public reprover of all their vices.

Verse 30. *The apostles gathered themselves together*] For they went *different* ways before, by *two* and *two*, ver. 7; and now they return and *meet* Christ at Capernaum.

Verse 31. *Rest a while*] *Rest* is necessary for

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

32 [g] And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ [h] And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [i] he began to teach them many things.

35 [k] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, [l] Shall we go and buy two hundred [m] pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [n] Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, [o] and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ [p] And straightway he constrained his disciples to get into the ship, and to go to the other side before [q] unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 [r] And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and [s] would have passed by them.

49 But when they saw him walking upon

[g] Matt. xiv. 13.——[h] Matt. ix. 36; xiv. 14.——[i] Luke ix. 11. [k] Matt. xiv. 15; Luke ix. 12.——[l] Num. xi. 13, 22; 2 Kings iv. 43.——[m] The Roman penny is seven pence halfpenny; as Matt. xviii. 28.

[n] Matt. xiv. 17; Luke ix. 13; John vi. 9; see Matt. xv. 34; chap. viii. 5.——[o] 1 Sam. ix. 13; Matt. xxvi. 26.——[p] Matt. xiv. 22; John vi. 17.——[q] Or, *over against Bethsaida*.——[r] Matt. xiv. 23; John vi. 16, 17.——[s] See Luke xxiv. 28.

those who *labour;* and a *zealous* preacher of the Gospel will as often stand in need of it as a *galley slave*.

Verse 33. *The people*] Or, *οχλοι, the multitudes*. This is wanting in many MSS., but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, one can scarcely tell what its original state was. The various readings may be seen in *Griesbach*.

Verse 34. *Much people*, &c.] See this miracle explained on Matt. xiv. 14, &c.

Verse 40. *By hundreds, and by fifties.*] "That is," says Mr. Wesley, "fifty in a rank, and a hundred in file. So, a hundred multiplied by fifty, made just five thousand." But if they sat fifty *deep*, how could the disciples conveniently serve them with the bread and fish?

Verse 41. *And blessed*] I think the word *God* should be inserted here, as in Matt. xiv. 19. See the note there. The food we receive from God is already blessed, and does not stand in need of being blessed by man; but God, who gives it, deserves our warmest thanksgivings, as frequently as we are called to partake of his bounty.

Verse 43. *Twelve baskets*] These were either the baskets used by the disciples, see Matt. xiv. 20, or baskets belonging to some of the multitude, who might have brought some with them to carry provisions, or other things necessary for the *sick*, whom they brought to Christ to be healed.

Verse 44. *Were about five thousand*] *ωσει, about*, is omitted by a great majority of the best MSS. and by the principal versions. It is wanting in several *editions: Bengel, Wetstein*, and *Griesbach*, leave it out of the text. It is omitted by some in the parallel place, Matt. xiv. 21, but it stands without any variation in Luke ix. 14, and John vi. 10. This miracle is mentioned by all the four evangelists. It is one of the most astonishing that Christ has wrought. It is a miracle which could not be *counterfeited*, and a full proof of the divinity of Christ.

Verse 45. *To the other side before unto Bethsaida*] John says, chap. vi. 17, to *Capernaum*. It is probable our Lord ordered them to steer to one or other of these two places, which were about *four* miles distant, and on the *same* side of the sea of Galilee.

Verse 47. *The ship was in the midst of the sea*] See all the parts of this wonderful transaction considered, on Matt. xiv. 22–33.

Verse 49. *They supposed it had been a spirit*] That is, by whom the storm had been raised.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer; it is I: be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For [t] they considered not *the miracle* of the loaves: for their [u] heart was hardened.

53 ¶ [v] And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that [w] they might touch if it were but the border of his garment: and as many as touched [x] him were made whole.

[t] Chap. viii. 17, 18.——[u] Chap. iii. 5; xvi. 14.——[v] Matt. xiv. 34.

[w] Matt. ix. 20; chap. v. 27, 28; Acts xix. 12.——[x] Or, *it.*

Verse 52. *Their heart was hardened.*] See this explained Matt. xiv. 33.

Verse 53. *The land of Gennesaret*] This country lay on the coast of the sea of Galilee: it is described by Josephus as being exceedingly pleasant and fertile. It had its name of Gennesaret from גן *gen*, a *garden*, and סר *sar*, a *prince*, either because the *king* had a *garden* there, or because of its great *fertility*.

Verse 54. *They knew him*] Επιγνοντες, *They recollected him*; for he had before preached and wrought miracles in different places of the same country.

Verse 56. *Villages*] Probably small towns near cities.

Country] Villages at a distance from cities and large public towns. See the notes on Matt. xiv. 34–36.

Christ went about doing good—he *confined* his ministry and miracles to *no* place—wherever he went, they stood in need of his help; and whenever they required his assistance, they had it granted immediately. Our Lord's conduct, in these respects, is a perfect pattern for every preacher of his Gospel.

CHAPTER VII.

The Pharisees find fault with the disciples for eating with unwashen hands, 1–5. *Christ exposes their hypocrisy, and shows that they had made the word of God of no effect by their traditions*, 6–13. *He shows what things defile men*, 14–16; *and teaches his disciples in private, that the sin of the heart alone, leading to vicious practices, defiles the man*, 17–23. *The account of the Syrophœnician woman*, 24–30. *He heals a man who was dumb, and had an impediment in his speech*, 31–37.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

THEN [a] came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [b] defiled (that is to say, with unwashen) hands, they found fault.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

(3 For the Pharisees, and all the Jews, except they wash *their* hands [c] oft, eat not, holding the tradition of the elders.

[a] Matt. xv. 1.——[b] Or, *common.*——[c] Or, *diligently*; in the original, *with the fist*; Theophylact, *up to the elbow.*

NOTES ON CHAP. VII.

Verse 1. *Came from Jerusalem.*] Probably for the express purpose of disputing with Christ, that they might entangle him in his talk. Malice and envy are never idle—they *incessantly hunt* the person they intend to make their prey.

Verse 2. *They found fault.*] This is wanting in ABEHLV, nineteen others, and several versions: *Mill* and *Bengel* approve the omission, and *Griesbach* rejects the word. If the 3d and 4th verses be read in a *parenthesis*, the 2d and 5th verses will appear to be properly connected, without the above clause.

Verse 3. *Except they wash* their *hands*] πυγμη, the hand to the wrist—*Unless they wash the hand up to the wrist, eat not.* Several translations are given of this word; that above is from Dr. Lightfoot, who quotes a tradition from the rabbins, stating that the hands were to be thus washed. This sort of *washing* was, and still continues to be, an act of religion in the eastern countries. It is particularly commanded in the Koran, Surat v. ver. 7, "O believers, when ye wish to pray, wash your faces, and your hands up to the elbows—and your feet up to the ankles." Which custom it is likely Mohammed borrowed from the Jews. The Jewish doctrine is this: "If a man neglect the washing, he shall be eradicated from this world." But instead of πυγμη, the *fist* or *hand*, the Codex Bezæ has πυκνη, *frequently:* and several of the *Itala* have words of the same signification. Bathing is an indispensable prerequisite to the *first meal* of the day among the *Hindoos;* and *washing* the *hands* and the *feet* is equally so before the *evening meal.* WARD's *Customs.*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and [d] pots, brazen vessels, and of [e] tables.)

5 [f] Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [g] This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

9 And he said unto them, Full well ye [h] reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [i] Honour thy father and thy mother; and, [k] Whoso curseth father or mother, let him die the death;

11 But ye say, If a man shall say to his father or mother, *It is* [l] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ [m] And when he had called all the people *unto him*, he said unto them, Hearken unto

[d] Sextarius is about a pint and a half.——[e] Or, *beds.* [f] Matt. xv. 2.——[g] Isa. xxix. 13; Matt. xv. 8.——[h] Or, *frustrate.*

[i] Exod. xx. 12; Deut. v. 16; Matt. xv. 4.——[k] Exod. xxi. 17; Lev. xx. 9; Prov. xx. 20.——[l] Matt. xv. 5; xxiii. 18.——[m] Matt. xv. 10.

Verse 4. *And* when they come] This clause is added by our translators, to fill up the sense; but it was probably a part of the original: for εαν ελθωσι is the reading of the *Codex Bezæ*, *Vulgate*, *Armenian*, and most of the *Itala*. The clause in my old MS. Bible is read thus: And thei turninge ageín fro chepinge. The words seem essentially necessary to a proper understanding of the text; and, if not admitted on the above authority, they must be supplied in *italics*, as in our common translation.

Except they wash] Or *dip*; for βαπτισωνται may mean either. But instead of the word in the text, the famous *Codex Vaticanus*, (B,) *eight* others, and *Euthymius*, have ῥαντισωνται, *sprinkle*. However, the Jews sometimes washed their hands previously to their eating: at other times, they simply *dipped* or plunged them into the water.

Of cups] Ποτηριων; any kind of earthen vessels.

Pots] *Of measures*—ξεστων, from the singular ξεστης, a *measure* for liquids, formed from the Latin *sextarius*, equal to a *pint and a half* English. See this proved by *Wetstein* on this place. My old MS. renders it crucís.

Of brazen vessels] Χαλκιων. These, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken.

And of tables.] *Beds, couches*—και κλινων. This is wanting in BL, *two* others, and the *Coptic*. It is likely it means no more than the *forms*, or *seats*, on which they sat to eat. A bed or a couch was defiled, if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, &c. As the word βαπτισμους, *baptisms*, is applied to all these, and as it is contended that this word, and the verb whence it is derived, signify *dipping* or immersion *alone*, its use in the above cases refutes that opinion and shows that it was used, not only to express *dipping* or *immersion*, but also sprinkling and washing. The cups and pots were *washed*; the beds and forms perhaps *sprinkled*; and the hands *dipped* up to the wrist.

Verse 5. *Why walk not thy disciples*] See on Matt. xv. 2–9.

Verse 6. *Honoureth me*] Με τιμᾳ—but the *Codex Bezæ*, and *three* copies of the *Itala*, have με αγαπᾳ, *loveth me*:—the *Æthiopic* has both readings.

Verse 8. *Washing of pots and cups*, &c.] This whole clause is wanting in BL, *five* others, and the *Coptic*: one MS. omits this and the whole of the ninth verse. The eighth verse is not found in the parallel place of Matt. xv.

Verse 9. *Full well*] Καλως,—a strong irony.—How noble is your conduct! From conscientious attachment to your own traditions ye have annihilated the commandments of God!

That ye may keep] But στησητε, *that ye may establish*, is the reading of D, *three* others, *Syriac*, all the *Itala*, with *Cyprian*, *Jerome*, and *Zeno*. *Griesbach* thinks it should be received instead of the other. God's law was nothing to these men, in comparison of their own: hear a case in point. "Rabba said, How foolish are most men! They observe the precepts of the Divine law, and neglect the statutes of the rabbins!" *Maccoth*, fol. 22.

Verse 10. *For Moses said*, &c.] See all these verses, from this to the 23d, explained Matt. xv. 3–20.

Verse 13. *Your tradition*] D, later *Syriac* in the margin, *Saxon*, and all the *Itala* but one, add τῃ μωρᾳ, *by your* FOOLISH *tradition*. Eopen ꝛ̄cuntan lage, *your foolish law*:—*Anglo-Saxon*.

Verse 14. *When he had called all the people*] But instead of παντα, *all*, παλιν, *again*, is the reading of BDL, later *Syriac* in the margin, *Coptic*, *Æthiopic*, *Saxon*, *Vulgate*, all the *Itala* but one. *Mill* and *Griesbach* approve of this reading.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 [n] If any man have ears to hear, let him hear.

17 [o] And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 [p] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, [q] covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ [r] And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it;* but he could not be hid.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a [s] Greek, a Syrophœnician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ [t] And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And [u] they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and [v] he spit, and touched his tongue:

[n] Matt. xi. 15.——[o] Matt. xv. 15.——[p] Gen. vi. 5; viii. 21; Matt. xv. 19.——[q] Gr. *covetousness, wickedness.*

[r] Matt. xv. 21.——[s] Or, *Gentile.*——[t] Matt. xv. 29.——[u] Matt. ix. 32; Luke xi. 14.——[v] Chap. viii. 23; John ix. 6.

Verse 19. *Into the draught*] See on Matt. xv. 17. *Purging all meats?*] For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of *all* the *meats* that are eaten; and thus they are purged, nothing being left behind but what is proper for the support of the body.

Verse 24. *Into the borders of Tyre and Sidon*] Or, *into the country between Tyre and Sidon.* I have adopted this translation from KYPKE, who proves that this is the meaning of the word μεθορια, in the best Greek writers.

Verse 25. *A* certain *woman*] See this account of the Syrophœnician woman explained at large, Matt. xv. 21–28.

Verse 26. *The woman was a Greek*] Rosenmüller has well observed, that all heathens or idolaters were called Ἑλληνες, *Greeks*, by the Jews; whether they were Parthians, Medes, Arabs, Indians, or Æthiopians. Jews and Greeks divided the whole world at this period.

Verse 30. *Laid upon the bed.*] The demon having *ormented* her, so that her bodily strength was *exhausted*, and she was now laid upon the couch to take a little *rest.* The *Æthiopic* has a remarkable reading here, which gives a very different, and, I think, a *better* sense. *And she found her daughter* CLOTHED, SITTING *upon the couch, and the demon gone out.*

Verse 32. *They bring unto him one that was deaf, and had an impediment in his speech*] Though from the *letter* of the text, it does not appear that this man was absolutely deprived of speech; for μογιλαλος literally signifies, one that cannot *speak plainly*—a *stammerer;* yet it is certain also that the word means a *dumb person;* and it is likely that the person in question was *dumb*, because he was deaf; and it is generally found that he who is totally *deaf* is *dumb* also. Almost all the versions understand the word thus: and the concluding words seem to confirm this—*He maketh both the deaf to hear, and the* DUMB, κωφους, *to speak.*

Verse 33. *And he spit, and touched his tongue*] This place is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an *evident reason* for, except this. Various interpretations are given of it—none of them satisfies my mind. The Abbé Giradeau spiritualizes it thus:—1. *He took him aside from the multitude*—When Christ saves a sinner,

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

34 And [w] looking up to heaven, [x] he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 [y] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And [z] he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

[w] Chap. vi. 41; John xi. 41; xvii. 1.——[x] John xi. 33, 38.

[y] Isa. xxxv. 5, 6; Matt. xi. 5.——[z] Chap. v. 43.

he *separates* him from all his old evil companions, and from the spirit and maxims of an ungodly world. 2. *He put his fingers in his ears*—to show that they could be *opened* only by the *finger*, i. e. the *power*, of God, and that they should be *shut* to every *word* and *voice*, but what came from him. 3. *Spitting out he touched his tongue*—to show that his mental *taste* and *relish* should be entirely *changed:* that he should *detest* those things which he before *esteemed*, and *esteem* those which he before *hated*. 4. *Looking up to heaven*—to signify that all help comes from *God*, and to teach the new convert to keep continually *looking to* and *depending* upon him. 5. *He groaned*—to show the *wretched state* of man by sin, and how *tenderly concerned* God is for his present and eternal welfare; and to intimate that men should seek the salvation of God in the spirit of genuine *repentance*, with *strong crying* and *tears*. 6. *He said, Be opened*—Sin is a *shutting* of the *ears* against the *words* of God; and a *tying* of the *tongue*, to render it incapable of giving God due *praise*. But when the all-powerful grace of Christ reaches the heart, the *ear* is *unstopped*, and the man *hears distinctly*—the *tongue* is *unloosed*, and the man speaks *correctly*.

After all, it is possible that what is attributed here to *Christ* belongs to the *person* who was cured. I will give *my sense* of the place in a short paraphrase.

And Jesus *took him aside from the multitude: and* [the deaf man] *put his fingers into his ears*, intimating thereby to Christ that they were so stopped that he could not hear; *and having spat out*, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, *he touched his tongue*, showing to Christ that it was so bound that he could not speak: *and he looked up to heaven*, as if to implore assistance from above: *and he groaned*, being distressed because of his present affliction, and thus implored relief: for, not being able to *speak*, he could only *groan* and *look up*, expressing by these signs, as well as he could, his *afflicted state*, and the *desire* he had to be relieved. *Then* Jesus, having compassion upon him, *said, Be opened: and immediately his ears were opened*, so that he could hear distinctly; and the *impediment* to his speaking was removed, so that *he spake properly*. The original will admit of this interpretation; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage.

Verse 34. *Ephphatha*] *Ethphathach*, ܐܬܦܬܚ Syriac. It is likely that it was in this language that our Lord spoke to this poor man: and because he had pronounced the word *Ephphathach* with peculiar and *authoritative* emphasis, the evangelist thought proper to retain the original word; though the last letter in it could not be expressed by any letter in the Greek alphabet.

Verse 35. *He spake plain.*] Ορθως, *distinctly, without stammering*. One MS. has, *And he spoke, praising God*. There is no doubt of this: but the evangelist, I think, did not write these words.

Verse 36. *Tell no man*] See on Matt. viii. 4. This miracle is not mentioned by any other of the evangelists. Another proof that Mark did not *abridge* Matthew. For a practical review of the different important subjects of this chapter, see Matt. xv. &c., and particularly the observations at the end.

Verse 37. *He hath done all things well*] This has been, and ever will be, true of every part of our Lord's conduct. In *creation*, *providence*, and *redemption*, he hath done all things *well*. The wisest philosophers are agreed that, considering *creation* as a *whole*, it would be impossible to improve it. Every thing has been made in *number*, *weight*, and *measure;* there really is nothing *deficient*, nothing *redundant;* and the *good* of the *creature* seems evidently more consulted than the *glory* of the *Creator*. The creature's good is every where *apparent;* but to find out *how* the Creator is glorified by these works requires the *eye* of the *philosopher*. And as he has done all things well in *creation*, so has he in *providence:* here also every thing is in *number*, *weight*, *measure*, and *time*. As *creation* shows his *majesty*, so *providence* shows his *bounty*. He *preserves* every thing he has made; all depend upon him; and by him are all things *supported*. But how glorious does he appear in the work of *redemption!* How magnificent, ample, and adequate the provision made for the salvation of a lost world! Here, as in providence, is *enough* for *all*, a *sufficiency* for *each*, and *an abundance* for *eternity*. He loves every man, and hates nothing that he has made; nor can *the God of all grace* be less *beneficent* than the *Creator* and *Preserver* of the universe.

CHAPTER VIII.

Four thousand persons fed with seven loaves and a few small fishes, 1–8. *Christ refuses to give any farther sign to the impertinent Pharisees*, 10–12. *Warns his disciples against the corrupt doctrine of the Pharisees and of Herod*, 13–21. *He restores sight to a blind man*, 22–26. *Asks his disciples what the public thought of him*, 27–30. *Acknowledges himself to be the Christ, and that he must suffer*, 31–33. *And shows that all his genuine disciples must take up their cross, suffer in his cause, and confess him before men*, 34–38.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

IN those days [a] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, [b] they will faint by the way: (for divers of them came from far.)

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 [c] And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and [d] he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And [e] straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

11 [f] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship, again departed to the other side.

14 ¶ [g] Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 [h] And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* [i] because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? [k] perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 [l] When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And [m] when the seven among four thou-

[a] Matt. xv. 32; chap. vi. 34.——[b] Isa. lx. 3, 4; Matt. ix. 36. [c] Matt. xv. 34; see chap. vi. 38.——[d] Matt. xiv. 19; chap. vi. 41.——[e] Matt. xv. 39.——[f] Matt. xii. 38; xvi. 1, John vi. 30. [g] Matt. xvi. 5.——[h] Matt. xvi. 6; Luke xii. 1.——[i] Matt. xvi. 7.——[k] Chap. vi. 52.——[l] Matt. xiv. 20; chap. vi. 43; Luke ix. 17; John vi. 13.——[m] Matt. xv. 37; ver. 8.

NOTES ON CHAP. VIII.

Verse 1. *The multitude being very great*] Or rather, *There was again a great multitude.* Instead of παμπολλου, *very great*, I read παλιν πολλου, *again a great*, which is the reading of BDGLM, *fourteen* others, all the *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Gothic*, *Vulgate*, and *Itala*, and of many *Evangelistaria*. *Griesbach* approves of this reading. There had been such a multitude gathered together *once before*, who were fed in the same way. See chap. vi. 34, &c.

Verse 2. *Having nothing to eat*] If they had brought any provisions with them, they were *now* entirely expended; and they stood in immediate need of a supply

Verse 3. *For divers of them came from far.*] And they could not possibly reach their respective homes without perishing, unless they got food.

Verse 4, &c.] See on Matt. xiv. 14, and xv. 35.

Verse 7. *And they had a few small fishes*] This is not noticed in the parallel place, Matt. xv. 36.

Verse 10. *Dalmanutha.*] See the note on Matt xv. 39.

Verse 12. *And he sighed deeply in his spirit*] Or *having deeply groaned*—so the word *αναστεναξας* properly means. He was exceedingly affected at their *obstinacy* and *hardness* of *heart*. See Matt. xvi. 1–4.

Verse 14. *Now* the disciples *had forgotten to take bread*] See all this, to ver. 21, explained at large on Matt. xvi. 4–12. In the above chapter, an ac-

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

sand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that [n] ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when [o] he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, [p] nor tell *it* to any in the town.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

27 ¶ [q] And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [r] John the Baptist: but some *say* Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? and Peter answereth and saith unto him, [s] Thou art the Christ.

30 [t] And he charged them that they should tell no man of him.

31 ¶ And [u] he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests,

[n] Chap. vi. 52; ver. 17.——[o] Chap. vii. 33.——[p] Matt. viii. 4; chap. v. 43.——[q] Matt. xvi. 13; Luke ix. 18.——[r] Matt. xiv. 2.

[s] Matt. xvi. 16; John vi. 69; xi. 27.——[t] Matt. xvi. 20.——[u] Matt. xvi. 21; xvii. 22; Luke ix. 22.

count is given of the *Pharisees*, *Sadducees*, and *Herodians*.

Verse 22. *They bring a blind man unto him*] Christ went about to do good, and wherever he came he found some good to be done; and so should we, if we had a proper measure of the same zeal and love for the welfare of the bodies and souls of men.

Verse 23. *And he took the blind man by the hand*] Giving him a proof of his readiness to help him, and thus preparing him for the cure which he was about to work.

Led him out of the town] Thus showing the inhabitants that he considered them unworthy of having another miracle wrought among them. He had already deeply deplored their ingratitude and obstinacy: see on Matt. xi. 21. When a people do not make a proper improvement of the light and grace which they receive from God, their *candlestick is removed*—even the *visible Church* becomes there extinct; and the *candle* is *put out*—no more means of spiritual *illumination* are afforded to the unfaithful inhabitants: Rev. ii. 5.

When he had spit on his eyes] There is a similar transaction to this mentioned by John, chap. ix. 6. It is likely this was done merely to *separate* the *eyelids*; as, in certain cases of blindness, they are found always gummed together. It required a *miracle* to restore the *sight*, and this was done in consequence of Christ having laid his hands upon the blind man: it required *no* miracle to *separate* the *eyelids*, and, therefore, *natural means* only were employed—this was done by rubbing them with spittle; but whether by Christ, or by the blind man, is not absolutely certain. See on chap. vii. 33. It has always been evident that *false* miracles have been wrought without *reason* or *necessity*, and without any *obvious advantage*; and they have thereby been detected: on the contrary, *true* miracles have always vindicated themselves by their obvious *utility* and *importance*; nothing ever being effected by *them* that could be performed by *natural* means.

If he saw aught.] Ει, *if*, is wanting in the *Syriac*, all the *Persic* and *Arabic*, and in the *Æthiopic*; and τι βλεπεις, *Dost thou see any thing?* is the reading of CD, *Coptic*, *Æthiopic*, all the *Arabic* and *Persic*.

Verse 24. *I see men as trees, walking.*] His sight was so *imperfect* that he could not distinguish between *men* and *trees*, only by the *motion* of the former.

Verse 25. *And saw every man clearly.*] But instead of ἁπαντας, *all men*, several excellent MSS., and the principal *versions*, have ἁπαντα, *all things*, every object; for the view he had of them before was *indistinct* and *confused*. Our Lord could have restored this man to sight in a *moment*; but he chose to do it in the way mentioned in the text, to show that he is sovereign of his own graces; and to point out that, however insignificant *means* may appear in themselves, they are divinely efficacious when he chooses to work by them; and that, however *small* the *first* manifestations of mercy may be, they are nevertheless the *beginnings* of the *fulness* of the blessings of the Gospel of peace. Reader, art thou in this man's state? Art thou *blind?* Then come to Jesus that he may restore thee. Hast thou a *measure* of light? Then pray that he may lay his hands *again* on thee, that thou mayest be enabled to read thy title *clear* to the heavenly inheritance.

Verse 26. *He sent him away to his house*] So it appears that this person did not belong to *Bethsaida*, for, in going to *his house*, he was *not to enter into the village*.

This miracle is not mentioned by any other of the evangelists. It affords *another* proof that Mark did not *abridge* Matthew's Gospel.

Verse 27. *And Jesus went out*, &c.] See on Matt. xvi. 13–20.

Verse 29. *Thou art the Christ.*] Three MSS. and some versions add, *the Son of the living God.*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [v] Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For [w] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

36 For what shall it profit a man if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 [x] Whosoever therefore [y] shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

[v] Matt. x. 38; xvi. 24; Luke ix. 23; xiv. 27.——[w] John xii. 25.

[x] Matt. x. 33; Luke ix. 26; xii. 9.——[y] See Rom. i. 16; 2 Tim. i. 8; ii. 12.

Verse 32. *And he spake that saying*] Concerning the *certainty* and *necessity* of his sufferings—*openly: with great plainness*, παρρησια, *confidence*, or *emphasis*, so that the disciples now began fully to understand him. This is an *additional* observation of St. Mark. For Peter's reproof, see on Matt. xvi. 22, &c.

Verse 34. *Whosoever will come after me*] It seems that Christ formed, on the *proselytism* of the Jews, the principal qualities which he required in the *proselytes* of *his covenant*.

The *first* condition of proselytism among the *Jews* was, that he that came to embrace their religion should come *voluntarily*, and that neither *force* nor *influence* should be employed in this business. This is also the *first* condition required by Jesus Christ, and which he considers as the *foundation* of all the rest:—If a man be willing to come after me.

The *second* condition required in the *Jewish* proselyte was, that he should *perfectly renounce* all his prejudices, his errors, his idolatry, and every thing that concerned his false religion; and that he should entirely *separate* himself from his most *intimate friends* and *acquaintances*. It was on this ground that the Jews called proselytism a *new birth*, and proselytes *new-born*, and *new men;* and our Lord requires men to be born again, not only of water, but by the Holy Ghost. See John iii. 5. All this our Lord includes in this word, *Let him renounce himself*. To this the following scriptures refer: Matt. x. 33; John iii. 3 and 5, 2 Cor. v. 17.

The *third* condition on which a person was admitted into the *Jewish* Church as a proselyte was, that he should submit to the *yoke* of the *Jewish law*, and bear patiently the inconveniences and sufferings with which a profession of the Mosaic religion might be accompanied. Christ requires the *same* condition; but, instead of the *yoke* of the *law*, he brings in *his own doctrine*, which he calls *his yoke*, Matt. xi. 29: and his *cross*, the *taking up* of which not only implies a *bold profession* of Christ *crucified*, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.

The *fourth* condition was, that they should solemnly engage to *continue* in the Jewish religion, faithful even unto death. This condition Christ also requires; and it is comprised in this word, *Let him* FOLLOW *me*. See the following verses; and see, on the subject of proselytism, Ruth i. 16, 17.

Verse 35. *For whosoever will save his life*] On this and the following verses, see Matt. xvi. 24, &c.

Verse 38. *Whosoever—shall be ashamed of me*] Our Lord hints here at one of the principal *reasons* of the *incredulity* of the Jews,—they saw nothing in the *person* of Jesus Christ which corresponded to the *pompous* notions which they had formed of the Messiah.

If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partisans, and most of them *hypocrites*.

And of my words] This was *another* subject of offence to the Jews: the *doctrine* of the *cross* must be *believed;* a *suffering* Messiah must be *acknowledged;* and *poverty* and *affliction* must be *borne;* and *death*, perhaps, suffered in consequence of becoming his disciples.

Of *him*, and of *his words*, in this sense, the world is, to this day, ashamed.

Of him also shall the Son of man be ashamed] As he refused to *acknowledge* me before *men*, so will I refuse to *acknowledge* him before *God* and his *angels*. Terrible consequence of the rejection of Christ! And who can help him whom the *only Saviour* eternally disowns? Reader! Lay this subject seriously to heart; and see the notes on Matt. xvi. 24, &c., and at the end of that chapter.

ALL the subjects contained in this chapter are very interesting; but particularly: 1. The miraculous feeding of the multitudes, which is a full, unequivocal proof of the supreme Divinity of Jesus Christ: in this miracle he truly appears in his creative energy, with which he has associated the tenderest benevolence and humanity. The *subject* of such a *prince* must ever be safe; the *servant* of such a *master* must ever have kind usage; the *follower* of such a *teacher* can never want nor go astray.

2. The necessity of keeping the doctrine of the Gospel uncorrupt, is strongly inculcated in the caution to avoid the leaven of the Pharisees and of Herod: the doctrine of the cross must not only be observed and held inviolate, but that doctrine must never be mixed with worldly politics. *Time-serving* is abominable in the sight of God: it shows that the person has either no *fixed principle* of religion, or that he is not under the *influence* of any.

CHAPTER IX.

The transfiguration of Christ, and the discourse occasioned by it, 1–13. *He casts out a dumb spirit which his disciples could not,* 14–29. *He foretells his death,* 30–32. *The disciples dispute about supremacy, and Christ corrects them,* 33–37. *Of the person who cast out demons in Christ's name, but did not follow him,* 38–40. *Every kind office done to the disciples of Christ shall be rewarded by him, and all injuries done to them shald be punished,* 41, 42. *The necessity of mortification and self-denial,* 43–48 *Of the salting of sacrifices,* 49; *and the necessity of having union among the disciples of Christ,* 50.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

AND he said unto them, [a] Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [b] the kingdom of God come with power.

2 ¶ [c] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding [d] white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 [e] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes [f] that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [g] how it is written of the Son of man, that he must suffer many things, and [h] be set at nought.

13 But I say unto you, That [i] Elias is in deed come, and they have done unto him whatsoever they listed, as it is written of him.

[a] Matt. xvi. 28; Luke ix. 27.——[b] Matt. xxiv. 30; xxv. 31; Luke xxii. 18.——[c] Matt. xvii. 1; Luke ix. 28.——[d] Dan. vii. 9; Matt. xxviii. 3.——[e] Matt. xvii. 9.

[f] Mal. iv. 5; Matt. xvii. 10.——[g] Psa. xxii. 6; Isa. liii. 2, &c.; Dan. ix. 26.——[h] Luke xxiii. 11; Phil. ii. 7.——[i] Matt. xi. 14; xvii. 12; Luke i. 17.

NOTES ON CHAP. IX.

Verse 1. *There be some*] This verse properly belongs to the preceding chapter, and to the preceding discourse. It is in this connection in Matt. xvi. 27, 28. See the notes there.

Verse 2. *And after six days Jesus taketh* with him *Peter*, &c.] For a full account of the *nature* and *design* of the transfiguration, see on Matt. xvii. 1, &c.

A high mountain] I have conjectured, Matt. xvii. 1, that this was one of the mountains of *Galilee:* some say *Hermon*, some *Tabor;* but Dr. Lightfoot thinks a mountain near Cæsarea Philippi to be more likely.

Was transfigured] Four good MSS. and Origen add here, AND WHILE THEY WERE PRAYING *he was transfigured;* but this appears to be added from Luke ix. 29.

Verse 10. *And they kept that saying*] This verse is wanting in two MSS. and one of the *Itala.*

What the rising from the dead should mean.] Οταν εκ νεκρων αναςῃ, *When he should arise from the dead*, is the reading of D, six others, *Syriac*, all the *Persic*, *Vulgate*, all the *Itala*, and *Jerome*. Griesbach approves of it.

There is nothing that answers to this verse either in Matthew or Luke.

Verse 12. *And how it is written*] Rather, *as also it is written.* Instead of και πως, AND HOW *it is written*, I read καθως, AS ALSO *it is written of the Son of man*, &c. This reading is supported by AKM, *seventeen* others, the later *Syriac* in the margin, *Slavonic* and *Armenian.* Some think the propriety of adopting this reading is self-evident.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

14 ¶ [k] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye [l] with them?

17 And [m] one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he [n] teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and [o] when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

A. M. 4032. A. D. 28. An. Olymp. CCI. 2.

22 And oft-times it hath cast him ———. into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, [p] If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 [q] And when he was come into the house his disciples asked him privately, Why could not we cast him out?

[k] Matt. xvii. 14; Luke ix. 37.——[l] Or, *among yourselves?* [m] Matt. xvii. 14; Luke ix. 38.——[n] Or, *dasheth him.*

[o] Chap. i. 26; Luke ix. 42.——[p] Matt. xvii. 20; chap. xi. 23 Luke xvii. 6; John xi. 40.——[q] Matt. xvii. 19.

Verse 15. *Were greatly amazed*] Probably, because he came so unexpectedly; but the *cause* of this amazement is not self-evident.

Verse 17. *A dumb spirit*] That is, a demon who afflicted those in whom it dwelt with an incapacity of speaking. The *spirit* itself could not be either *deaf* or *dumb*. These are accidents that belong only to *organized animate* bodies.

See this case explained, Matt. xvii. 14, &c.

Verse 18. *Pineth away*] By these continual torments; so he was not only *deaf* and *dumb*, but sorely *tortured* besides.

Verse 20. *When he saw him—the spirit tare him; and he fell on the ground*, &c.] When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

Verse 22. *If* THOU *canst* DO *any thing*] I have already tried thy *disciples*, and find *they* can do *nothing* in this case; but if *thou* hast any power, in mercy use it in our behalf.

Verse 23. *If* THOU *canst* BELIEVE] This was an answer to the inquiry above. *I* can furnish a sufficiency of *power*, if *thou* canst but bring *faith* to receive it. Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not *believe;* Jesus is *able;* more, Jesus is *willing;* but we are *not willing* to give up our idols; we give not credence to his word; therefore hath sin a *being* in us, and *dominion* over us.

Verse 24. *Lord, I believe*] The word *Lord* is omitted by ABCDL, both the *Syriac*, both the *Arabic* later *Persic*, *Æthiopic*, *Gothic*, and three copies of the *Itala*. *Griesbach* leaves it out. The omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that *authority* which he doubted whether he possessed, unless we grant that he used the word κυριε after the *Roman* custom, for *Sir*.

Help thou mine unbelief.] That is, assist me against it. Give me a power to believe.

Verse 25. *I charge thee*] Considerable emphasis should be laid on the pronoun:—Thou didst resist the command of my *disciples*, now I *command thee to come out*. If this had been only a natural disease, for instance the *epilepsy*, as some have argued, could our Lord have addressed *it*, with any propriety, as he has done here: *Thou deaf and dumb spirit, come out of him, and enter no more into him?* Is the doctrine of demoniacal influence *false?* If so, Jesus took the most direct method to *perpetuate* the belief of that falsity, by accommodating himself so completely to the *deceived* vulgar. But this was impossible; therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 [r] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [s] And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

35 And he sat down, and called the twelve, and saith unto them, [t] If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And [u] he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and [v] whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [w] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: [x] for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For [y] he that is not against us, is on our part.

[r] Matt. xvii. 22; Luke ix. 44.——[s] Matt. xviii. 1; Luke ix. 46; xxii. 24.——[t] Matt. xx. 26, 27; chap. x. 43.——[u] Matt. xviii. 2; chap. x. 16.——[v] Matt. x. 40; Luke ix. 48.——[w] Num. xi. 28; Luke ix. 49.——[x] 1 Cor. xii. 3.——[y] See Matt. xii. 30.

Verse 29. *Prayer and fasting.*] See on Matt. xvii. 21.

This demon may be considered as an *emblem* of *deeply rooted* vices, and *inveterate habits*, over which the conquest is not generally obtained, but through extraordinary humiliations.

This case is related by both Matthew and Luke, but it is greatly amplified in Mark's account, and many *new* circumstances related. Another proof that Mark did not *abridge* Matthew.

Verse 30. *They—passed through Galilee*] See on Matt. xvii. 22–27.

Verse 32. *But they understood not*] This whole verse is wanting in two MSS., in the first edition of *Erasmus*, and in that of *Aldus*. *Mill* approves of the omission. It does not appear likely, from Matthew's account, that three of the disciples, Peter, James, and John, could be *ignorant* of the reasons of Christ's death and resurrection, after the *transfiguration;* on the contrary, from the circumstances there related, it is very probable that from that time they must have had at least a general understanding of this important subject; but the other *nine* might have been ignorant of this matter, who were not present at the transfiguration; probably it is of these that the evangelist speaks here. See the observations on the *transfiguration*, Matt. xvii. 9, &c., and xviii. 1.

Verse 33. *And being in the house*] That is, *Peter's house*, where he ordinarily lodged. This has been often observed before.

Verse 34. *Who* should be *the greatest.*] See on Matt. xviii. 1–5.

Verse 38. *We saw one casting out devils in thy name*] It can scarcely be supposed that a man who knew nothing of Christ, or who was only a common *exorcist*, could be able to work a miracle in Christ's name; we may therefore safely imagine that this was either one of John the Baptist's disciples, who, at his master's command, had believed in Jesus, or one of the *seventy*, whom Christ had sent out, Luke x. 1–7, who, after he had fulfilled his commission, had retired from accompanying the other disciples; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples.

He followeth not us] This first clause is omitted by BCL, *three* others, *Syriac*, *Armenian*, *Persic*, *Coptic*, and *one* of the *Itala*. Some of the MSS. and versions leave out the first, some the second clause: only one of them is necessary. *Griesbach* leaves out the first.

We forbade him] I do not see that we have any right to attribute any other motive to John than that which he himself owns—*because he followed not us*—because he did not attach himself constantly to thee, as we do, we thought he could not be in a proper spirit.

Verse 39. *Forbid him not*] If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed, and religious system, that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either *deny* or *suspect*, because the person does not *follow them*. This also is vanity and an evil disease.

Verse 40. *He that is not against us, is on our part.*] Or rather, *Whosoever is not against* YOU, *is for* YOU Instead of ἡμων, *us*, I would read ὑμων, *you*, on the

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

41 [z] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 [a] And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [b] And if thy hand [c] offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 [d] Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye [e] offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [f] and every sacrifice shall be salted with salt.

50 [g] Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? [h] Have salt in yourselves, and [i] have peace one with another.

[z] Matt. x. 42.——[a] Matt. xviii. 6; Luke xvii. 1.——[b] Deut. xiii. 6; Matt. v. 29; xviii. 8.——[c] Or, *cause thee to offend:* and so verses 45, 47.——[d] Isa. lxvi. 24; Judith xvi. 17.

[e] Or, *cause thee to offend.*——[f] Lev. ii. 13; Ezek. xliii. 24. [g] Matt. v. 13; Luke xiv. 34.——[h] Eph. iv. 29; Col. iv. 6. [i] Rom. xii. 18; xiv. 19; 2 Cor. xiii. 11; Heb. xii. 14.

authority of ADSHV, upwards of *forty* others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Slavonic*, *Vulgate*, *Itala*, *Victor*, and *Opt.* This reading is more consistent with the context—*He followed not* us—well, *he is not against* you; and he who is not against *you*, in such a work, may be fairly presumed to be on *your* side.

There is a parallel case to this mentioned in Num. xi. 26–29, which, for the elucidation of this passage, I will transcribe. "The Spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the servant of Moses, said, My lord Moses, forbid them! And Moses said unto him, Enviest thou for my sake? Would God, that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." The reader will easily observe that *Joshua* and *John* were of the same bigoted spirit; and that *Jesus* and *Moses* acted from the spirit of candour and benevolence. See the notes on Num. xi. 25–29.

Verse 41. *A cup of water to drink*] See the notes on Matt. x. 42; xviii. 6–8.

Verse 43. *The fire that never shall be quenched*] That is, *the inextinguishable fire*. This clause is wanting in L, *three* others, the *Syriac*, and later *Persic*. Some eminent critics suppose it to be a spurious reading; but the authorities which are *for* it, are by no means counterbalanced by those which are *against* it. The same clause in ver. 45, is omitted in BCL, *seven* others, *Syriac*, later *Persic*, *Coptic*, and one *Itala*. *Eternal fire* is the expression of Matthew.

Verse 44. *Where their worm dieth not*] The bitter reflection, "*I might have avoided sin, but I did not; I might have been saved, but I would not*," must be equal to ten thousand tormentors. What intolerable anguish must this produce in a damned soul!

Their worm. It seems every one has *his* worm, his *peculiar remorse* for the evils he did, and for the grace he rejected; while the *fire*, the state of excruciating torment, is *common* to all. Reader! may the living God save *thee* from this *worm*, and from this *fire!* Amen.

The fire is not quenched] The state of punishment is *continual;* there is no *respite*, *alleviation*, nor *end!*

Verse 43–48. *Thy hand—foot—eye—cause thee to offend*] See the notes on Matt. v. 29, 30.

Verse 49. *For every one shall be salted with fire*] Every one of those who shall live and die in sin: but there is great difficulty in this verse. The Codex Bezæ, and some other MSS., have omitted the first clause; and several MSS. keep the *first*, and omit the last clause—*and every sacrifice shall be salted with salt*. There appears to be an allusion to Isa. lxvi. 24. It is generally supposed that our Lord means, that as *salt* preserves the flesh with which it is connected from *corruption*, so this everlasting fire, το πυρ το ασβεστον, this *inconsumable fire*, will have the property, not only of *assimilating* all things cast into it to its own *nature*, but of making them *inconsumable* like itself.

Scaliger supposes, that instead of πας πυρι, πασα πυρια, *every sacrifice* (of flour) should be read, "Every sacrifice (of flour) shall be salted, and every burnt-offering shall be salted." This, I fear, is taking the text by *storm*. Some take the whole in a good sense, as referring to the influence of the Spirit of God in the hearts of believers, which shall answer the same end to the soul, in preserving it from the contagion that is in the world, as salt did in the sacrifices offered to God to preserve them from putrefaction. Old *Trapp's* note on the place pleases me as much as any I have seen:—"The *Spirit*, as *salt*, must dry up those bad *humours* in us which breed the never-dying worm; and, as fire, must waste our corruptions, which else will carry us on to the unquenchable fire." Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. Probably the following

may be considered as a parallel text:—*Every thing that may abide the fire, ye shall make go through the fire, and it shall be clean; and all that abideth not the fire, ye shall make go through the water*, Num. xxxi. 23. Ye, disciples, are the Lord's *sacrifice;* ye shall go through much *tribulation*, in order to enter into my *kingdom:* but ye are *salted*, ye are influenced by the Spirit of God, and are *immortal* till your work is done; and should ye be *offered up*, martyred, this shall be a means of establishing more fully the glad tidings of the kingdom: and this Spirit shall *preserve* all who believe on me from the *corruption* of sin, and from *eternal* perdition. That converts to God are represented as his offering, see Isa. lxvi. 20, the very place which our Lord appears to have here in view.

If this passage be taken according to the common meaning, it is awful indeed! Here may be seen the greatness, multiplicity, and eternity, of the pains of the damned. They suffer without being able to die; they are burned without being consumed; they are sacrificed without being sanctified—are *salted* with the *fire of hell*, as eternal victims of the Divine Justice. We must of necessity be *sacrificed* to God, after one way or other, in eternity; and we have now the choice either of the unquenchable fire of his justice, or of the everlasting flame of his love. *Quesnel.*

Verse 50. *If the salt have lost his saltness*] See on Matt. v. 13.

Have salt in yourselves] See that ye have at all times the *preserving* principle of Divine grace in your hearts, and give that proof of it which will satisfy your own minds, and convince or silence the world: live in brotherly kindness and *peace with each other:* thus shall all men see that you are free from ambition, (see ver. 34,) and that you are my disciples indeed. That it is possible for the salt to lose its *savour*, and yet retain its *appearance* in the most perfect manner see proved in the note on Matt. v. 13

CHAPTER X.

The Pharisees question our Lord concerning divorce, 1–12. *Little children are brought to him*, 13–16. *The person who inquired how he might inherit eternal life*, 17–22. *How difficult it is for a rich man to be saved*, 23–27. *What they shall receive who have left all for Christ and his Gospel*, 28–31. *He foretells his death*, 32–34. *James and John desire places of pre-eminence in Christ's kingdom*, 35–41. *Christ shows them the necessity of humility*, 42–45. *Blind Bartimeus healed*, 46–52.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ [b] And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, [c] Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation [d] God made them male and female. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 [e] For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [f] Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her hus-

[a] Matt. xix. 1; John x. 40; xi. 7.——[b] Matt. xix. 3.——[c] Deut. xxiv. 1; Matt. v. 31; xix. 7.——[d] Gen. i. 27; v. 2.

[e] Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31.——[f] Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.

NOTES ON CHAP. X.

Verse 1. *He arose*] Κακειθεν αναςας may be translated, *he departed thence*. The verb *ανιςημι* has this sense in some of the purest Greek writers. See *Kypke*. Many transactions took place between those mentioned in the preceding chapter, and these that follow, which are omitted by Matthew and Mark; but they are related both by Luke and John. See *Lightfoot*, and Bishop *Newcome*.

Verse 2. *Is it lawful for a man to put away his wife?*] See this question about *divorce* largely explained on Matt. xix. 3–12.

Verse 12. *And if a woman shall put away her husband*] From this it appears that in some cases, the wife assumed the very *same right* of divorcing her husband that the husband had of divorcing his wife; and yet this is not recorded any where in the Jewish laws, as far as I can find, that the women had such a *right*. Indeed, were the law which gives the permission all on *one* side, it would be *unjust* and *oppressive;* but where it is equally balanced, the right being the *same* on each side, it must serve as a *mutual check*, and *prevent* those evils it is intended to *cure*. Among the Jews there are several instances of the women

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

band, and be married to another, she committeth adultery.

13 ¶ [g] And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for [h] of such is the kingdom of God.

15 Verily I say unto you, [i] Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ [k] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, [l] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [m] treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ [n] And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [o] that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the

[g] Matt. xix. 13; Luke xviii. 15.——[h] 1 Cor. xiv. 20; 1 Pet. ii. 2.——[i] Matt. xviii. 3.——[k] Matt. xix. 16; Luke xviii. 18. [l] Exod. xx.; Rom. xiii. 9.

[m] Matt. vi. 19, 20; xix. 21; Luke xii. 33; xvi. 9.——[n] Matt. xix. 23; Luke xviii. 24.——[o] Job xxxi. 24; Psa. lii. 7; lxii. 10; 1 Tim. vi. 17.

having taken other men, even during the life of their own husbands. Nor do we find any law by which they were punished. Divorce never should be permitted but on this ground—"The parties are *miserable* together, and they are both perfectly *willing* to be *separated*." Then, if every thing else be proper, let them go *different* ways, that they may not ruin both themselves and their hapless offspring.

Verse 13. *And they brought young children*] See on Matt. xix. 13–15.

Verse 16. *And he took them up in his arms*] One of the *Itala* reads *in sinu suo*—"in his bosom." Jesus Christ *loves* little children; and they are objects of his most *peculiar* care. Who can account for their continual *preservation* and *support*, while exposed to so many dangers, but on the ground of a *peculiar* and *extraordinary* providence?

And blessed them.] Then, though *little children*, they were capable of receiving Christ's blessing. If *Christ* embraced them, why should not his *Church* embrace them? Why not *dedicate* them to God by *baptism?*—whether that be performed by *sprinkling*, *washing*, or *immersion;* for we need not dispute about the mode: on this point let every one be fully persuaded in his own mind. I confess it appears to me grossly heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism, depriving their children of an ordinance by which no soul can prove that they *cannot* be profited, and, through an unaccountable bigotry or carelessness, withholding from them the privilege of even a *nominal dedication* to God; and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray that such persons should never have the privilege of hearing, *My father!* or, *My mother!* from the lips of their *own* child. See on Matt. iii. 6, and on Mark xvi. 16.

Verse 17. *There came one running*] See the case of this rich young man largely explained on Matt. xix. 16, &c.

Verse 21. *Then Jesus, beholding him*] *Looking earnestly*, εμβλεψας, or *affectionately upon him*, *loved him*, because of his *youth*, his *earnestness*, and his *sincerity*.

One thing thou lackest] What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns, that he might become a proper and successful labourer in the Lord's vineyard. See Matt. xix. 21. To say that it was something *else* he lacked, when Christ explains here his own meaning, is to be *wise above* what is *written*.

Verse 22. *And he was sad at that saying*] This young man had perhaps been a *saint*, and an eminent *apostle*, had he been *poor!* From this, and a multitude of other cases, we may learn that it is oftentimes a *misfortune* to be *rich:* but who is aware of this?—and who believes it?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: for [p] with God all things are possible.

28 ¶ [q] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's;

30 [r] But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 [s] But many *that are* first shall be last; and the last first.

32 ¶ [t] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. [u] And he took again the twelve, and began to tell them what things should happen unto him,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

33 *Saying*, Behold, we go up to Jerusalem: and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ [v] And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup

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[p] Jer. xxxii. 17; Matt. xix. 26; Luke i. 37.—[q] Matt. xix. 27; Luke xviii. 28.—[r] 2 Chron. xxv. 9; Luke xviii. 30.—[s] Matt. xix. 30; xx. 16; Luke xiii. 30.—[t] Matt. xx. 17; Luke xviii. 31.—[u] Ch. viii. 31; ix. 31; Luke ix. 22; xviii. 31.—[v] Matt. xx. 20.

Verse 29. *And the Gospel's*] Read, *for the sake of the Gospel.* I have with Griesbach adopted ἑνεκεν, *for the sake*, on the authority of BCDEGHKMS, V, sixty others, and almost all the versions.

Verse 30. *In this time*] Εν τῳ καιρῳ τουτῳ, *In this very time.* Though Jews and Gentiles have conspired together to destroy both me and you, my providence shall so work that nothing shall be lacking while any thing is necessary.

And fathers. This is added by K, upwards of *sixty* others, *Æthiopic*, *Gothic*, *Slavonic*, *Saxon*, *Armenian*, *Coptic*, and in one of my own MSS. of the *Vulgate*.

Some have been greatly embarrassed to find out the *literal* truth of these promises; and, some in flat opposition to the text, have said they are all to be understood *spiritually*. But thus far is plain, that those who have left all for the sake of Christ do find, among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers, &c.; yet they have the promise of *receiving a hundredfold* often *literally* fulfilled: for, wherever a Christian travels among Christians, the *shelter* of their *houses*, and the *product* of their *lands*, are at his service as far as they are requisite. Besides, these words were spoken primarily to the *disciples*, and pointed out their *itinerant* manner of life; and how, travelling about from house to house, preaching the Gospel of the grace of God, they should, among the followers of Christ, be provided with every thing necessary in all places, as if the whole were their own. I have often remarked that the genuine messengers of God, in the present day, have, as noted above, this promise literally fulfilled.

With persecutions] For while you meet with nothing but *kindness* from true Christians, you shall be despised, and often afflicted, by those who are enemies to God and goodness; but, for your comfort, ye shall have in the *world to come*, αιωνι τῳ ερχομενῳ, *the coming world*, (that world which is *on its way* to meet you,) *eternal life*.

Verse 32. *And he took again the twelve*] Or thus: *For having again taken the twelve*, &c. I translate και *for*, which signification it often bears; see Luke i. 22; John xii. 35, and elsewhere. This gives the reason of the *wonder* and *fear* of the disciples, FOR *he began to tell them on the way, what was to befall him.* This sense of και, I find, is also noticed by *Rosenmüller*. See on Matt. xx. 17–19.

Verse 35. *And James and John—come unto him*] The request here mentioned, Matthew says, chap. xx. 20, was made by *Salome* their mother; the two places may be easily reconciled thus:—The mother *introduced* them, and made the request as if *from herself;* Jesus, knowing *whence* it had come, immediately addressed himself to James and John, who were standing by; and the mother is no farther concerned in the business. See the note on Matt. xx. 20.

Verse 37. *In thy glory.*] *In the kingdom of thy glory*—three MSS. Which kingdom they expected to be established on *earth*.

Verse 38. *And be baptized*] OR, *be baptized.* In-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 [w] And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [x] Ye know that they which [y] are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 [z] But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even [a] the Son of man came not to be ministered unto, but to minister, and [b] to give his life a ransom for many.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

46 ¶ [c] And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me!

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me!

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

[w] Matt. xx. 24.——[x] Luke xxii. 25.——[y] Or, *think good.*——[z] Matt. xx. 26, 28; chap. ix. 35; Luke ix. 48.

[a] John xiii. 14; Phil. ii. 7.——[b] Matt. xx. 28; 1 Tim. ii. 6; Tit. ii. 14.——[c] Matt. xx. 29; Luke xviii. 35.

stead of *και and*, *η or*, is the reading of BCDL, *five* others, *Coptic*, *Armenian*, later *Syriac* in the margin, *Vulgate*, all the *Itala*, and *Origen*. See the note on Matt. xx. 22.

Verse 40. *Is not mine to give*] See on Matt. xx. 23.

Verse 41. *When the ten heard it*] See Matt. xx. 24–28.

Verse 46. *Blind Bartimeus*] בר *bar* in Syriac signifies *son*. It appears that he was thus named because Timeus, *Talmeus* or *Talmai*, was the name of his father, and thus the son would be called Bar-talmeus, or *Bartholomew*. Some suppose *υἱος Τιμαιου*, *the son of Timeus*, to be an interpolation. Bartimeus the son of Timeus, *ὁ τυφλος*, THE *blind man*. It was because he was the most *remarkable* that this evangelist mentions him by name, as a person probably well known in those parts.

Verse 50. *And he, casting away his garment*] He cast off his *outward* covering, a *blanket*, or *loose piece of cloth*, the usual upper garment of an Asiatic mendicant, which kept him from the inclemency of the weather, that he might have nothing to hinder him from getting speedily to Christ. If every penitent were as ready to throw aside his *self-righteousness* and *sinful incumbrances*, as this blind man was to throw aside his garment, we should have fewer *delays* in conversions than we now have; and all that have been convinced of sin would have been brought to the knowledge of the truth. The reader will at least pardon the introduction of the following anecdote, which may appear to some as illustrative of the doctrine grounded on this text.

A great revival of religion took place in some of the American States, about the year 1773, by the instrumentality of some itinerant preachers sent from England. Many, both *whites* and *blacks*, were brought to an acquaintance with God who bought them. Two of these, a *white man* and a *negro*, meeting together, began to speak concerning the goodness of God to their souls, (a custom which has ever been *common* among truly religious people.) Among other things they were led to inquire how long each had known the salvation of God; and how long it was, *after* they were convinced of their sin and danger, *before* each got a satisfactory evidence of pardoning mercy. The *white man* said, "I was three months in deep distress of soul, before God spoke peace to my troubled, guilty conscience." "But it was only a fortnight," replied the *negro*, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the *white man*, "that you found salvation *sooner* than I did?" "This is the reason," replied the other; "you *white men* have much *clothing* upon you, and when Christ calls, you cannot *run* to him; but we poor negroes have only this, (pointing to the *mat* or cloth which was tied round his waist,) and when we hear the call, we throw it off *instantly*, and *run* to him."

Thus the poor son of *Ham* illustrated the text without intending it, as well as any doctor in the universe. People who have been *educated* in the principles of the Christian religion imagine themselves on this account *Christians*; and, when convinced of sin, they find great difficulty to come as *mere sinners* to God, to be saved only through the merits of Christ. Others, such as the negro in question, have nothing to plead but this, *We have never heard of thee, and could not believe in thee of whom we had not heard;* but this excuse will not avail now, as the true light is come—therefore they *cast off* this *covering*, and come to Jesus. See this miraculous cure explained at large on Matt. xx. 29–34.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

51 And Jesus answered and said unto him, [d] What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [e] thy faith hath [f] made thee whole. And immediately he received his sight, and followed Jesus in the way.

[d] Matt. xx. 32, 34; Luke vii. 22.

[e] Matt. ix. 22; chap. v. 34.——[f] Or, *saved thee.*

Verse 51. *Lord, that I might,* &c.] The *Codex Bezæ*, and some copies of the *Itala*, have, Κυριε ῥαββει, *O Lord, my teacher.*

Verse 52. *Followed Jesus in the way.*] Instead of τῳ Ιησου, *Jesus*, several eminent critics read αυτῳ, *him.* This is the reading of ABCDL, *fourteen* others, *Coptic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *two Persic*, *Vulgate*, all the *Itala*, and *Origen* once. Jesus is the common reading; but this sacred name having occurred so immediately before, there could be no necessity for repeating it here, nor would the repetition have been elegant.

This very remarkable cure gives us another proof, not only of the sovereign power, but of the *benevolence*, of Christ: nor do we ever see that *sovereign* power used, but in the way of *benevolence.* How slow is God to punish!—how prone to spare! To his infinite benevolence, can it be any gratification to destroy any of the children of men? No! We must take great heed not to attribute to his *sovereignty*, acts which are inconsistent with his *benevolence* and *mercy.* I am afraid this is a prevailing error; and that it is not confined to any religious party exclusively.

CHAPTER XI.

Christ rides triumphantly into Jerusalem, 1–11. *The barren fig tree cursed*, 12–14. *He cleanses the temple*, 15–17. *The scribes and chief priests are enraged*, 18. *Reflections on the withered fig tree*, 19–23. *Directions concerning prayer and forgiveness*, 24–26. *The chief priests, &c., question him by what authority he did his works*, 27, 28. *He answers, and confounds them*, 29–33.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*

3 And if any man say unto you, [b] Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And [c] they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, [d] What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 [e] And many spread their garments in the way: and others cut down branches off the

[a] Matt. xxi. 1; Luke xix. 29; John xii. 14.——[b] Matt. xxi. 3, 6.

[c] Luke xix. 32.——[d] Luke xix. 33.——[e] Matt. xxi. 8.

NOTES ON CHAP. XI.

Verse 1. *He sendeth—two of his disciples*] This was done but a few days before the passover. See our Lord's entry into Jerusalem illustrated, on Matt. xxi. 1–17.

Verse 2. *Whereon never man sat*] No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked were considered as sacred. See several proofs of this in the note on Num. xix. 2, and add this from Ovid:—

Bos tibi, Phœbus ait, solis occurret in arvis,
Nullum passa jugum *curvique immunis aratri.*
Met. lib. iii. v. 10.

The Delphic oracles this answer give:—
Behold among the fields a lonely cow,
Unworn with yokes, unbroken to the plough.

Verse 3. *And straightway he will send him hither.*] From the text, I think it is exceedingly plain, that our Lord did not *beg*, but *borrow*, the colt; therefore the latter clause of this verse should be understood as the promise of *returning* him. Is not the proper translation the following? *And if any one say to you, Why do ye this? Say, the Lord hath need of him, and will speedily send him back hither*—και ευθεως αυτον αποστελλει ὡδε. Some eminent critics take the same view of the passage.

Verse 6. *And they let them go.*] Having a full assurance that the beast should be *safely* and *speedily restored.*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [f] Hosanna! Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: [g] Hosanna in the highest!

11 [h] And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 ¶ [i] And on the morrow, when they were come from Bethany, he was hungry

13 [k] And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

[f] Psa. cxviii. 26.——[g] Psa. cxlviii. 1.

[h] Matt. xxi. 12.——[i] Matt. xxi. 18.——[k] Matt. xxi. 19.

Verse 10. *In the name of the Lord*] Omitted by BCDLU some others, and several *versions*. *Griesbach* leaves it out.

Hosanna in the highest!] See on Matt. xxi. 9.

Verse 11. *When he had looked round about upon all things*] *He examined every thing*—to see if the matters pertaining to the Divine worship were properly conducted; to see that nothing was *wanting*—nothing *superfluous*.

And now the eventide was come] The time in which he usually left Jerusalem, to go to Bethany.

Verse 13. *For the time of figs was not* yet.] Rather, *For it was not the season of gathering figs yet.* This I am fully persuaded is the true *sense* of this passage, ου γαρ ην καιρος συκων. For a proof that καιρος here signifies the time of *gathering* the figs, see the LXX. in Psa. i. 3. *He bringeth forth his fruit*, εν καιρω αυτου, *in his season*; i. e. in the time in which fruit should be ripe, and fit for gathering. See also Mark xii. 2:—And at the *season*, τῳ καιρῳ, the time of gathering the fruits of the vineyard. Matt. xxi. 34:—*When the time of the fruit drew near*; ὁ καιρος των καρπων, the time in which the fruits were to be *gathered*, for it was then that the Lord of the vineyard sent his servants to *receive* the fruits; i. e. so much of them as the holder of the vineyard was to pay to the owner by way of *rent*; for in those times rent was paid in *kind*.

To the above may be added, Job v. 26:—*Thou shalt come to thy grave in* FULL AGE, *like as a shock of corn cometh in his season*, κατα καιρον, in the time in which it should be reaped.

When our Lord saw this fig tree by the *way-side*, apparently flourishing, he went to it to gather some of the figs: being on the *way-side*, it was not *private*, but *public* property; and any traveller had an equal right to its fruit. As it was not as yet the *time* for *gathering in* the fruits, and yet *about* the *time* when they were *ready* to be gathered, our Lord with propriety expected to find some. But as this happened about *five days* before that passover on which Christ suffered, and the passover that year fell on the beginning of *April*, it has been asked, "How could our Lord expect to find *ripe* figs in the end of *March?*" Answer, Because figs were *ripe* in Judea as early as the *passover*. Besides, the fig tree puts forth its fruit *first*, and afterwards its leaves Indeed, this tree, in the climate which is proper for it, has fruit on it all the year round, as I have often seen. All the difficulty in the text may be easily removed by considering that the *climate* of *Judea* is widely different from that of *Great Britain*. The *summer* begins there in *March*, and the *harvest* at the passover, as all travellers into those countries testify; therefore, as our Lord met with this tree five days *before* the passover, it is evident,—1st. That it *was* the *time* of *ripe* figs: and, 2ndly. That it was *not* the *time* of *gathering* them, because this did not begin till the *passover*, and the transaction here mentioned took place *five* days before.

For farther satisfaction on this point, let us suppose:—I. That this tree was intended to point out the *state* of the *Jewish people*. 1. They made a *profession* of the true religion. 2. They considered themselves the *peculiar* people of God, and despised and *reprobated* all others. 3. They were only *hypocrites*, having nothing of religion but the *profession*—*leaves*, and no *fruit*.

II. That our Lord's conduct towards this tree is to be considered as *emblematical* of the treatment and final perdition which was to come upon this hypocritical and ungodly nation. 1. It was a *proper* time for them to have borne *fruit:* Jesus had been preaching the doctrine of repentance and salvation among them for more than *three* years; the choicest influences of Heaven had descended upon them; and every thing was done in this vineyard that ought to be done, in order to make it fruitful. 2. The time was now at hand in which God would require *fruit*, *good fruit*; and, if it did not produce such, the tree should be hewn down by the Roman axe. Therefore, 1. The *tree* is properly the Jewish nation. 2. Christ's *curse* the sentence of destruction which had now gone out against it; and, 3. Its *withering away*, the final and total ruin of the Jewish state by the Romans. His cursing the fig tree was not occasioned by any *resentment* at being *disappointed* at not finding fruit on it, but to *point out* unto his disciples the wrath which was coming upon a people who had now nearly filled up the measure of their iniquity.

A *fruitless soul*, that has had much cultivation bestowed on it, may expect to be dealt with as God did with this unrighteous nation. See on Matt xxi. 19, &c.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 ¶ [l] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, [m] My house shall be called [n] of all nations, the house of prayer? but [o] ye have made it a den of thieves.

18 And [p] the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because [q] all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ [r] And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For [t] verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, [u] What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 And when ye stand praying, [v] forgive if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But [w] if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: [x] and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one [y] question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for [z] all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

[l] Matt. xxi. 12; Luke xix. 45; John ii. 14.——[m] Isa. lvi. 7. [n] Or, *a house of prayer for all nations?*——[o] Jer. vii. 11.——[p] Matt. xxi. 45, 46; Luke xix. 47.——[q] Matt. vii. 28; chap. i. 22; Luke iv. 32.——[r] Matt. xxi. 19.——[s] Or, *Have the faith of God.*

[t] Matt. xvii. 20; xxi. 21; Luke xvii. 6.——[u] Matt. vii. 7; Luke xi. 9; John xiv. 13; xv. 7; xvi. 24; James i. 5, 6.——[v] Matt. vi. 14; Col. iii. 13.——[w] Matt. xviii. 35.——[x] Matt. xxi. 23; Luke xx. 1.——[y] Or, *thing.*——[z] Matt. iii. 5; xiv. 5; chap. vi. 20.

Verse 15. *And they come*] Several MSS. and versions have παλιν, *again*. This was the next day after our Lord's triumphant entry into Jerusalem; for on the evening of that day he went to *Bethany* and lodged there, ver. 11, and Matt. xxi. 17, and returned the next morning to Jerusalem.

Verse 16. *Should carry* any *vessel*] Among the Jews the word כלי *keli*, *vessel*, had a vast latitude of meaning; it signified *arms*, Jer. xxi. 4; Ezek. ix. 1; *clothes*, Deut. xxii. 5, and *instruments of music*, Psa. lxxi. 22. It is likely that the evangelist uses the Greek word σκευος in the same sense, and by it points out any of the *things* which were *bought* and *sold* in the temple.

Verse 17. *And he taught—them*] See on Matt. xxi. 12.

Verse 19. *He went out of the city.*] To go to Bethany

Verse 22. *Have faith in God.*] Εχετε πιστιν θεου is a mere Hebraism: *have the faith of God*, i. e. have *strong* faith, or the *strongest faith*, for thus the Hebrews expressed the *superlative* degree; so the *mountains of God* mean exceeding *great* mountains—the *hail of God*, exceeding *great* hail, &c.

Verse 25. *When ye stand praying*] This expression may mean no more than, *When ye are disposed*, or *have a mind, to pray*, i. e. whenever ye perform that duty. And it is thus used and explained in the Koran, Surat. v. ver. 7. See on Matt. xxi. 20–22. But the Pharisees loved to pray *standing*, that they might be *seen of men*.

Verse 26. At the end of this verse, the 7th and 8th verses of Matt. vii., Ask and ye shall receive, &c., are added by M, and sixteen other MSS.

The 26th verse is wanting in BLS, seven others, some editions, the *Coptic*, one *Itala*, and *Theophylact*.

Verse 27–33. See on Matt. xxi. 23–27.

Verse 32. *They feared the people*] Or rather, *We*

fear, &c. Instead of εφοβουντο, *they feared;* the *Codex Bezæ*, *seven* others, later *Syriac*, *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and all the *Itala*, read φοβουμεν, or φοβουμεθα. The common reading appears to me quite improper.

We *fear the people.* Εαν, *if*, before ειπωμεν, *we shall say*, is omitted by ABCEFGHLS, and more than fifty others. Bengel leaves it out of the text, and puts a note of interrogation after Εξ ανθρωπων; and then the whole passage reads thus: *But shall we say, Of men? They feared the people*, &c. This change renders the adoption of φοβουμεν, *we fear*, unnecessary. Several critics prefer this mode of distinguishing the text. However the critics may be puzzled with the text, the scribes, chief priests, and elders were worse puzzled with our Lord's question. They must convict themselves or tell a most palpable falsehood.—They told the lie, and so escaped for the present.

1. Envy, malice, and double-dealing have always a difficult part to act, and are ultimately confounded by their own projects and ruined by their own operations. On the other hand, simplicity and sincerity are not obliged to use a mask, but always walk in a plain way.

2. The case of the barren fig-tree which our Lord cursed has been pitifully misunderstood and misapplied. The whole account of this transaction, as stated above, I believe to be correct; it is so much in our Lord's usual manner that the propriety of it will scarcely be doubted. He was ever acting the part of the *philosopher*, *moralist*, and *divine*, as well as that of the *Saviour of sinners.* In his hand, every providential occurrence and every object of nature, became a means of instruction: the *stones* of the desert, the *lilies* of the field, the *fowls* of heaven, the *beasts* of the forest, *fruitful* and *unfruitful* trees, with every ordinary occurrence, were so many grand *texts*, from which he preached the most illuminating and impressive sermons, for the instruction and salvation of his audience. This wisdom and condescension cannot be sufficiently admired. But shall the example of the *fruitless fig tree* be lost on *us* as well as on the *Jews?* God forbid! Let us therefore take heed, lest having been so long unfruitful, God should say, *Let no fruit appear on thee hereafter for ever!* and in consequence of this, we wither and die away!

CHAPTER XII.

The parable of the vineyard let out to wicked husbandmen, 1–12. *The Pharisees and Herodians question him about paying tribute to Cæsar*, 13–17. *The Sadducees question him about the resurrection*, 18–27. *A scribe questions him concerning the chief commandment of the law*, 28–34. *Christ asks the scribes why the Messiah is called David's son*, 35–37. *He warns his disciples against the scribes*, 38–40. *Of the widow that cast two mites into the treasury*, 41–44.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them saying, They will reverence my son.

[a] Matt. xxi. 33; Luke xx. 9.

NOTES ON CHAP. XII.

Verse 1. *A certain man planted a vineyard*] See this parable explained, Matt. xxi. 33–41.

Verse 4. *At him they cast stones and wounded* him *in the head*] Or rather, as most learned men agree, *they made short work of it*, εκεφαλαιωσαν. We have followed the Vulgate, *illum in capite vulneraverunt*, in translating the original, *wounded* him *in the head*, in which signification, I believe, the word is found in no Greek writer. Ανακεφαλαιοομαι signifies to *sum up*, *to comprise*, and is used in this sense by St. Paul, Rom. xiii. 9. From the parable we learn that these people were determined to hear *no* reason, to do *no* justice, and to keep the *possession* and the *produce* by violence; therefore they fulfilled their purpose in the *fullest* and *speediest* manner, which seems to be what the evangelist intended to express by the word in question. Mr. Wakefield translates, *They speedily sent him away;* others think the meaning is, *They shaved their heads* and made them look ridiculously; this is much to the same purpose, but I prefer, *They made short work of it.* Dr. Lightfoot, De Dieu, and others, agree in the sense given above; and this will appear the more probable, if the word λιθοβολησαντες, *they cast stones*, be omitted, as it is by BDL, the *Coptic*, *Vulgate*, and all the *Itala*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture: [b] The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 [c] And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [d] And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [e] penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's; and to God the things that are God's. And they marvelled at him.

18 ¶ [f] Then come unto him the Sadducees, [g] which say there is no resurrection: and they asked him, saying,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 Master, [h] Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed; and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage: but [i] are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, [k] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [l] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [m] Hear, O Israel; The Lord our God is one Lord:

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[b] Psa. cxviii. 22.——[c] Matt. xxi. 45, 46; chap. xi. 18; John vii. 25, 30, 44.——[d] Matt. xxii. 15; Luke xx. 20.——[e] Valuing of our money seven-pence halfpenny, *as* Matt. xviii. 28.

[f] Matt. xxii. 23; Luke xx. 27.——[g] Acts xxiii. 8.——[h] Deut. xxv. 5.——[i] 1 Cor. xv. 42, 49, 52.——[k] Exod. iii. 6.——[l] Matt. xxii. 35.——[m] Deut. vi. 4; Luke x. 27.

Verse 7. *This is the heir*] So they appear to have acknowledged in their consciences that this was the Messiah, the *heir of all things*.

The inheritance shall be ours.] By slaying him we shall maintain our *authority*, and keep possession of our *revenues*.

Verse 9. *And will give the vineyard unto others.*] The vineyard must not perish with the husbandmen; it is still capable of producing much fruit, if it be properly cultivated. I will give it into the care of *new* vine-dressers, the *evangelists* and *apostles*.—And under their ministry, multitudes were brought to God before the destruction of Jerusalem.

Verse 13. *And they send unto him*] See this, and to ver. 17, largely explained on Matt. xxii. 15–22.

Verse 15. *Shall we give, or shall we not give?*] This is wanting in the Codex Bezæ, and in several versions.

Verse 18. See this question, concerning the *resurrection*, explained in detail on Matt. xxii. 23–32.

Verse 23. *When they shall rise*] This clause is wanting in BCDL, four others, *Syriac*, later *Arabic*, later *Persic*, *Coptic*, *Saxon*, and two of the *Itala*. *Griesbach* leaves it doubtful.

Verse 27. *But the God of the living*] Θεος, *God*, is left out by ABCDKL, and in more than *forty* others.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, [n] Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; [o] and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [p] is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. [q] And no man after that durst ask him *any question.*

35 ¶ [r] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

36 For David himself said [s] by the Holy Ghost, [t] The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And [u] he said unto them in his doctrine, [v] Beware of the scribes, which love to go in long clothing, and [w] *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 [x] Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation

41 ¶ [y] And Jesus sat over against the treasury, and beheld how the people cast [z] money [a] into the treasury: and many that were rich cast in much.

[n] Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8.——[o] Deut. iv. 39; Isa. xlv. 6, 14; xlvi. 9.——[p] 1 Sam. xv. 22; Hos. vi. 6; Mic. vi. 6, 7, 8.——[q] Matt. xxii. 46.——[r] Matt. xxii. 41; Luke xx. 41.

[s] 2 Sam. xxiii. 2.——[t] Psa. cx. 1.——[u] Chap. iv. 2.——[v] Matt. xxiii. 1, &c.; Luke xx. 46.——[w] Luke xi. 43.——[x] Matt. xxiii. 14.——[y] Luke xxi. 1.——[z] *A piece of brass money;* see Matt. x 9.——[a] 2 Kings xii. 9.

Syriac, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Gothic*, *Saxon*, *Vulgate*, *Itala*, and *Origen*. *Griesbach* has omitted it.

Verse 30. *Thou shalt love the Lord*] On the nature and properties of the *love of God* and *man*, and the *way* in which this commandment is fulfilled, see the notes on Matt. xxii. 37, &c.

Verse 32. *And the scribe said*] The answer of the scribe, contained in verses 32, 33, 34, is not found either in Matthew or Luke. This is another proof against Mark's supposed *abridgment*.

Verse 34. *Thou art not far from the kingdom of God.*] This scribe appears to have been a prudent, sensible, and pious man; *almost* a Christian—so *near* the kingdom of God that he might have easily stepped in. It is very probable that he did at last *believe* in and *confess* Jesus.

Verse 35. *How say the scribes*] See Matt. xxii. 41, &c.

Verse 37. *The common people heard him gladly.*] And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the Gospel is still best received.

Verse 38. *Beware of the scribes*] See on Matt. xxiii 1, &c.

Verse 41. *Cast money into the treasury*] It is worthy of observation, that the money put into the treasury, even by the *rich*, is termed by the evangelist χαλκον, *brass money*, probably that species of small *brass* coin which was called פרוטה *prutah* among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this, *mite*, from the French, *miete*, which signifies a crumb, or very small morsel. The prutah was the smallest coin in use among the Jews: and there is a canon among the rabbins that no person shall put less than two prutahs into the treasury. This poor widow would not give less, and her poverty prevented her from giving more And whereas it is said that *many rich persons cast* in MUCH, πολλα, (many,) this may only refer to the *number* of the *prutahs* which they threw in, and not to the *value*. What opinion should we form of a rich man, who, in a collection for a public charity, only threw in a *handful* of *halfpence?* See Luke xxi. 1, and see the note on Matt. v. 26. The whole of this account is lacking in Matthew. Another proof that Mark did not *abridge* him.

Let us examine this subject a little more closely: Jesus prefers the widow's two mites to all the offerings made by the rich.

In the preceding account, ver. 41, it is said, Jesus *beheld* how the people cast money into the treasury. To make this relation the more profitable, let us consider Christ the *observer* and *judge* of human actions.

1. Christ *observes* all men and *all things:* all our actions are before his eyes; what we do in *public* and what we do in *private* are equally known unto him.

2. He *observes* the *state* and *situation* we are in: his eye was upon the *abundance* of the rich who had given much; and he was well acquainted with the *poverty* and desolate state of the widow who had given her *all*, though that was but *little* in itself. What an *awful* thought for the *rich!* "God sees every penny I

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 And there came a certain poor widow, and she threw in two [b] mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That [c] this poor widow hath cast more in, than all they which have cast into the treasury:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [d] *even* all her living.

[b] It is the seventh part of one piece of that brass money.

[c] 2 Cor. viii. 12.——[d] Deut. xxiv. 6; 1 John iii. 17.

possess, and constantly observes how I lay it out." What a *comfortable* thought for the *poor* and *desolate!* The eye of the most *merciful* and *bountiful* Jesus continually *beholds* my poverty and distress, and will cause them to work for my good.

3. Christ *sees* all the *motives* which lead men to perform their respective actions; and the *different* motives which lead them to perform the *same* action: he knows whether they act through *vanity*, *self-love*, *interest*, *ambition*, *hypocrisy*, or whether through *love*, *charity*, *zeal* for his glory, and a hearty desire to *please* him.

4. He *observes* the *circumstances* which accompany our actions; whether we act with *care* or *negligence*, with a *ready* mind or with *reluctance*.

5. He *observes* the *judgment* which we form of that which we do in his name; whether we esteem ourselves more on account of what we have done, speak of it to others, dwell on our labours, sufferings, expenses, success, &c., or whether we humble ourselves because we have done so *little* good, and even that little in so *imperfect* a way.

II. See the *judgment* Christ forms of our actions.

1 He appears *surprised* that so much *piety* should be found with so much *poverty*, in this poor *widow*.

2. He shows that works of charity, &c., should be estimated, not by their *appearance*, but by the *spirit* which produces them.

3. He shows by this that all men are properly in a state of *equality;* for though there is and ought to be a difference in outward things, yet God looks upon the *heart*, and the poorest person has it in his power to make his *mite* as acceptable to the Lord, by *simplicity* of *intention*, and *purity* of *affection*, as the *millions* given by the affluent. It is just in God to rate the *value* of an action by the *spirit* in which it is done.

4. He shows that men should judge *impartially* in cases of this kind, and not permit themselves to be carried away to decide *for* a person by the largeness of the gift on the one hand, or *against* him by the smallness of the bounty on the other. Of the poor widow it is said, She has cast in more than all the *rich*. Because: 1. She gave *more;* she gave her *all*, and they gave only a *part*. 2. She did this in a better *spirit*, having a *simple* desire to *please God*. Never did any king come near the liberality of this widow; she gave *all* that she had, ὁλον τον βιον αὐτης, *her whole life*, i. e. all that she had to provide for one day's sustenance, and could have no more till by her labour she had acquired it. What trust must there be in the Divine Providence to perform such an act as this!

Two important lessons may be learned from her conduct. 1. A lesson of *humiliation* to the *rich*, who, by reason of covetousness on the one hand, and luxury on the other, give but little to God and the *poor*. A lesson of *reproof* to the *poor*, who, through distrust of God's providence, give nothing at all. Our possessions can only be sanctified by giving a portion to God. There will be infallibly a blessing in the *remainder*, when a part has been given to God and the poor. If the rich and the poor reflect seriously on this, the one will learn *pity*, the other *liberality*, and both be blessed in their deed. He must be a *poor* man indeed who cannot find one *poorer* than himself.

CHAPTER XIII.

Jesus predicts the destruction of the temple, 1, 2. *His disciples inquire when this shall be, and what previous sign there shall be of this calamity*, 3, 4; *which questions he answers very solemnly and minutely*, 5–27; *illustrates the whole by a parable*, 28, 29; *asserts the absolute certainty of the events*, 30, 31; *shows that the precise time cannot be known by man*, 32; *and inculcates the necessity of watchfulness and prayer*, 33–37.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? [b] there shall not be left one stone upon another, that shall not be thrown down.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Matt. xxiv. 1; Luke xxi. 5.

[b] Luke xix. 44.

NOTES ON CHAP. XIII.

Verse 1. *See what manner of stones*] Josephus says, ANT. b. xv. chap. xi. "That these stones were *white* and strong, FIFTY *feet* long, TWENTY-FOUR broad, and SIXTEEN in thickness." If this account can be relied on, well might the disciples be struck with wonder at such a superb edifice, and formed by such immense stones! The principal contents of this chapter

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 [c] Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, [d] Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: [e] these *are* the beginnings of [f] sorrows.

9 But [g] take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And [h] the Gospel must first be published among all nations.

11 [i] But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, [k] but the Holy Ghost.

12 Now [l] the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

13 [m] And ye shall be hated of all *men* for my name's sake: but [n] he that shall endure unto the end, the same shall be saved.

14 [o] But when ye shall see the abomination of desolation, [p] spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then [q] let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein,* to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 [r] But wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 [s] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 [t] And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

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[c] Matt. xxiv. 3; Luke xxi. 7.——[d] Jer. xxix. 8; Eph. v. 6; 2 Thess. ii. 3.——[e] Matt. xxiv. 8.——[f] The word in the original importeth *the pains of a woman in travail.*——[g] Matt. x. 17, 18; xxiv. 9; Rev. ii. 10.——[h] Matt. xxiv. 14.——[i] Matt. x. 19; Luke xii. 11; xxi. 14.——[k] Acts ii. 4; iv. 8, 31.——[l] Mic. vii. 6; Matt. x. 21; xxiv. 10; Luke xxi. 16.——[m] Matt. xxiv. 9; Luke xxi. 17. [n] Dan. xii. 12; Matt. x. 22; xxiv. 13; Rev. ii. 10.——[o] Matt. xxiv. 15.——[p] Dan. ix. 27.——[q] Luke xxi. 21.——[r] Luke xxi. 23; xxiii. 29.——[s] Dan. ix. 26; xii. 1; Joel ii. 2; Matt. xxiv. 21. [t] Matt. xxiv. 23; Luke xvii. 23; xxi. 8.

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are largely explained in the notes on Matt. xxiv., and to these the reader is requested to refer.

Verse 6. *Saying, I am*] *The Christ,* is *added* by eight MSS., *Coptic, Armenian, Saxon,* and four of the *Itala.*

Verse 8. *The beginnings*] For αρχαι, many MSS. and versions have αρχη, the *beginning,* singular.

Verse 9. *Councils*] Συνεδρια, *Sanhedrins.* The *grand Sanhedrin* consisted of seventy-two elders; six chosen out of each tribe; this was the *national council* of state; and the *small Sanhedrins,* which were composed of twenty-three counsellors.

Synagogues] *Courts* of *justice* for *villages,* &c., consisting of three *magistrates,* chosen out of the principal directors of the synagogue in that place.

Rulers] Or *governors.* The Roman *deputies,* such as Pontius Pilate, &c.

Kings] The *tetrarchs* of Judea and Galilee, who bore this name. See chap. vi. 27.

Verse 10. *And the Gospel must first be published among all nations.*] Many of the *Evangelistaria* omit this verse. Its proper place seems to be after verse the thirteenth.

Verse 11. *Neither—premeditate*] This is wanting in BDL, five others, *Coptic, Æthiopic, Vulgate, Itala.* Griesbach leaves it doubtful. On this verse see Matt. x. 19.

Verse 14. *Let him that readeth understand*] *What he readeth,* is added by D, and three of the *Itala,* perhaps needlessly.

Verse 15. *House-top*] See on Matt. xxiv. 17.

Verse 20. *Had shortened those days*] *Because of his chosen,* added by D, *Armenian,* and five of the *Itala.* See Matt. xxiv. 22.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But [u] take ye heed: behold, I have foretold you all things.

24 ¶ [v] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 [w] And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven.

28 [x] Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but [y] my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 [z] Take ye heed, watch and pray: for ye know not when the time is.

34 [a] *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 [b] Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, [c] Watch.

[u] 2 Pet. iii. 17.——[v] Dan. vii. 10; Zeph. i. 15; Matt. xxiv. 29, &c. Luke xxi. 25.——[w] Dan. vii. 13, 14; Matt. xvi. 27; xxiv. 30; chap. xiv. 62; Acts i. 11; 1 Thess. iv. 16; 2 Thess. i. 7, 10; Rev. i. 7.

[x] Matt. xxiv. 32; Luke xxi. 29, &c.——[y] Isa. xl. 8.——[z] Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 34; Rom. xiii. 11; 1 Thess v. 6.——[a] Matt. xxiv. 45; xxv. 14.——[b] Matt. xxiv. 42, 44 [c] Matt. xxv. 13; 1 Cor. xvi. 13.

Verse 30. *This generation*] Ἡ γενεα αὐτη, *This very race of men.* It is certain that this word has *two* meanings in the Scriptures; that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In Deut. i. 35, and ii. 14, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are *other* events in this chapter, which certainly look *beyond* the destruction of Jerusalem, and which were to take place before the Jews should cease to be a *distinct* people, I should therefore prefer the translation given above. See on Matt. xxiv. 34.

Verse 32. *Neither the Son*] This clause is not found either in Matthew or Luke; and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so *correctly* all the *particulars* which he here lays down, and which were to a jot and tittle verified by the event—how he who knew that not *one* stone should be left on *another*, should be ignorant of the *day* and *hour* when this should be done, though *Daniel*, chap. ix. 24, &c., could fix the very *year*, not less than five hundred years before it happened: how he in whom the *fulness of the Godhead dwelt bodily*, and all the treasures of *wisdom* and *knowledge*, should not know this *small matter*, I cannot comprehend, but on this ground, that the Deity which dwelt in the man Christ Jesus might, at one time, communicate less of the knowledge of futurity to him than at another. However, I strongly suspect that the clause was not originally in this Gospel. Its not being found in the parallel places in the other evangelists is, in my opinion, a strong presumption against it. But Dr. Macknight, and others, solve this difficulty in the following manner. They suppose the verb οιδεν to have the force of the Hebrew conjugation *Hiphel*, in which verbs are taken in a *causative*, *declarative*, or *permissive* sense; and that it means here, *make known*, or *promulge*, as it is to be understood in 1 Cor. ii. 2. This intimates that this secret was not to be *made known*, either by *men* or *angels*, no, not even by the Son of man himself; but it should be *made known* by the Father only, in the execution of the purposes of his *justice*. I am afraid this only *cuts* the knot, but does not *untie* it.

Verse 34. *Left his house*] Οικιαν, *family.* Our blessed Lord and Master, when he ascended to heaven, commanded his servants to be *faithful* and *watchful.* This fidelity to which he exhorts his servants consists in doing every thing *well* which is to be done, in the *heart* or in the *family*, according to the full extent of the duty. The *watchfulness* consists in suffering no *stranger* nor *enemy* to enter in by the *senses*, which are the *gates* of the soul; in permitting nothing which belongs to the Master to *go out* without his consent; and in carefully observing all commerce and correspondence which the heart may have abroad in the world, to the prejudice of the Master's service. See *Quesnel.*

Verse 35. *Watch ye therefore*] The more the

master is expected, the more diligent ought the servants to be in working, watching, and keeping themselves in readiness. Can one who has received the sentence of his death, and has no right to live a moment, need any admonition to prepare to die? Does not a prisoner who expects his deliverance hold himself in continual readiness to leave his dungeon?

Verse 36. *He find you sleeping.*] A *porter asleep* exposes the house to be *robbed*, and well deserves punishment. No wonder that the man is constantly suffering loss who is frequently off his guard.

Our Lord shows us in this parable: 1. That himself, *ascended to heaven*, is the man *gone from home.* 2. That *believers* collectively are his *family.* 3. That *his servants* are those who are employed in the work of faith and labour of love. 4. That the *porter* represents the *ministers* of his Gospel, who should continually watch for the safety and welfare of the whole flock. 5. That every one has *his own work*—that which belongs to *himself* and to none other, and for the accomplishment of which he receives sufficient strength from his Lord. 6. That these *servants* and *porters* shall give an account to their Lord, how they have exercised themselves in their respective departments. 7. And that as the master of the family will certainly come to require this account at *a time* when men are *not aware*, therefore they should be always *watchful* and *faithful.* And, 8, That this is a duty incumbent on *every soul* of man, *What I say unto you I say unto* ALL, WATCH! If, after all these warnings, the followers of God be found *careless*, their misery and condemnation must be great.

CHAPTER XIV.

The Jews conspire against Christ, 1, 2. *He is anointed in the house of Simon the leper*, 3–9. *Judas Iscariot sells him to the chief priests for thirty pieces of money*, 10, 11. *He orders his disciples to prepare the passover*, 12–16. *Predicts his approaching death*, 17–21. *Institutes the holy eucharist*, 22–26. *Foretells the unfaithfulness of his disciples in general*, 27, 28, *and Peter's denial*, 29–31. *His agony in the garden*, 32–36. *The disciples overcome by sleep*, 37–42. *Judas comes with a mob from the chief priests, and betrays him with a kiss; they seize him*, 43–49. *The disciples flee*, 50. *A young man following, and about to be apprehended, makes his escape*, 51, 52. *Jesus is brought before the chief priests, and Peter follows at a distance*, 53, 54. *He is examined, insulted, and abused, and condemned on false evidence*, 55–65. *Peter thrice denies him, reflects on his wickedness, and repents of his sin*, 66–72.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AFTER [a] two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ [b] And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment, of [c] spikenard, very precious; and she brake the box, and poured *it* on his head.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

[a] Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1.—[b] Matt. xxvi. 6; John xii. 1, 3; see Luke vii. 37.—[c] Or, *pure nard*, or, *liquid nard.*

NOTES ON CHAP. XIV.

Verse 1. *Unleavened breed*] After they began to eat unleavened bread: see on Matt. xxvi. 2.

Verse 3. *Alabaster box*] Among critics and learned men there are various conjectures concerning the alabaster mentioned by the evangelists: some think it means a *glass* phial; others, that it signifies a small vessel *without a handle*, from *a* negative and *λαβη*, *a handle*; and others imagine that it merely signifies a *perfume* or *essence bottle.* There are several species of the soft calcareous stone called *alabaster*, which are enumerated and described in different chemical works.

Spikenard] Or *nard.* An Indian plant, whose root is very small and slender. It puts forth a long and small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard:* the taste is bitter, acrid, and aromatic, and the smell agreeable. CALMET.

Very precious] Or rather, *unadulterated:* this I think is the proper meaning of *πιστικης*. *Theophylact* gives this interpretation of the passage: "Unadulterated nard, and prepared with fidelity." Some think that *πιστικη* is a contraction of the Latin *spicatæ*, and that it signifies the *spicated* nard, or what we commonly call the *spikenard.* But Dr. Lightfoot gives a different interpretation. *Πιστικη* he supposes to come from the Syriac פיסתקא *pistike*, which signifies the *acorn:* he would therefore have it to signify an aromatic confection of *nard*, *maste*, or *myrobalane.* See his *Hebrew* and *Talmudical Exercitations;* and see *Scheuchzer's* Physica Sacra.

She brake the box] Rather, *she broke the seal.*—This is the best translation I can give of the place; and I give it for these reasons: 1. That it is not likely that a box exceedingly precious in itself should be *broken* to get out its contents. 2. That the *broken pieces* would be very inconvenient if not injurious to the *head* of our Lord, and to the *hands* of the woman. 3. That it would not be easy effectually to separate the oil from the *broken pieces.* And, 4. That it was a custom in the eastern countries to *seal* the bottles with *wax* that held the perfumes; so that to come at

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 For it might have been sold for more than three hundred [d] pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For [e] ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ [f] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

12 ¶ [g] And the first day of unleavened bread, when they [h] killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 [i] And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

[d] See Matt. xviii. 28.——[e] Deut. xv. 11.——[f] Matt. xxvi. 14; Luke xxii. 3, 4.

[g] Matt. xxvi. 17; Luke xxii. 7.——[h] Or, *sacrificed*.——[i] Matt. xxvi. 20, &c.

their contents no more was necessary than to *break the seal*, which this woman appears to have done; and when the seal was thus broken, she had no more to do than to *pour out* the liquid ointment, which she could not have done had she broken the bottle. The bottles which contain the گل عطر *gul i attyr*, or attyr of roses, which come from the east, are sealed in this manner. See a number of proofs relative to this point in HARMER's *Observations*, vol. iv. 469. Pouring *sweet-scented oil* on the *head* is common in Bengal. At the close of the festival of the goddess *Doorga*, the Hindoos worship the *unmarried daughters* of *Brahmins:* and, among other ceremonies, pour *sweet-scented oil on their heads*. WARD's *Customs*.

Verse 5. *It might have been sold*] το μυρον, *This ointment*, is added by ABCDKL, thirty-five others, *Æthiopic*, *Armenian*, *Gothic*, all the *Itala* except one. *Griesbach* has received it into the text. The *sum* mentioned here would amount to nearly 10*l.* sterling.

Verse 8. *To anoint my body to the burying.*] Εις τον ενταφιασμον, *against*, or *in reference to*, its *embalmment*, thus pointing out my death and the embalmment of my body; for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction. See on Matt. xxvi. 12.

Verse 9. *For a memorial of her.*] See on Matt. xxvi. 13.

Verse 11. *They were glad*] The joy that arises from the opportunity of murdering an innocent person must be completely *infernal*.

Verse 13. *Bearing a pitcher of water*] How correct is the foreknowledge of Jesus Christ! Even the *minutest* circumstances are comprehended by it! An *honest employment*, howsoever *mean*, is worthy the attention of God; and even a man bearing a *pitcher of water* is marked in all his steps, and is an object of the merciful regards of the Most High. This man was employed in carrying home the water which was to be used for baking the unleavened bread on the following day; for on that day it was not lawful to carry any: hence they were obliged to fetch it on the preceding evening.

Verse 14. *Say ye to the good man of the house*] ειπατε τῳ οικοδεσποτῃ—Say ye to the master of the house. The *good man* and the *good woman* mean, among us, the *master* and *mistress* of the house. A *Hindoo* woman never calls her husband by his name; but simply, *the man of the house*.

Where is the guest chamber?] Respectable householders, says Mr. Ward, have a room which they call the strangers' room, (*utit' hu-shala*,) which is especially set apart for the use of guests. This appears to have been the custom in *Judea* also.

Verse 15. *Furnished*] *Spread* with carpets—εστρωμενον—so this word is often used. See WAKEFIELD. But it may also signify the couches on which the guests reclined when eating. It does not appear that the Jews ate the passover now, as their fathers did formerly, *standing*, *with their shoes on*, *and their staves in their hands*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 And they began to be sorrowful, and to say unto him, one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 [k] The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [l] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them; and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ [m] And when they had sung a [n] hymn, they went out into the mount of Olives.

27 [o] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [p] I will smite the shepherd, and the sheep shall be scattered.

28 But [q] after that I am risen, I will go before you into Galilee.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 [r] But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ¶ [s] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, [t] My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, [u] Abba, Father, [v] all things *are* possible unto thee; take away this cup from me: [w] nevertheless, not what I will, but what thou wilt.

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[k] Matt. xxvi. 24; Luke xxii. 22.——[l] Matt. xxvi. 26; Luke xxii. 19; 1 Cor. xi. 23.——[m] Matt. xxvi. 30.——[n] Or, *psalm.*
[o] Matt. xxvi. 31.——[p] Zech. xiii. 7.——[q] Chap. xvi. 7.
[r] Matt. xxvi. 33, 34; Luke xxii. 33, 34; John xiii. 37, 38.
[s] Matt. xxvi. 36; Luke xxii. 39; John xviii. 1.——[t] John xii. 27.
[u] Rom. viii. 15; Gal. iv. 6.——[v] Heb. v. 7.——[w] John v. 30; vi. 38.

Verse 19. *And another* said, Is *it I?*] This clause is wanting in BCLP, *seventeen* others, *Syriac*, *Persic*, *Arabic*, *Coptic*, *Æthiopic*, *Vulgate*, and four of the *Itala*. *Griesbach* leaves it doubtful: others leave it out.

Verse 20. *That dippeth with me in the dish.*] In the east, persons never eat together from one dish, except when a strong attachment subsists between *two* or *more* persons of the *same* caste; in such a case one invites another to come and sit by him and eat from the same dish. This custom seems to have existed among the Jews; and the sacred historian mentions this notice of our Lord's, *It is one of the twelve, that dippeth with me in the dish*, to mark more *strongly* the *perfidy* of the character of Judas.

Verse 21. *Goeth*] That is, to die. See on Matt. xxvi. 24.

Verse 22. *Eat*] This is omitted by many MSS. and versions, but I think without reason. It is found in the parallel places, Matt. xxvi. 26; 1 Cor. xi. 24. See the subject of the *Lord's Supper* largely explained on Matt. xxvi. 26, &c.

Verse 30. *That* THOU] Συ is added by ABEGHK LMS—V, *eighty-eight* others, *Syriac*, *Arabic*, *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Saxon*, *Theophylact*, and *Euthymius*. It adds much to the energy of the passage, every word of which is deeply emphatical. *Verily, I say unto thee, that* THOU, THIS DAY, *in* THIS VERY NIGHT, *before the cock shall crow* TWICE, THOU wilt *deny* ME.

Verse 36. *Abba, Father*] This Syriac word, which intimates *filial affection* and *respect*, and *parental tenderness*, seems to have been used by our blessed Lord, merely considered as *man*, to show his complete submission to his Father's will, and the tender affection which he was conscious his Father had for him, ܐܒܐ *Abba*, Syriac, is here joined to ὁ πατηρ, Greek, both signifying *father;* so St. Paul, Rom. viii. 15; Gal. iv. 6. The reason is, that from the time in which the Jews became conversant with the Greek language, by means of the Septuagint version and their commerce with the Roman and Greek provinces, they often intermingled Greek and Roman words with their own language. There is the fullest evidence of this fact in the earliest writings of the Jews; and they often add a word of the same meaning in Greek to their own term; such as מרי קירי, *Mori*, κυριε, *my Lord, Lord;* פילי שער, *pili*, πυλη, *shuar*, *gate, gate:* and above, אבא, πατηρ, *father, father:* see several examples in *Schoettgen*. The words אבי and אבא

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. [x] The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, [y] the hour is come; behold the Son of man is betrayed into the hands of sinners.

42 [z] Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ [a] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 [b] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

49 I was daily with you in the temple teaching, and ye took me not: but [c] the scriptures must be fulfilled.

50 [d] And they all forsook him, and fled

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ [e] And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 [f] And the chief priests and all the council sought for witness against Jesus, to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [g] I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 [h] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

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[x] Rom. vii. 23; Gal. v. 17.——[y] John xiii. 1.——[z] Matt. xxvi. 46; John xviii. 1, 2.——[a] Matt. xxvi. 47; Luke xxii. 47; John xviii. 3.——[b] Matt. xxvi. 55; Luke xxii. 52.——[c] Psa. xxii. 6; Isa. liii. 7, &c.; Luke xxii. 37; xxiv. 44.——[d] Psa. lxxxviii. 8; ver. 27.——[e] Matt. xxvi. 57; Luke xxii. 54; John xviii. 13.——[f] Matt. xxvi. 59.——[g] Chap. xv. 29; John ii. 19.——[h] Matt. xxvi. 62.

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appear to have been differently used among the Hebrews; the first *Abbi*, was a term of *civil* respect; the second, *Abba*, a term of *filial* affection. Hence, *Abba*, *Abbi*, as in the Syriac version in this place, may be considered as expressing, *My Lord*, *my Father*. And in this sense St. Paul is to be understood in the places referred to above. See *Lightfoot*.

Verse 37. *Saith unto Peter*] See on Matt. xxvi. 40.

Verse 51. *A certain young man*] Probably raised from his sleep by the noise which the rabble made who came to apprehend Jesus, having wrapped the sheet or some of the bed-clothing about him, became thereby the more conspicuous: on his appearing, he was seized; but as they had no way of *holding* him, but only by the cloth which was wrapped round him, he disengaged himself from that, and so escaped out of their hands. This circumstance is not related by any other of the evangelists.

Verse 52. *And he left the linen cloth, and fled from them naked.*] It has often been intimated, by the inhabitants of *India*, that a European in strait clothes must be in great danger when his clothes take fire. From their loose clothing they can suddenly disengage themselves. When two Hindoos are engaged in a violent quarrel, and one seizes the clothing of the other, often the latter will leave his clothes in the hands of his opponent, and *flee away naked*. This seems to have been the case with the person mentioned above. See Ward's *Customs*.

Verse 54. *Peter followed*] On Peter's denial, see Matt. xxvi. 57, &c.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

61 But [i] he held his peace, and answered nothing. [k] Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: [l] and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any farther witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ [m] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 [n] And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. [o] And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [p] for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 [q] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [r] when he thought thereon, he wept.

[i] Isa. liii. 7.——[k] Matt. xxvi. 63.——[l] Matt. xxiv. 30; xxvi. 64; Luke xxii. 69.——[m] Matt. xxvi. 58, 69; Luke xxii. 55; John xviii. 16.

[n] Matt. xxvi. 73; Luke xxii. 58; John xviii. 25.——[o] Matt xxvi. 73; Luke xxii. 59; John xviii. 26.——[p] Acts ii. 7.——[q] Matt. xxvi. 75.——[r] Or, *he wept abundantly*, or, *he began to weep.*

At the fire.] Προς το φως, literally, *at the light*, i. e. a fire that cast considerable light, in consequence of which, the maid servant was the better able to distinguish him: see ver. 67.

Verse 61. *Of the Blessed?*] Θεου του ευλογητου, Or, *of God the blessed* one. Θεου is added here by AK, ten others, *Vulgate*, and one of the *Itala*. It might be introduced into the text, put in Italics, if the authority of the MSS. and versions be not deemed sufficient. It appears necessary for the better understanding of the text. The adjective, however, conveys a good sense by itself, and is according to a frequent Hebrew form of speech.

Verse 72. *And when he thought thereon, he wept.*] Or, *he fell a weeping*. This Mr. *Wakefield* thinks comes *nearest* to the original, επιβαλων εκλαιε. Others think it means the wrapping of his head in the skirts of his garment, through shame and anguish. Others think that επιβαλων rather refers to the *violence*, or *hurry*, with which he left the place, being *impelled* thereto by the terrors and remorse of his guilty conscience. Our own translation is as good as any.

CHAPTER XV.

Jesus is brought before Pilate, examined, and accused, but makes no answer, 1–5. *The multitude clamour for the release of Barabbas, and the crucifixion of Christ*, 6–14. *Pilate consents, and he is led away, mocked, insulted, and nailed to the cross*, 15–26. *Two thieves are crucified with him*, 27, 28. *While hanging on the cross, he is mocked and insulted*, 29–32. *The miraculous darkness and our Lord's death*, 33–37. *The rending of the veil, and the confession of the centurion*, 38, 39. *Several women attend, and behold his death*, 40, 41. *Joseph of Arimathea begs the body from Pilate, and buries it*, 42–46. *Mary Magdalene, and Mary the mother of Joses, note the place of his burial*, 47.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 [b] And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And the chief priests accused him of many things: but he answered nothing.

[a] Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26.——[b] Matt. xxvii. 11.

NOTES ON CHAP. XV.

Verse 1. *In the morning*] See Matt. xxvii. 1, &c.

Verse 8. *The multitude crying aloud*] Αναβοησας. The word itself strongly marks the *vociferations*, or, to come nearer the original word, the *bellowing* of the multitude. It signifies, properly, a loud and long cry,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 [c] And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 [d] But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now [e] at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But [f] the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 [g] And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ [h] And the soldiers led him away unto the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

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[c] Matt. xxvii. 13.——[d] Isa. liii. 7; John xix. 9.——[e] Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.

[f] Matt. xxvii. 20; Acts iii. 14.——[g] Matt. xxvii. 26; John xix. 1, 16.——[h] Matt. xxvii. 27.

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such as Christ emitted on the cross. See the whole history of these proceedings against our Lord treated at large, on Matt. xxvii.

Verse 17. *And platted a crown of thorns*] In the note on Matt. xxvii. 29, I have ventured to express a doubt whether our Lord was crowned with *thorns*, in our sense of the word; this crown being designed as an instrument of torture. I am still of the same opinion, having considered the subject more closely since writing that note. As there I have referred to Bishop Pearce, a man whose merit as a commentator is far beyond my praise, and who, it is to be regretted, did not complete his work on the New Testament, I think it right to insert the whole of his note here.

"The word *ακανθων* may as well be the plural genitive case of the word *ακανθος* as of *ακανθη*: if of the latter, it is rightly translated, *of thorns;* but the former would signify what we call *bear's-foot*, and the French, *branche ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*, Ecl. iii. 45, Geor. iv. 137. So does *Pliny, sec.* Epist. ver. 6. And Pliny the elder, in his Nat. Hist. xxii. 22, p. 277, edit. Hard., says that it is *lævis*, smooth; and that it is one of those plants that are cultivated in gardens. I have somewhere read, but cannot at present recollect where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The *reed* put into his hand, and the *scarlet robe* on his back, were only meant as marks of mockery and contempt. One may also reasonably judge, by the soldiers being said to *plat* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature. I do not find that *it* is mentioned by any of the primitive Christian writers as an instance of the cruelty used towards our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death at the distance of above 160 years. He indeed seems to have understood *ακανθων* in the sense of *thorns*, and says, De Corona Militar. sect. xiv. edit. Pamel. Franck. 1597, *Quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, et tribulis.* The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think that this crown was not platted with *thorns*. But as this is a point on which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it. The reader may see a satisfactory account of *acanthus*, bear's-foot, in Quincy's English Dispensatory, part ii. sect. 3, edit. 8, 1742."

This is the whole of the learned and judicious prelate's note; on which I have only to observe, that the species of *acanthus* described by *Virgil* and the two *Plinys*, as *mollis* and *lævis*, soft and smooth, is, no

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 [i] And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 [k] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 [l] And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, [m] they parted his garments, casting lots upon them, what every man should take.

25 And [n] it was the third hour, and they crucified him.

26 And [o] the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And [p] with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, [q] And he was numbered with the transgressors.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

29 ¶ And [r] they that passed by railed on him, wagging their heads, and saying, Ah, [s] thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And [t] they that were crucified with him, reviled him.

33 ¶ And [u] when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, [v] Eloi, Eloi, lama sabach-

[i] Matt. xxvii. 32; Luke xxiii. 26.——[k] Matt. xxvii. 33; Luke xxiii. 33; John xix. 17.——[l] Matt. xxvii. 34.——[m] Psa. xxii. 18; Luke xxiii. 34; John xix. 23.——[n] See Matt. xxvii. 45; Luke xxiii. 44; John xix. 14.

[o] Matt. xxvii. 37; John xix. 19.——[p] Matt. xxvii. 38.——[q] Isa liii. 12; Luke xxii. 37.——[r] Psa. xxii. 7.——[s] Chap. xiv. 58; John ii. 19.——[t] Matt. xxvii. 44; Luke xxiii. 39.——[u] Matt. xxvii. 45; Luke xxiii. 44.——[v] Psa. xxii. 1; Matt. xxvii. 46.

doubt, the same as that formerly used in medicine, and described by Quincy and other pharmacopœists; but there are other species of the same plant that are *prickly*, and particularly those called the *acanthus spinosus*, and the *ilicifolius*, the latter of which is common in both the Indies: this has leaves something like our common *holly*, the jagged edges of which are armed with *prickles;* but I do not conceive that this kind was used, nor indeed any other plant of a *thorny* nature, as the Roman soldiers who platted the crown could have no interest in adding to our Lord's sufferings; though they smote him with the rod, yet their chief object was to render him *ridiculous*, for pretending, as they imagined, to *regal* authority. The common wild *acanthus* or *bear's-foot*, which I have often met in the dry *turf bogs* in Ireland, though it have the appearance of being *prickly*, yet is not, in fact, so. Several shoots grow from one root, about four or five inches long, and about as thick as a little finger. A parcel of such branches, platted by their roots in a string, might be made to look even ornamental, tied about the temples and round the head. It would finely imitate a crown or diadem. But I know not if this plant be a native of Judea.

Verse 21. *A Cyrenian*] One of *Cyrene*, a celebrated city in the *Pentapolis* of *Libya*.

The father of Alexander and Rufus] It appears that these two persons were well known among the first disciples of our Lord. It is not unlikely that this is the same *Alexander* who is mentioned, Acts xix. 33, and that the other is the *Rufus* spoken of by St. Paul, Rom. xvi. 13.

Verse 25. *The third hour*] It has been before observed, that the Jews divided their night into *four watches*, of *three hours* each. They also divided the *day* into four general parts. The first began at sunrise. The second three hours after. The third at mid-day. The fourth three hours after, and continued till sunset. Christ having been nailed to the cross a little after *mid-day*, John xix. 14–16, 17, and having expired about *three o'clock*. Mark xv. 33. the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators and critics have found it very difficult to reconcile this *third* hour of Mark, with the *sixth* hour of John, chap. xix. 14. It is supposed that the true reading, in John xix. 14, should be τριτη, the *third*, instead of ἑκτη, the *sixth;* a mistake which might have readily taken place in ancient times, when the character ϝ *gamma*, which was put for τριτη, *three*, might have been mistaken for ϛ *episema*, or *sigma tau*, which signifies *six*. And τριτη, the *third*, instead of ἑκτη, the *sixth*, is the reading of some very eminent MSS. in the place in question, John xix. 14. See *Bengel*, *Newcome*, *Macknight*, *Lightfoot*, *Rosenmuller*, &c., on this perplexing point.

Verse 27. *Two thieves*] A copy of the Itala tells their names: *One on the right hand*—named *Zoathan and one on the left hand*—named *Chammatha*.

Verse 28. *The scripture was fulfilled*] All this verse is wanting in many MSS., some versions, and several of the fathers.

Verse 32. *And believe*] *In him* is added by DFGHPBHV, and upwards of *sixty* others; as also the *Armenian*, *Slavonic*, and four *Itala*.

Verse 34. *My God, my God*, &c.] See on Matt xxvii. 46.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

thani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And [w] one ran and filled a sponge full of vinegar, and put *it* on a reed, and [x] gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 [y] And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And [z] the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And [a] when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 [b] There were also women looking on [c] afar off: among whom was Mary Magdalene, and Mary, the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, [d] followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 ¶ [e] And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also [f] waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead; and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 [g] And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

[w] Matt. xxvii. 48; John xix. 29.——[x] Psa. lxix. 21.——[y] Matt. xxvii. 50; Luke xxiii. 46; John xix. 30.——[z] Matt. xxvii. 51; Luke xxiii. 45.——[a] Matt. xxvii. 54; Luke xxiii. 47.

[b] Matthew xxvii. 55; Luke xxiii. 49.——[c] Psa. xxxviii. 11. [d] Luke viii. 2, 3.——[e] Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. [f] Luke ii. 25, 38.—[g] Matt. xxvii. 59, 60; Luke xxiii. 53; John xix. 40.

Verse 37. *Gave up the ghost.*] This was about three o'clock, or what was termed by the Jews the *ninth* hour; about the time that the paschal lamb was usually sacrificed. The darkness mentioned here must have endured about *two hours and a half*. Concerning this *eclipse*, see on Matt. xxvii. 45.

Verse 40. *Joses*] Some MSS. and versions read *Joset*, others *Joseph*. See on Matt. xxvii. 56.

Verse 42. *The day before the Sabbath*] What we would call *Friday evening*. As the law of Moses had ordered that no criminal should continue hanging on a tree or gibbet till the setting of the sun, Joseph, fearing that the body of our Lord might be taken down, and thrown into the *common grave* with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb. See on Matt. xxvii. 56 and 60.

Verse 43. *Went in boldly unto Pilate*] He who was a coward before now acts a more open, fearless part, than any of the disciples of our Lord! This the Holy Spirit has thought worthy of especial notice. It needed no small measure of courage to *declare* now for Jesus, who had been a few hours ago condemned as a *blasphemer* by the *Jews*, and as a *seditious* person by the *Romans;* and this was the more remarkable in *Joseph*, because hitherto, for *fear* of the Jews, he had been only a *secret* disciple of our Lord. See John xix. 38.

The apostle says, *We have* BOLDNESS *to enter into the holiest through his blood.* Strange as it may appear, the *death* of Jesus is the grand cause of *confidence* and *courage* to a believing soul.

Verse 47. *Beheld where he was laid.*] The courage and affection of these holy women cannot be too much admired. The *strength of the Lord is perfected in weakness;* for here a *timid* man, and a few *weak* women, acknowledge Jesus in death, when the *strong* and the *mighty* utterly forsook him.

HUMAN *strength* and human *weakness* are only *names* in religion. The *mightiest* MAN, in the hour of trial, can do nothing without the strength of God; and the *weakest* WOMAN can do all things, if Christ strengthen her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples on the one hand; and Joseph of Arimathea and the two Marys on the other. And all this is recorded, equally to prevent both *presumption* and *despair*. Reader, let not these examples be produced before *thee* in vain.

CHAPTER XVI.

Early in the morning after the Sabbath, the three Marys come to the sepulchre, bringing sweet spices to embalm the body, 1–4. *They see an angel who announces the resurrection of our Lord*, 5–8. *Jesus appears to Mary Magdalene, who goes and tells the disciples*, 9–11. *He appears also to the two disciples who were going into the country, who also tell it to the rest*, 12, 13. *Afterwards he appears unto the eleven, and commissions them to preach the Gospel to all mankind*, 14–16. *And promises to endue them with power to work miracles*, 17, 18. *He is received up into heaven*, 19. *And they go forth to preach and work miracles*, 20.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, [b] had bought sweet spices, that they might come and anoint him.

2 [c] And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away; for it was very great. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 [d] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 [e] And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

[a] Matt. xxviii. 1; Luke xxiv. 1; John xx. 1.——[b] Luke xxiii. 56. [c] Luke xxiv. 1; John xx. 1.

[d] Luke xxiv. 3; John xx. 11, 12.——[e] Matt. xxviii. 5, 6, 7.

NOTES ON CHAP. XVI.

Verse 1. *And anoint him.*] Rather, *to embalm him.* This is a proof that they had not properly understood what Christ had so frequently spoken, viz. that he would *rise again* the *third day*. And this inattention or unbelief of theirs is a proof of the truth of the *resurrection*.

Verse 2. *Very early in the morning*] This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the Sabbath, they could not, consistently with the observances of that day, approach the tomb. See the concluding notes at the end of John.

The following observations from Lightfoot will serve to illustrate this subject.

"The distinction of the *twilight* among the rabbins was this:—

"I. איילתא השחרא *The hinde of the morning*—the first appearance. *R. Chaiia Rab, and R. Simeon ben Chalaphta, travelling together on a certain morning in the valley of Arbel, saw the hinde of the morning, that its light spread the sky. R. Chaiia said, Such shall be the redemption of Israel. First, it goes forward by degrees, and by little and little; but by how much the more it shall go forward, by so much the more it shall increase.* It was at that time that *Christ* arose, namely, in the first morning, as may be gathered from the words of St. *Matthew*. And to this the title of the 22d Psalm seems to have respect על איילת השחר—. See also Rev. xxii. 16, *I am the bright and morning star.* And now you may imagine the women went out of their houses towards the sepulchre.

"II. משיכיר בין תכלת ללבן *When one may distinguish between purple colour and white. From what time do they recite their phylacterical prayers in the morning? From that time that one may distinguish between purple colour and white. R. Eliezer saith, Between purple colour and green.* Before this time was *obscurum adhuc cœptæ lucis, the obscurity of the begun light*, as *Tacitus's* expression is.

"III. משיאור המזרח *When the east begins to lighten.*

"IV. בנץ החמה *Sunrise; from the hinde of the morning going forth, until the east begins to lighten; and from the time the east begins to lighten, until sunrise, &c.*

"According to these four parts of time, one might not improperly suit the four phrases of the evangelists. According to the first, Matthew's, Τῃ επιφωσκουσῃ, *As it began to dawn.* According to the second, John's, Πρωϊ σκοτιας ετι ουσης, *Early in the morning when it was yet dark.* To the third, Luke's, Ορθρου βαθεως, *Very early in the morning.* To the fourth, Mark's, Λιαν πρωϊ, *Very early in the morning.* And yet, Ανατειλαντος του ἡλιου, *At the rising of the sun.* For the women came *twice* to the sepulchre, as St. *John* teaches, by whom the other evangelists are to be explained; which being well considered, the reconciling them together is very easy."

Verse 4. *For it was very great*] This clause should be read immediately after the *third* verse, according to D, *three* copies of the *Itala*, *Syriac*, *Hier.*, and *Eusebius*. "Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away." They knew that the stone was too heavy for them to roll away; and, unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

Verse 6. *Jesus of Nazareth*] The Jews had given this name to Christ by way of *reproach*, Matt. ii. 23; but as it was under this name that he was crucified,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, [f] as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; [g] neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [h] he appeared first to Mary Magdalene, [i] out of whom he had cast seven devils.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

10 [k] *And* she went and told them that had been with him, as they mourned and wept.

11 [l] And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form [m] unto two of them, as they walked, and went into the country.

[f] Matt. xxvi. 32; chap. xiv. 28.——[g] See Matt. xxviii. 8; Luke xxiv. 9.——[h] John xx. 14.

[i] Luke viii. 2.——[k] Luke xxiv. 10; John xx. 18.——[l] Luke xxiv. 11.——[m] Luke xxiv. 13.

John xix. 19, the angel here, and the apostles after, have given him the same name, Acts iv. 10, &c. *Names* which the world, in derision, fixes on the followers of God, often become the general appellatives of religious bodies: thus *Quakers*, *Puritans*, *Pietists*, and *Methodists*, have in their respective times been the *nicknames*, given in derision by the world, to those who *separated* themselves from its corruptions. Our Lord, by continuing to bear the name of the *Nazarene*, teaches us not to be too *nice* or *scrupulous* in fixing our own *appellation*. No matter what the name may be, as long as it implies no particular *evil*, and serves sufficiently to mark us out. Let us be contented to bear it, and thus carry about with us the *reproach* of Christ; always taking care to keep our garments unspotted from the world.

Verse 7. *Tell his disciples and Peter*] Why is not Peter included among the disciples? For this plain reason,—he had forfeited his *discipleship*, and all right to the honour and privileges of an *apostle*, by *denying* his Lord and Master. However, he is now a *penitent:*—tell him that Jesus is risen from the dead, and is ready to heal *his* backsliding, and love *him* freely; so that, after being converted, he may strengthen his brethren.

Verse 9. *Now when* Jesus *was risen*, &c.] This, to the conclusion of the Gospel, is wanting in the famous *Codex Vaticanus*, and has anciently been wanting in many others. See *Wetstein* and *Griesbach*. In the margin of the later *Syriac* version, there is a remarkable addition after this verse; it is as follows:—*And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

Mary Magdalene] It seems likely that, after this woman had carried the news of Christ's resurrection to the disciples, she returned *alone* to the tomb; and that it was then that Christ appeared to her, John xx. 1–11, 12; and a little after he appeared to all the women together, Matt. xxviii. 9; Luke xxiv. 10.

Verse 10. *Them that had been with him*] Not only the *eleven* disciples, but several others who had been the occasional companions of Christ and the apostles.

Mourned and wept.] Because they had lost their Lord and Master, and had basely abandoned him in his extremity.

Verse 12. *He appeared—unto two of them*] These were the two who were going to *Emmaus*. The whole account is given by Luke, chap. xxiv. 13–34, where see the notes.

Dr. Lightfoot's criticism upon this passage is worthy of notice.

"That, in the verses immediately going before, the discourse is of the two disciples going to *Emmaus*, is without all controversy. And then how do these things consist with that relation in *Luke*, who saith, That *they two, returning to Jerusalem, found the eleven gathered together, and they that were with them; who said, The Lord is risen indeed, and has appeared to Simon?* Luke xxiv. 34. The word λεγοντας, *saying*, evidently makes those to be the words των ἑνδεκα, *of the eleven*, and of those that were gathered together with them; which, when you read the versions, you would scarcely suspect. For when that word is rendered by the Syriac, ܕܒ ܐܡܪܝܢ *cad amrin;* by the Arabic, وهم يقولون *wehom yekolon;* by the Vulgate, *dicentes;* by the Italian, *dicendo;* by the French, *disans;* by the English, *saying;* who, I pray, would take it in another sense, than that those *two* that returned from *Emmaus* said, *The Lord is risen indeed*, &c.? But in the original *Greek*, when it is the *accusative* case, it is plainly to be referred to the eleven disciples, and those that were together with them; as if they had discoursed among themselves of the appearance made to *Peter*, either before, or now in the very access of those two coming from *Emmaus*. And yet, says this our evangelist, that when those two had related the whole business, they gave no credit to them; so that, according to *Luke*, they believed Christ was risen, and had appeared to *Simon*, before they told their story; but, according to *Mark*, they believed it *not*, no, not *when they had told it*. The reconciling therefore of the evangelists is to be fetched thence, that those words pronounced by the eleven, Ὁτι ηγερθη ὁ Κυριος οντως, &c., *The Lord is risen indeed*, &c., do not manifest their absolute confession of the resurrection of *Christ*, but a conjectural reasoning of the sudden and unexpected return of *Peter*. I believe that *Peter* was going with Cleophas into *Galilee*, and that being moved with the words of *Christ*, told him by the women, *Say to his disciples and Peter, I go before you into Galilee*—think with yourself how doubtful *Peter* was, and how he fluctuated within himself after his threefold denial,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ [n] Afterward he appeared unto the eleven as they [o] sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 [p] And he said unto them, Go ye into all the world, [q] and preach the Gospel to every creature.

16 [r] He that believeth, and is baptized, shall be saved; [s] but he that believeth not shall be damned.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 And these signs shall follow them that believe: [t] In my name shall they cast out devils; [u] they shall speak with new tongues;

18 [v] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [w] they shall lay hands on the sick, and they shall recover.

[n] Luke xxiv. 36; John xx. 19; 1 Cor. xv. 5.——[o] Or, *together.* [p] Matt. xxviii. 19; John xv. 16.——[q] Col. i. 23.——[r] John iii. 18, 36; Acts ii. 38; xvi. 30, 31, 32; Rom. x. 9; 1 Pet. iii. 21.——[s] John xii. 48.

[t] Luke x. 17; Acts v. 16; viii. 7; xvi. 18; xix. 12.——[u] Acts ii. 4; x. 46; xix. 6; 1 Cor. xii. 10, 28.——[v] Luke x. 19; Acts xxviii. 5.——[w] Acts v. 15, 16; ix. 17; xxviii. 8; James v. 14, 15.

and how he gasped to see the Lord again, if he were risen, and to cast himself an humble suppliant at his feet. When therefore he heard these things from the women, (and he had heard it indeed from *Christ* himself, while he was yet alive, that when he arose he would go before them into *Galilee*,) and when the rest were very little moved with the report of his resurrection, nor as yet stirred from that place, he will try a journey into *Galilee*, and *Alpheus* with him; which, when it was well known to the rest, and they saw him return so soon and so unexpectedly—Certainly, say they, the Lord is risen, and hath appeared to *Peter*, otherwise he had not so soon come back again. And yet, when he and *Cleophas* open the whole matter, they do not yet believe even *them*."

Verse 14. *And upbraided them with their unbelief*] Never were there a people so difficult to be persuaded of the truth of spiritual things as the disciples. It may be justly asserted, that people of so skeptical a turn of mind would never credit any thing till they had the fullest evidence of its truth. The unbelief of the disciples is a strong proof of the truth of the Gospel of God. See the addition at the end.

Verse 15. *Go ye into all the world*] See on Matt. xxviii. 19.

And preach the Gospel to every creature.] *Proclaim the glad tidings*—of Christ crucified, and raised from the dead—*to all the creation*, πασῃ τῃ κτισει—to the *Gentile* world; for in this sense בריות *berioth*, is often understood among the rabbins; because HE, *through the grace of God, hath tasted death for* EVERY *man*, Heb. ii. 9. And on the rejection of the Gospel by the Jews, it was sent to the whole *Gentile* world.

Verse 16. *He that believeth*] He that credits this Gospel as a revelation from God: *and is baptized*—takes upon him the *profession* of it, obliging himself to walk *according* to its *precepts: he shall be saved*—redeemed from sin here, and brought at last to the enjoyment of my eternal glory. *But he that believeth not, shall be damned*—because he rejects the *only* provision that could be effectual to his soul's salvation.

Verse 17. *These signs shall follow*] Or rather, *accompany;* this is the proper import of the original word παρακολουθησει, from παρα *with*, and ακολουθεω *I follow.*

Them that believe] *The believers*, as we express it; i. e. the *apostles*, and all those who in those *primitive* times were endued with *miraculous* powers, for the confirmation of the doctrines they preached.

In my name] That is, by the *authority* and *influence* of the almighty Jesus.

Cast out devils] Whose kingdom Jesus Christ was manifested to destroy.

Speak with new tongues] This was most literally fulfilled on the day of pentecost, Acts ii. 4–12.

Verse 18. *Take up serpents*] Several MSS. add εν ταις χερσιν, *in their hands*—shall be enabled to give, when such a proof may be serviceable to the cause of truth, this evidence of their being continually under the *power* and *protection* of God, and that *all nature* is subject to him. This also was literally fulfilled in the case of Paul, Acts xxviii. 5.

If they drink any deadly thing] Θανασιμον (φαρμακον) being understood—if they should through *mistake*, or *accident*, drink any poisonous matter, their *constant preserver* will take care that it shall not injure them. See a similar promise, Isa. xliii. 2.

They shall lay hands on the sick] And I will convey a healing power by their hands, so that the sick shall recover, and men shall see that these are *sent* and *acknowledged* by the Most High. Several instances of this kind are found in the Acts of the Apostles

That the *apostles* of our Lord should not lose their lives by *poison* is most fully asserted in this verse, and there is neither *record* nor *tradition* to disprove this. But it is worthy of remark, that *Mohammed*, who styled himself THE APOSTLE OF GOD, lost his life by *poison;* and had he been a *true* apostle of God, he could not have fallen by it. *Al Kodai*, *Abul Feda*, and *Al Janabi*, give the following account.

When Mohammed, in the seventh year of the Hejra, A. D. 628, had taken the city of *Kheebar*, from the Arab Jews, he took up his lodgings at the house of *Hareth*, the father of *Marhab* the Jewish general, who had been slain at the taking of the city by *Alee*, the son-in-law of *Mohammed*. *Zeenab* the daughter of *Hareth*, who was appointed to dress the prophet's dinner, to avenge the fall of her people, and the death of her brother, put poison in a roasted lamb which was provided for the occasion. *Bashar*, one of his companions, falling on too hastily, fell dead on the spot. *Mohammed* had only chewed one mouthful, but had

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 ¶ So then, after the Lord had spoken unto them, he was [y] received up into heaven, and [z] sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, [a] and confirming the word with signs following. Amen.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[x] Acts i. 2, 3.——[y] Luke xxiv. 51.——[z] Psa. cx. 1; Acts vii. 55.

[a] Acts v. 12, xiv. 3; 1 Cor. ii. 4, 5; Heb. ii. 4.

not swallowed it: though. on perceiving that it was poisoned, he immediately spat it out, yet he had swallowed a sufficiency of the juice to lay the foundation of his death; though this did not take place till about *three* years after: but that it was the cause of his death *then*, his dying words related by *Al Janabi*, and others, sufficiently testify. When the mother of *Bashar* came to see him in his dying agonies, he thus addressed her: "O mother of *Bashar*, I now feel the veins of my heart bursting through the poison of that morsel which I ate with thy son at *Kheebar*."

Abul Feda, *Ebnol Athir*, and *Ebn Phares* say, that the prophet acknowledged on his death-bed, that the poison which he had taken at *Kheebar* had tormented him from that time until then, notwithstanding blisters were applied to his shoulders, and every thing done in the beginning to prevent its effects. *Al Kodai* and *Al Janabi* relate, that when *Zeenab* was questioned why she did this, she answered to this effect: "I said in my heart, If he be a *king*, we shall hereby be freed from his *tyranny;* and if he be a *prophet*, he will easily *perceive* it, and consequently receive no injury." To support his credit, he pretended that the lamb spoke to him, and said that it was infected with poison! See *Elmakin*, p. 8. It was therefore policy in him not to put *Zeenab* to death. It has pleased God that this *fact* should be acknowledged by the dying breath of this scourge of the earth; and that several of even the most *partial* Mohammedan historians should relate it! And, thus attested, it stands for the complete and everlasting refutation of his pretensions to the *prophetic spirit* and *mission*. Vide *Specimen Hist. Arabum*, a Pocockio, p. 189, 190. Le *Coran* traduit par Savary, vol. i. p. 135, and 212. See also, The *Life* of *Mohammed* by Prideaux, 93, 101.

Verse 19. *After the Lord had spoken*] These things, and conversed with them for *forty days*, *he was taken up into heaven*, there to appear in the presence of God for us.

Verse 20. *The Lord working with* them] This *co-operation* was twofold, *internal* and *external*. *Internal*, illuminating their minds, convincing them of the truth, and establishing them in it. *External*, conveying their word to the souls that heard it, by the demonstration of the Holy Ghost; convincing them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his Spirit. Though miraculous powers are not *now* requisite, because the truth of the Gospel has been sufficiently confirmed, yet this *co-operation* of God is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved.

With signs following.] Επακολουθουντων σημειων, *the accompanying signs:* viz. those mentioned in the 17th and 18th verses, and those others just now spoken of, which still *continue* to be produced by the energy of God, *accompanying* the faithful preaching of his unadulterated word.

Amen.] This is added here by many MSS. and versions; but is supposed not to have made a part of the text originally. *Griesbach*, *Bengel*, and others, leave it out.

St. Jerome mentions certain Greek copies, which have the following remarkable addition to ver. 14, after these words—*and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up: Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam.* "And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which, through the *influence* of impure spirits, does not permit the true influence of God to be apprehended. Therefore, even now, reveal thy righteousness."

There are various *subscriptions* to this book in the MSS. and versions; the principal are the following: "*The holy Gospel according to Mark is ended—written by him—in* Egypt—*in* Rome—*in the Latin tongue—directed by Peter—the* 10*th*—12*th year after the ascension of Christ—preached in Alexandria, and all its coasts.*" Dr. Lardner supposes this Gospel to have been composed A. D. 64 or 65, and published before the end of the last mentioned year. See the Preface.

The Gospel according to Mark, if not an *abridgment* of the Gospel according to *Matthew*, contains a neat, perspicuous abridgment of the *history of our Lord;* and, taken in this point of view, is very satisfactory; and is the most proper of all the four Gospels to be put into the hands of *young* persons, in order to bring them to an acquaintance with the *great facts* of evangelical history. But as a *substitute* for the Gospel by Matthew, it should never be used. It is very likely that it was written originally for the use of the *Gentiles*, and probably for those of *Rome*. Of this, there seem to be several evidences in the work itself. Of the other Gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted by the others; and thus, in the mouths of four *witnesses*, all these glorious and interesting facts are established.

One thing may be observed, that this Gospel has suffered more by the carelessness and inaccuracy of transcribers than any of the others: and hence the *various readings* in the MSS. are much more numerous, in proportion, than in the other evangelists.—Every thing of this description, which I judged to be of real importance, I have carefully noted.

Though the *matter* of St. Mark's work came from

he inspiration of the Holy Spirit, yet the *language* seems to be entirely *his own:* it is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusticity or inelegance. Whoever reads the original must be struck with the very frequent, and often pleonastic, occurrence of *ευθεως*, *immediately*, and *παλιν*, *again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms* which frequently occur are accounted for on the ground of this Gospel being written for the *Gentiles*, and particularly for the *Roman* people: this, it must be confessed, is only *theory*, but it is a theory which stands supported by many arguments, and highly presumptive facts. However this may be, the *Gospel according to Mark* is a very important portion of Divine revelation, which God has preserved by a chain of providences, from the time of its promulgation until now; and for which no truly pious reader will hesitate to render due praise to that God whose work is ever *perfect.* Amen.

SOME OBSERVATIONS

ON THE

NATURE AND IMPORTANCE OF BAPTISM.

On the subject of baptism, several observations have been made in the course of the preceding notes; and its great importance to the Christian religion carefully noted. Dr. Lightfoot has spoken well on the subject; and I have reserved his observations for this place, and earnestly recommend them to the notice of every unprejudiced reader. On the *mode* of administering baptism, there need be no dispute among Christians: both *dipping* and *sprinkling* are legitimate forms; and *either* may be used, as the consciences or religious prejudices of the parties may direct: but the *thing* itself, and its great reference, are of the utmost importance. Baptism is a standing proof of the Divine authenticity of the Christian religion, and, as Dr. Lightfoot well argues, a seal of the truth of the doctrine of justification by faith, through the blood of the covenant.

"It is no unfit or unprofitable question," he observes, "whence it came to pass, that there was so great a conflux of men to John the Baptist, and so ready a reception of his baptism.

"I. The reason is, because the manifestation of the Messias was then expected, the weeks of *Daniel* being now spent to the last four years; and therefore the people were stirred up to prepare for his appearing.

"II. Another reason of it was this. The institution of *baptism*, for an evangelical sacrament, was first in the hand of the Baptist; who, *the word of the Lord coming to him*, (Luke iii. 11,) went forth, backed with the same authority as the chiefest prophets had in time past. But yet the first use of baptism was not exhibited at that time. For baptism, very many *centuries* back, had been both known and received in most frequent use among the *Jews;* and for the very same *end* as it now obtains among *Christians*, namely, that by it proselytes might be admitted into the Church: and hence it was called טבילת גרות *baptism for proselytism;* and was distinct from טבילת נדה *baptism* or *washing from uncleanness.* See the *Babylonian* Talmud in *Jevamoth.*

"All the *Jews* assert, as it were with one mouth, that all the nation of *Israel* were brought into the covenant, among other things, by baptism. *Israel* (saith *Maimonides*, the great interpreter of the *Jewish* law) *was admitted into the covenant by three things, namely, by circumcision, baptism, and sacrifice.* Circumcision *was in Egypt, as it is said,* None uncircumcised shall eat of the passover. Baptism *was in the wilderness, before the giving of the law, as it is said,* Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.

"III. They assert that an infinite number of proselytes, in the days of *David* and *Solomon*, were admitted by baptism. *The Sanhedrin received not proselytes in the days of David and Solomon: not in the days of David, lest they should betake themselves to proselytism out of a* FEAR *of the kingdom of Israel; not in the days of Solomon, lest they might do the same by reason of the* GLORY *of the kingdom. And yet abundance of proselytes were made in the days of David and Solomon before private men; and the great Sanhedrin was full of care about this business; for they would not cast them out of the Church, because they were baptized.* MAIMONIDES, *Issure Biah*, c. 13.

"IV. *Whensoever any heathen will betake himself and be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him, voluntary circumcision, baptism, and oblation are required; but if it be a woman, baptism and oblation. Ibid. That was a common axiom,* אין גר עד שימול ויטבול *No man is a proselyte until he be circumcised and baptized.* JEVAMOTH, fol. 46.

"You see *baptism* inseparably joined to the circumcision of proselytes. There was indeed some little distance of time; for *they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound:* but certainly baptism ever followed. We acknowledge, indeed, that circumcision was plainly of Divine institution; but by whom baptism, which was inseparable from it, was instituted, is doubtful. And yet, it is worthy of observation, our Saviour rejected *circumcision*, and retained the appendix, *baptism;* and when all the Gentiles were now to be introduced into the true religion, he preferred this proselytical introductory (pardon the expression) unto the sacrament of entrance into the Gospel. One might

observe the same almost in the *eucharist*. The *lamb* in the passover was of *Divine institution*, and so indeed was the *bread:* but whence was the *wine?* But yet, rejecting the *lamb*, Christ instituted the sacrament in the *bread* and *wine*. Secondly, Observing from these things which have been spoken, how very known and frequent the use of *baptism* was among the *Jews*, the reason appears very easy, why the Sanhedrin, by their messengers, inquired not of *John* concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize: John i. 25. Thirdly, Hence also the reason appears, why the New Testament does not prescribe, by some more accurate rule, who the persons are to be baptized.

"It appears clear enough, by what has been already said, in what sense this is to be taken in the New Testament, which we sometimes meet with, namely, that the master of the family was baptized with his whole family, Acts xvi. 15, 33, &c. Nor is it of any strength what some contend for, 'that it cannot be proved there were *infants* in those families;' for the inquiry is not so proper, whether there were *infants* in those families, as it concluded truly and deservedly that, if there were, they had all been to be baptized. Nor do I believe this people that flocked to *John's* baptism were so forgetful of the manner and custom of the nation that they brought not *their little children* also with them to be baptized.

"I. If you compare the washing of polluted persons prescribed by the law, with the baptism of proselytes, both that and this implies uncleanness, however someming different; that implies *legal* uncleanness, this *heathen*, but both polluting. But a proselyte was baptized not only into the washing away of that Gentile pollution, nor only thereby to be transplanted into the religion of the *Jews;* but that, by the most accurate rite of translation that could possibly be, he might so pass into an *Israelite* that, being married to an Israelite woman, he might produce a free and legitimate seed, and an undefiled offspring. Hence servants that were taken into a family were baptized, and servants also that were to be made free: not so much because they were defiled with heathen uncleanness, as that by that rite כישראל לכל דבר *becoming Israelites in all respects*, they might be more fit to match with *Israelites*, and their children be accounted as *Israelites*.—And hence the sons of proselytes, in following generations, were circumcised indeed, but not baptized. They were circumcised, that they might take upon themselves the obligations of the law, but they needed not baptism, because they were already *Israelites*.

"II. The baptism of proselytes was the bringing over of Gentiles into the *Jewish* religion; the baptism of John was the bringing over of Jews into another religion: and hence it is the more to be wondered at that the people so readily flocked to him, when he introduced a baptism so different from the known proselytical baptism. The reason of which is to be fetched from hence, that at the coming of the Messias, they thought, not without cause, that the state of things was plainly to be changed; and that from the oracles of the prophets, who with one mouth described the times of the Messias for a new world.

"III. The baptism of proselytes was an obligation to perform the law; that of John was an obligation to repentance: for although proselytical baptism admitted of some ends, and circumcision of others, yet a traditional and erroneous doctrine at that time had joined this to both, that the proselyte covenanted in both, and obliged himself to perform the law; to which that of the apostle relates, Gal. v. 3, *I testify again to every man that is circumcised, that he is a debtor to do the whole law*. But the baptism of John was a *baptism of repentance*, Mark i. 4, which being undertaken, they who were baptized professed to renounce their own legal righteousness, and, on the contrary, acknowledged themselves to be obliged to repentance and faith in the *Messias* to come.

"IV. That the baptism of John was by plunging the body, (after the same manner as the washing unclean persons and the baptism of proselytes was,) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in *Enon, because there was much water there;* and that Christ being baptized *came up out of the water:* to which that seems to be parallel, Acts viii. 38, *Philip and the eunuch went down into the water*, &c. Some complain that this rite is not retained in the Christian Church, as though it something derogated from the truth of baptism, or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging.

"1. That the notion of washing in *John's* baptism differs from ours, in that he baptized none who were not brought over from one religion, and that an irreligious one too, into another, and that a true one. But there is no place for this among us, who are born *Christians;* the condition therefore being varied, the rite is not only lawfully but deservedly varied also. Our baptism argues defilement indeed, and uncleanness; and demonstrates this doctrinally, that we being polluted, have need of washing; but this is to be understood of our natural and sinful stain, to be washed away by the blood of Christ and the grace of God: with which stain indeed they were defiled who were baptized by John. But to denote this washing by a sacramental sign, the sprinkling of water is as sufficient as the dipping into water, when in truth this argues washing and purification, as well as that.

"2. Since dipping was a rite used *only* in the *Jewish* nation, and *proper to it*, it were something hard if all nations should be subjected under it; but especially when it is neither necessary to be esteemed of the essence of baptism, and is moreover so harsh and dangerous that, in regard of these things, it scarcely gave place to circumcision. We read that some, leavened with Judaism to the highest degree, yet wished that dipping in purification might be taken away; because it was accompanied with so much severity. *In the days of R. Joshua ben Levi, some endeavoured to abolish this dipping, for the sake of the women of Galilee; because, by reason of the cold, they became barren.* Surely it is hard to lay this yoke upon all nations which seemed too rough for the *Jews* themselves, and not to be borne by them, men too much given to such kind of severer rites. And if it be demanded of them who went about to take away that dipping, Would

you have no purification at all by water? It is probable that they would have allowed of the sprinkling of water, which is less harsh, and not less agreeable to the thing itself.

"3. The following ages, with good reason, and by Divine precept, administered a baptism differing in a greater matter from the baptism of *John*; and therefore it was less to differ in a less matter. The application of water was necessarily of the essence of baptism; but the application of it in this or that manner speaks but a circumstance: the adding also of the word was of the nature of a sacrament; but the changing of the word into this or that form, would you not call this a circumstance also? And yet we read the form of baptism so changed that you may observe it to be threefold in the history of the New Testament.

"Farther, In reference to the *form* of *John's* baptism, which thing we have proposed to consider in the second place, it is not at all to be doubted that he baptized *in the name of the Messias now ready to come;* that they might be the readier to receive the *Messias*, when he should manifest himself. The apostles, baptizing the Jews, baptized them *in the name of Jesus*, (because *Jesus of Nazareth* had now been revealed for the *Messias*,) and that they did, when it had been before commanded them by Christ, *Baptize all nations, in the name of the Father, of the Son, and of the Holy Ghost.* So you must understand that which is spoken, John iii. 23, and iv. 2, concerning the disciples of Christ baptizing; namely, that they baptized in *the name of Jesus*, that thence it might be known that *Jesus of Nazareth* was the *Messias*, in the name of whom, suddenly to come, John had baptized. That of St. Peter is plain, Acts ii. 38, *Be baptized every one of you in the name of Jesus Christ:* and that, Acts viii. 16, *They were baptized in the name of Jesus.*

"But the apostles baptized the *Gentiles* according to the precept of our Lord, *in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. For since it was very much controverted among the *Jews* about the true *Messias*, it was not without cause, yea, nor without necessity, that they baptized in the name of *Jesus*, that by that seal might be confirmed this most principal truth in the Gospel, and that those that were baptized might profess it—that *Jesus of Nazareth* was the true *Messias.* But among the *Gentiles* the controversy was not concerning the true *Messias*, but concerning the *true God.* Among *them*, therefore, it was needful that baptism should be conferred in the name of the true God, *Father, Son, and Holy Spirit.*

"We suppose therefore, that *men, women*, and *children* came to *John's* baptism, according to the manner of the nation in the reception of proselytes; namely, that they standing in *Jordan* were taught by *John* that they were baptized into the name of the Messias, who was now immediately to come, and into the profession of the doctrine of the Gospel concerning faith and repentance; that THEY *plunged themselves* into the river, and so came out. And that which is said of them, that they were baptized by him, *confessing their sins*, is to be understood according to the tenor of the *Baptist's* preaching; not that they did this man by man, or by some particular confession made to *John*, or by *openly declaring* some particular sins; but, when the doctrine of *John* exhorted them to repentance and faith in the Messias, they renounced and disowned the doctrine and opinion of *justification by their own works*, wherewith they had been beforetime leavened, and acknowledged and confessed themselves sinners."

It is worthy of remark, that neither priest nor Levite dipped the persons who were baptized: the persons stood in the water; three persons ordinarily stood to instruct them and witness the fact; when the instruction was ended, the person himself who was to be baptized put himself under the water, and then came out. In the case of a *woman*, the disciples of the wise men turned their backs while she plunged herself and came out of the water; for I suppose the whole Jewish practice will not afford a single instance, where a priest or any other man put the woman under the water when she was baptized. From this we learn, that the *act* of baptism was performed by the person *himself;* but the instruction relative to its *end, obligation*, &c., came from another.

"They baptized also YOUNG CHILDREN, (for the most part with their parents.) *They baptize a little proselyte according to the judgment of the sanhedrin;* that is, as the gloss renders it, *If he be deprived of his father, and his mother brings him to be made a proselyte, they baptize him* (*because none becomes a proselyte without circumcision and baptism*) *according to the judgment*, or rite, *of the sanhedrin: that is, that three men be present at the baptism, who are now instead of a father to him.* And the *Gemara*, a little after, says, *If, with a proselyte, his sons and his daughters are made proselytes also, that which is done by their father redounds to their good.*

"*R. Joseph* saith, *When they grow into years, they may retract:* where the gloss writes thus, *This is to be understood of* LITTLE CHILDREN, *who are made proselytes together with their father.* BAB. CHERUB. fol. 11.

"*A heathen woman, if she is made a proselytess when she is now big with child, the child needs not baptism; for the baptism of his mother serves him for baptism.* Otherwise he were to be baptized. JEVAM. fol. 78.

"*If an Israelite take a Gentile* CHILD, *or find a Gentile* INFANT, *and baptize him in the name of a proselyte, behold he is a proselyte.* MAIM. in *Avadim*, c. 8.

"We cannot pass over that which is indeed worthy to be remembered. *Any one's* servant *is to be circumcised, though he be unwilling; but any one's* son *is not to be circumcised, if he be unwilling. R. Hezekiah* saith, *Behold a man finds an infant cast out, and he baptizeth him in the name of a servant: in the name of a freeman, do you also circumcise him in the name of a freeman.* HIEROS. JEVAM. fol. 8.

"Our Lord says to his disciples, Matt. xxviii. 19, *Go therefore and teach all nations, baptizing them*, &c. *μαθητευσατε*—that is, *Make disciples:*—bring them in by baptism, that they may be taught. They are very much out who, from these words, cry down

infant baptism; and assert that it is necessary for those that are to be baptized to be *taught before* they are *baptized.* 1. Observe the words here : μαθητευσατε, *make disciples;* and then after, διδασκοντες, *teaching*, in the 20th verse. 2. Among the *Jews*, and also with *us*, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel and said, *Make me a proselyte that thou mayest teach me:* BAB. *Shab.* fol. 31. He was first to be proselyted, and then taught. Thus, first *make them disciples* (μαθητευσατε) by baptism; and then, Teach them to observe all things, &c. Διδασκετε αυτες τηρειν παντα. κ. τ. λ.

"Βαπτιζοντες, *baptizing.*—There are various ends of baptism: 1. According to the nature of a *sacrament*, it visibly teaches invisible things; that is, the washing us from all our pollutions by the blood of Christ, and by the cleansing of grace: Ezek. xxxvi. 25. 2. According to the nature of a sacrament, it is a *seal* of Divine truth. So circumcision is called, Rom. iv. 11, *And he received the sign of circumcision, the* SEAL *of the righteousness of faith*, &c. So the *Jews*, when they circumcised their children, gave this very title to circumcision. The words used when a child was circumcised, you have in their *Talmud.* Among other things, he who is to bless the action, says thus: 'Blessed be he who sanctified him that was beloved from the womb, and set a sign in his flesh, and sealed his children with the sign of the holy covenant,' &c. *Hieros. Berac.* fol. 13. But in what sense are sacraments to be called *seals?* Not that they *seal* (or *confirm*) to the receiver his righteousness; but that they seal the *Divine truth* of the covenant and promise. Thus the apostle calls *circumcision, the seal of the righteousness of faith:* that is, it is the seal of this truth and doctrine, that *justification is by faith*, which justice *Abraham* had when he was yet uncircumcised. And this is the way whereby sacraments confirm faith; namely, because they *doctrinally exhibit* the invisible things of the covenant; and like *seals*, so, by Divine appointment, *sign* the *doctrine* and *truth* of the covenant. 3. According to the nature of a sacrament, it *obliges* the receivers to the *terms* of the *covenant;* for as the covenant itself is of *mutual obligation* between *God* and *man*, so the sacraments, the seals of the covenant, are of like obligation. 4. According to its nature, it is introductory to the visible Church. 5. It is a distinguishing sign between a *Christian* and *no Christian*, namely, between those who acknowledge and profess Christ, and *Jews*, *Turks*, and *Pagans*, who do not acknowledge him. Μαθητευσατε παντα τα εθνη βαπτιζοντες—*Disciple all nations, baptizing*, &c. When they are under *baptism*, they are no longer under *heathenism;* and this sacrament puts a difference between those who are under the discipleship of *Christ*, and those who are not. And 6. Baptism also brings its *privileges* along with it; while it opens the way to a partaking of holy things in the Church, and places the baptized *within the Church*, over which God exercises a more *singular providence* than over those who are *out* of the Church.

"And now, from what has been said, let us argue a little farther in behalf of *infant baptism.*

"To the objection, *It is not commanded to baptize infants, therefore they are not to be baptized*:—I answer, *It is not forbidden to baptize infants, therefore they are to be baptized.* And the reason is plain for when *pædo-baptism* in the *Jewish* Church was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent; there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands, and into evangelical use, as he found it; this only added, that he might promote it to a worthier *end* and a larger use. The whole nation knew well enough that *little children* used to be *baptized;* there was no need of a precept for that, which had ever by common use prevailed. If a royal *proclamation* should now issue forth in these words, *Let every one resort on the Lord's day to the public assembly in the church;* certainly he would be mad, who in times to come should argue hence, that *prayers*, *sermons*, and *singing of psalms*, were not to be celebrated on the Lord's day in the public assemblies, because there is no mention of them in the *proclamation.* For the proclamation provided for the celebration of the *Lord's day* in the public assemblies in general; but there was no need to make mention of the particular *kinds* of the Divine worship to be celebrated there, when they were always and every where well known, and in daily use, *before* the publishing of the proclamation, and *when* it was published. The case is the very same in *baptism.* On the other hand, therefore, there was need of a plain and open prohibition that *infants* and *little children* should not be baptized, if our Lord would not have had them baptized. For since it was most common, in all preceding ages, that *little children should be baptized*, if Christ had been minded to have that custom abolished, he would have *openly forbidden it.* Therefore *his silence*, and the silence of the *Scripture* in this matter, confirms *pædo-baptism*, and continues it to all ages.

"I. BAPTISM, as a *sacrament*, is a seal of the covenant. And why, I pray, may not this *seal* be set on *infants?* The seal of Divine truth has sometimes been set upon *inanimate* things, and that by God's appointment. The *bow* in the *cloud* is a *seal* of the *covenant.* The *law* engraven on the *altar*, Josh. viii. was a *seal* of the *covenant.* The *blood sprinkled* on the *twelve pillars*, which were set up to represent the twelve tribes, was a *seal* and *bond* of the covenant, Exod. xxiv. And now tell me, Why are not *infants* capable in like manner of such a sealing? They were capable heretofore of *circumcision*, and *our* infants have an equal capacity. The sacrament does not lose this its end, through the indisposition of the receiver: *Peter* and *Paul*, apostles, were baptized. Their baptism, according to its nature, sealed to them the *truth of God* in his promises, concerning the *washing away of sins*, &c., and they from this doctrinal virtue of the sacrament received *confirmation* of their *faith.* So also *Judas* and *Simon Magus*, hypocrites, wicked men, were baptized. Did not their baptism, according to the nature of it, seal this doctrine and truth, that *there was a washing away of sins?* It did not indeed *seal* the *thing itself* to *them* nor was it at all a sign to them of the *washing away*

of *their* sins: but baptism does of itself seal this doctrine. You will grant that this axiom is most true: *Abraham received the sign of circumcision, the seal of the righteousness of faith.* And is not this equally true, *Esau, Ahab, Ahaz*, received the sign of *circumcision, the seal of the righteousness of faith?* Is not circumcision the same to all? Did not circumcision, to whomsoever it was administered, *sign* and *seal* this truth, that there *was a righteousness of faith?* The sacrament has a sealing virtue in itself, which does not depend on the *disposition of the receiver.*

"II. Baptism, as a *sacrament*, is an *obligation*. But now infants are capable of being *obliged*. Heirs are sometimes obliged by their parents, though they are not yet born: see Deut. xxix. 11, 15. For that to which any one is obliged obtains a right to oblige, *ex æquitate rei*, from the equity of the thing, and not *ex captu obligati*, from the apprehension of the person obliged. The law is imposed upon all, under this penalty, 'Cursed be every one that doth not continue in all,' &c. It is ill arguing from hence, that a man has power to perform the law; but the equity of the thing itself is very well argued hence. Our duty obliges us to do every thing which the law commands, but we cannot [without Divine help] perform the least tittle of it.

"III. An *infant* is capable of *privileges*, as well as an old man (and baptism is privilegial.) An *infant* has been crowned *king* in his *cradle*—an *infant* may be made *free*, who is born a *slave*. The *Gemarists* speak very well in this matter. *Rab. Honna* says, *They baptize an infant proselyte by the command of the bench. Upon what is this grounded? On this, that baptism becomes a privilege to him. And they may endow an absent person with a privilege:* or they may bestow a privilege upon one, though he be ignorant of it.—*Bab. Chetub.* fol. 11. Tell me, then, why an infant is not capable of being brought into the visible Church, and receiving the distinguishing sign between a *Christian* and a *heathen*, as well as a grown person?" See *Lightfoot's* Horæ Hebraicæ, in Matt. iii. and xxviii.

The following observations on the subject are from a highly intelligent and learned friend.

"I presume the substance of the argument respecting infant baptism, *pro* and *con*, is fairly epitomized by Doddridge in his Lectures, cliii., iv., v. Doubtless, much can be said for it on the principles he has laid down; and he has of course given all which had been adduced on the subject. Yet, after all, he himself seems scarcely satisfied. His corollary is remarkable:—'Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable that Christians, whose persuasions relating to infant baptism are different, should maintain mutual candour towards each other, and avoid all severe and unkind censures on account of such difference.'

"This was, at all events, good advice; and worthy of the amiable man who gave it. But it would be most desirable that this long-agitated question could be brought to a more certain issue. Constituted as man is, dissonance of mind will ever more or less obstruct coalescence of affection. To investigate truth, therefore, even in its most speculative forms, provided it be done soberly and dispassionately, is at least to *subserve* the cause of charity.

"In addition to the arguments which Doddridge has enumerated on the side of infant baptism, I would put this question:—If infant baptism had not been in use in those Churches over which Timothy and Titus presided, must there not have existed, by the time at which the epistles to those two pastors were written, a considerable class of persons, neither wholly out of nor yet properly in the Church—a class whose very peculiar and very important circumstances and characters would have demanded distinct recognition? They would have been eminently the *spes gregis*, and, by necessary consequence, would have needed to be watched over with special superintendence.

"When, therefore, amid the recognitions of *old men, old women, young women, young men, children, parents, servants, masters*, the rich, the friendly, the unfriendly, the heretical, there is not the most shadowy intimation of such a class as deferred baptism necessarily supposes, (that is, of young aspirants, already bound to the Church in affection, and entitled to more tender care than even the actually initiated,) what stronger evidence could we have, that no such class existed? If it had existed, self-evidently it must have been adverted to; it is not adverted to; therefore it did not exist.

"But this is not all. They who must have composed this class, had it existed, are expressly and repeatedly mentioned. But where? *In the actual survey of the Church.* As the vigilant eye of the apostle of the Gentiles passes along the line of the faithful, both at Ephesus and Colosse, he finds and addresses the infant members of the body. There is no shade of difference indicated. They come in, as complete compeers, with the classes which precede and follow. *Included* thus *in the Church*, without the slightest note of distinction, what can be more evident than that they made a part of the Church in the mind of the includer?

"Once more. Let the address of St. Paul to the Ephesian children be especially noted. *Children*, says he, *obey your parents*, εν Κυριῳ. How could they obey εν Κυριῳ, if they themselves were not εν Κυριῳ? In every instance, this expression marks incorporation into the Christian body. For example, when St. Paul distinguishes those of the family of Narcissus, who were Christians, his language is: τους οντας EN ΚΥΡΙΩ. In like manner, Onesimus, the reconciled servant of Philemon, was, in consequence of his conversion, to be doubly dear to his master εν σαρκι και EN ΚΥΡΙΩ: εν σαρκι, from having been formerly domesticated with Philemon; εν Κυριῳ, as being now his fellow Christian. The equivalent expression, εν Χριστῳ, occurs *in the same sense*, in St. Paul's salutation of Andronicus and Ireneus, (Rom. xvi. 7,) Οι και προ εμου γεγονασιν EN ΧΡΙΣΤΩ, *who also were* in Christ *before me.*

"Respecting the age of the persons designated (Ephes. vi. 1, &c.) by the term τα τεκνα, there can be no question; as a subsequent verse distinctly states

them to be such children as were subjects of discipline and mental institution—*παιδεια και νουθεσια*. But it must not escape attention, how exactly the sequel of the apostle's address accords with the commencement; the injunction being given as to those in express covenant. 'Honour thy father and thy mother—for this is the first commandment with promise.' Had those addressed been out of the Christian pale, this language would have been inapplicable. In that case they would have been *απηλλοτριωμενοι της πολιτειας του Ισραηλ*—therefore not within the range of the Divine commandment; and *ξενοι των διαθηκων της επαγγελιας*—consequently not warranted to assume an interest in the promise. As, then, even the pressing of the sacred injunction supposes the persons on whom it is urged to be *συμπολιται των ἁγιων*, *fellow citizens with the saints*, their acknowledged interest in the promise proves them *οικειοι του Θεου*, *of the household of God*. Eph. ii. 12, 19. I cannot therefore but conclude that this single passage, if even it stood alone, ought to set the tedious and troublesome controversy, respecting infant baptism, for ever at rest.

"There is another point relative to this long-agitated question, which also I think the Scripture has anticipated and settled—I mean, IMMERSION. Some think baptism by SPRINKLING a contradiction. St. Paul, however, 1 Cor. x. 1, 2, did not think so. After telling us, that *οἱ πατερες—παντες ὑπο την νεφελην ησαν, και παντες δια της θαλασσης διηλθον*, *all our fathers were under the cloud, and all passed through the sea;* he adds, with equal reference to the former as to the latter, *και παντες εις τον Μωσην εβαπτισαντο εν τῃ νεφελῃ και εν τῃ θαλασσῃ*, *and were all baptized unto Moses in the cloud and in the sea*. The question then is, How were they baptized in the cloud? Not, surely, by *immersion*, for they were ΥΠΟ *την νεφελην*, UNDER *the cloud*. It could therefore be only by *aspersion;* this, and this alone, being the natural action of a cloud. All clouds are condensations of vapour; and that the mysterious cloud here referred to had the natural properties of a common cloud, appears from the specified purpose to which it was applied: 'He spread a cloud for a covering,'—*ab æstu sive ardore solis*, says Pool. St. Paul therefore clearly spoke of 'being baptized in the cloud,' with a direct eye to the moisture which it contained. In this view, the thought is strictly just: in any other view, it would be unintelligible. It follows, then, that, St. Paul being the judge, to be *sprinkled* is to be *baptized*, no less than to be *immersed* is to be *baptized*.

"Why should we doubt that this was said by St. Paul, for the express purpose of providing means for terminating, in its proper time, a vexatious dispute? I am persuaded that, when the apostle was taken to the third heaven, he saw, from that elevation, the whole series of the Church's progress, from his own time until the glorious *ανακεφαλαιωσις*, of which he himself speaks, (Eph. i. 10,) and that, unless we take this extension of view into the account, we cannot fully, perhaps not at all, fathom the depth of his writings."

ALEXANDER KNOX.

Dublin, Nov., 1812.

It is easy to carry things to extremes on the right hand and on the left. In the controversy, to which there is a very *gentle* reference in the preceding observations, there has been much *asperity* on all sides. It is high time this were ended. To say that *water baptism* is *nothing*, because a *baptism of the Spirit* is promised, is not correct. Baptism, howsoever administered, is a most important rite in the Church of Christ. To say that *sprinkling* or *aspersion* is *no Gospel baptism*, is as incorrect as to say *immersion* is none. Such assertions are as *unchristian* as they are *uncharitable*, and should be carefully avoided by all those who wish to promote the great *design* of the Gospel—*glory to God, and peace and good will among men*. Lastly, to assert that *infant baptism* is *unscriptural*, is as rash and reprehensible as any of the rest. Myriads of conscientious people choose to dedicate their *infants* to God, by *public baptism*. They are in the RIGHT!—and, by acting thus, follow the general practice both of the Jewish and Christian Church—a practice from which it is as needless as it is dangerous to depart.

LONDON, *Nov.* 22, 1812.

PREFACE TO THE GOSPEL

ACCORDING TO

ST. LUKE.

WITH A SHORT ACCOUNT OF HIS LIFE.

THERE is little *certain* known of this evangelist: from what is spoken in the Scriptures, and by the best informed of the primitive fathers, the following probable account is collected :—

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; but Michaelis thinks he was a Gentile, and brings Col. iv. 10, 11, 14, in proof, where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the *circumcision*, i. e. *Jews*. Some think he was one of our Lord's *seventy* disciples. It is worthy of remark that he is the only evangelist who mentions the commission given by Christ to the seventy, chap. x. 1–20. It is likely he is the *Lucius* mentioned Rom. xvi. 21, and if so he was related to the Apostle Paul, and that it is the same *Lucius* of Cyrene who is mentioned Acts xiii. 1, and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the *two* whom our Lord met on the way to *Emmaus* on the day of his resurrection, as related Luke xxiv. 13–35; one of these was called *Cleopas*, ver. 18, the other is not mentioned, the evangelist, himself, being the person and the relator.

St. Paul styles him his *fellow-labourer*, Philem. ver. 24. It is barely probable that he is the person mentioned, Col. iv. 14, *Luke, the beloved physician.* All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerome, Paulinus, Euthalius, Euthymius, and others, agree that he was a *physician*, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of *painting*, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer previously to Nicephorus Callisti, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8–40, xx., xxvii., and xxviii. Whether he went with him *constantly* afterwards is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he stayed with him the two years of his imprisonment in that city. This alone makes out the space of five years, and upwards. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth or eighty-fourth year of his age. Some suppose he published this Gospel fifteen, others twenty-two years, after the ascension of Christ.

See much on this subject in Lardner, Works, vol. vi. p. 104, &c., and in Michaelis's Introduction to the New Testament.

Some learned men think that Luke has borrowed considerably from St. Matthew: collate chap. iii. 7, 8 9, 16, 17, with Matt. iii. 7–12; also chap. v. 20–38, with Matt. ix. 2–17; also chap. vi. 1–5, with Matt. xii. 1–5; Luke vii. 22–28, with Matt. xi. 4–11; also chap. xii. 22–31, with Matt. vi. 25–33. It is allowed that there is considerable diversity in the order of time between St. Matthew and St. Luke, which is accounted for thus: Matthew deduces the facts related in his history in *chronological order.* Luke, on the contrary, appears to have paid little attention to this order, because he proposed to make a *classification* of events, referring each to its proper class, without paying any attention to chronological arrangement Some critics divide this history into five distinct classes or sections, in the following manner :—

CLASS I. Comprehends all the details relative to the birth of Christ; with the preceding, concomitant, and immediately succeeding circumstances. Chap. i. and ii. 1–40.

CLASS II. Contains a description of our Lord's infancy and bringing up; his visit to the temple when twelve years of age; and his going down to Nazareth and continuing under the government of his parents. Chap. ii. 41–52.

CLASS III. Contains the account of the preaching of John Baptist, and his success; the baptism of Christ, and his genealogy. Chap. iii.

CLASS IV. Comprehends the account of all our Lord's transactions in Galilee, for the whole *three* years of his ministry, from chap. iv. to chap. ix. 1–50. This seems evident: for as soon as Luke had given the account of our Lord's temptation in the desert, chap. iv. 1–13, he represents him as immediately returning in the power of the Spirit into Galilee, ver. 14; mentions Nazareth, ver. 16; Capernaum, ver. 31; and the lake of Galilee, chap. v. ver. 1; and thus, to chap. ix. 50, goes on to describe the preaching, miracles, &c., of our Lord in Galilee.

CLASS V. and last, commences at chap. ix. ver. 51, where the evangelist gives an account of our Lord's last journey to Jerusalem: therefore this class contains, not only all the transactions of our Lord from that time to his crucifixion, but also, the account of his resurrection, his commission to his apostles, and his ascension to heaven. Chap. ix. 51, to chap. xxiv. 53, inclusive.

A plan similar to this has been followed by *Suetonius*, in his life of *Augustus:* he does not produce his facts in chronological order, but *classifies* them, as he himself professes, cap. 12, giving an account of all his *wars*, *honours*, *legislative acts*, *discipline*, *domestic life*, &c., &c. MATTHEW, therefore, is to be consulted for the correct arrangement of facts in *chronological order:* Luke, for a *classification* of facts and events, without any attention to the order of time in which they occurred. Many eminent historians have conducted their narratives in the same way. See *Rosenmuller.* It must not, however, be forgotten, that this evangelist gives us some very valuable chronological *data* in several parts of the three first chapters. These shall be noticed in their proper places.

THE GOSPEL

ACCORDING TO

S T. L U K E.

Usherian year of the World, 3999.—Alexandrian year of the World, 5497.—Antiochian year of the World, 5487.—Constantinopolitan Æra of the World, 5503.—Rabbinical year of the World, 3754.—Year of the Julian Period, 4708.—Æra of the Seleucidæ, 307.—Year before the Christian Æra, 6.—Year of the CXCIII. Olympiad, 3.—Year of the building of Rome, 748.—Year of the Julian Æra, 41.—Year of the Cæsarean Æra of Antioch, 44.—Year of the Spanish Æra, 34.—Year of the Paschal Cycle or *Dionysian* Period, 529.—Year of the Christian Lunar Cycle, or Golden Number, 15.—Year of the Rabbinical Lunar Cycle, 12.—Year of the Solar Cycle, 4.—Dominical Letter, C.—Epact, 4.—Year of the Emperor Augustus, 25.—Consuls, D. Lælius Balbus, and C. Antistius Vetus, from January 1 to July 1; and Imp. C. Julius Cæsar Octav. Augustus XII. and L. Cornelius Sulla, for the remainder of the year. The reason why *two sets* of *Consuls* appear in this Chronology is this: the Consuls were changed every year in *July*, therefore, taking in the whole year, *four* Consuls necessarily appear: *two* for the first *six* months, and *two* for the latter *half* of the year.

CHAPTER I.

The preface, or St. Luke's private epistle to Theophilus, 1–4. *The conception and birth of John Baptist foretold by the angel Gabriel*, 5–17. *Zacharias doubts*, 18. *And the angel declares he shall be dumb, till the accomplishment of the prediction*, 19–25. *Six months after the angel Gabriel appears to the Virgin Mary, and predicts the miraculous conception and birth of Christ*, 26–38. *Mary visits her cousin Elisabeth*, 39–45. *Mary's song of exultation and praise*, 46–56. *John the Baptist is born*, 57–66. *The prophetic song of his father Zacharias*, 67–79. *John is educated in the desert*, 80.

A. M. cir. 4051. A. D. cir. 47. cir. Olymp. CCVI.

FORASMUCH as many have taken in hand to set forth in order [a] a declaration of those things which are most surely believed among us,

2 [b] Even as they delivered them unto us, which [c] from the beginning were eye-witnesses, and ministers of the word;

A. M. cir. 4051. A. D. cir. 47. cir. Olymp. CCVI.

[a] Acts i. 3; 1 Thess. i. 5; 1 Pet. ii. 12.——[b] Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1.——[c] Mark i. 1; John xv. 27.

NOTES ON CHAP. I.

Verse 1. *Many have taken in hand*] Great and remarkable characters have always many biographers. So it appears it was with our Lord: but as most of these accounts were inaccurate, recording as *facts* things which had not happened; and through *ignorance* or *design mistaking* others, especially in the *place* where St. Luke wrote; it seemed good to the Holy Spirit to inspire this holy man with the most correct knowledge of the whole history of our Lord's birth, preaching, miracles, sufferings, death, resurrection, and ascension, that the sincere, upright followers of God might have a sure foundation, on which they might safely build their faith. See the note on chap. ix. 10.

Most surely believed among us] *Facts confirmed by the fullest evidence*—*των πεπληροφορημενων πραγματων*. Every thing that had been done or said by Jesus Christ was so *public*, so *plain*, and so *accredited* by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the *fullest conviction*, to the hearts of those who heard and saw him, of the *divinity* of his *doctrine*, and the *truth* of his *miracles*.

Verse 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses*] Probably this alludes to the Gospels of *Matthew* and *Mark*, which it is likely were written before St. Luke wrote his, and on the *models* of which he professes to write his own; and *απ' αρχης*, *from the beginning*, must mean, from the time that Christ first began to proclaim the glad tidings of the kingdom; and *αυτοπται*, *eye-witnesses*, must necessarily signify, those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

Ministers of the word] *Του λογου*. Some suppose that our blessed *Lord* is meant by this phrase; as *ὁ Λογος*, the *Word* or *Logos*, is his essential character in John i. 1, &c.; but it does not appear that any of

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3 [d] It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee [e] in order, [f] most excellent Theophilus,

4 [g] That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 THERE was, [h] in the days of Herod, the king of Judea, a certain priest named Zacharias, [i] of the course of Abiah: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

6 And they were both [k] righteous before

[d] Acts xv. 19, 25, 28; 1 Cor. vii. 40.——[e] Acts xi. 4.——[f] Acts i. 1.——[g] John xx. 31.——[h] Matt. ii. 1.——[i] 1 Chron. xxiv. 10, 19; Neh. xii. 4, 17.——[k] Gen. vii. 1; xvii. 1; 1 Kings ix. 4; 2 Kings xx. 3; Job i. 1; Acts xxiii. 1; xxiv. 16; Phil. iii. 6.

the inspired penmen ever use the word in this sense except John himself; for here it certainly means the *doctrine of Christ;* and in this sense λογος is frequently used both by the evangelists and apostles.

Verse 3. *Having had perfect understanding*] Παρηκολουθηκοτι ανωθεν, *Having accurately traced up*—entered into the very spirit of the work, and examined every thing to the bottom; in consequence of which investigation, I am completely convinced of the truth of the whole. Though God gives his Holy Spirit to all them who ask him, yet this gift was never designed to set aside the use of those faculties with which he has already endued the soul, and which are as truly his *gifts* as the Holy Spirit itself is. The nature of inspiration, in the case of St. Luke, we at once discover: he set himself, by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error.

From the very first] Ανωθεν, *from their origin.* Some think *ανωθεν* should, in this place, be translated *from above;* and that it refers to the *inspiration* by which St. Luke wrote. I prefer our translation, or, *from the origin*, which several good critics contend for, and which meaning it has in some of the best Greek writers. See *Kypke.*

Theophilus] As the literal import of this word is *friend of God*, Θεου φιλος, some have supposed that under this name Luke comprised all the followers of Christ, to whom, as *friends of God*, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But this interpretation appears to have little solidity in it; for, if all the followers of Christ are addressed, why is the *singular* number used? and what good end could there be accomplished by using a *feigned* name? Besides, κρατιστε, *most excellent*, could never be applied in this way, for it evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of *friendship*. *Theophilus* appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a private *epistle*, sent by the evangelist with this history, which, having been carefully preserved by Theophilus, was afterwards found and published with this Gospel.

Verse 4. *Wherein thou hast been instructed.*] Κατηχηθης—In which thou hast been *catechized.* It appears that Theophilus had already received the *first elements* of the Christian doctrine, but had not as yet been completely *grounded* in them. That he might know the certainty of the things in which he had been thus catechized, by having all the facts and their proofs brought before him *in order*, the evangelist sent him this faithful and Divinely inspired narrative. Those who content themselves with that knowledge of the doctrines of Christ which they receive from *catechisms* and *schoolmasters*, however important these elementary instructions may be, are never likely to arrive at such a knowledge of the truth as will make them wise unto salvation, or fortify them against the attacks of infidelity and irreligion. Every man should labour to acquire the most correct knowledge, and indubitable certainty, of those doctrines on which he stakes his eternal salvation. Some suppose that St. Luke refers here to the imperfect instruction which Theophilus had received from the defective Gospels to which he refers in verse 1.

Verse 5. *In the days of Herod, the king*] This was *Herod*, surnamed the *Great*, the son of *Antipater*, an Idumean by birth, who had professed himself a proselyte to the Jewish religion, but regarded no religion, farther than it promoted his secular interests and ambition. Thus, for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Hence it appears plain that the prophecy of Jacob, Gen. xlix. 10, was now fulfilled; for *the sceptre had departed from Judah:* and now was the time, according to another prophecy, to look for the *governor from Bethlehem*, who should *rule* and *feed* the *people of Israel:* Mic. v. 1, 2. See a large account of the family of the Herods, in the note on Matt. ii. 1. This was before Christ six years.

The course of Abiah] When the sacerdotal families grew very numerous, so that *all* could not officiate together at the tabernacle, David divided them into *twenty-four* classes, that they might minister by turns, 1 Chron. xxiv. 1, &c., each family serving a whole week, 2 Kings xi. 7; 2 Chron. xxiii. 8. *Abiah* was the *eighth* in the order in which they had been originally established: 1 Chron. xxiv. 10. These *dates* and *persons* are particularly mentioned as a full confirmation of the truth of the *facts* themselves; because any person, at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history! It was published *immediately* after the *time* in which these facts took place; and among the very *people*, thousands of whom had been eye-

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God, [l] in the order of his course,

9 According to the custom of the priest's office, his lot was [m] to burn incense when he went into the temple of the Lord.

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

10 [n] And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of [o] the altar of incense.

[l] 1 Chron. xxiv. 19; 2 Chron. viii. 14; xxxi. 2.——[m] Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chronicles xxiii. 13; 2 Chron. xxix. 11.——[n] Leviticus xvi. 17; Rev. viii. 3, 4.——[o] Exodus xxx. 1.

witnesses of them; and among those, too, whose essential *interest* it was to have discredited them if they could; and yet, in all *that age*, in which only they could have been contradicted with advantage, no man ever arose to call them in question! What an absolute proof was this that the thing was impossible; and that the truth of the Gospel history was acknowledged by all who paid any attention to the evidences it produced!

Of the daughters of Aaron] That is, she was of one of the sacerdotal families. This shows that John was most nobly descended: his father was a priest and his mother the daughter of a priest; and thus, both by father and mother, he descended from the family of Amram, of whom came Moses, Aaron, and Miriam, the most illustrious characters in the whole Jewish history.

Verse 6. *They were both righteous*] Upright and holy in all their outward conduct in civil life.

Before God] Possessing the *spirit* of the religion they professed; exercising themselves constantly in the *presence* of their Maker, whose eye, they knew, was upon all their conduct, and who examined all their motives.

Walking in all the commandments and ordinances of the Lord blameless.] None being able to lay any evil to their charge. They were as exemplary and conscientious in the discharge of their *religious* duties as they were in the discharge of the offices of *civil* life. What a sacred pair! they made their duty to God, to their neighbour, and to themselves, walk constantly hand in hand. See the note on Matt. iii. 15. Perhaps εντολαι, *commandments*, may here mean the *decalogue;* and δικαιωματα, *ordinances*, the ceremonial and judicial laws which were delivered after the decalogue: as all the precepts delivered from Exod. xxi. to xxiv. are termed δικαιωματα, *judgments* or *ordinances*.

Verse 7. *Both were* now *well stricken in years.*] By the order of God, *sterility* and *old age* both met in the person of *Elisabeth*, to render the birth of a son (humanly speaking) impossible. This was an exact parallel to the case of *Sarah* and *Abraham*, Gen. xi. 30; xvii. 17. Christ must (by the miraculous power of God) be born of a virgin: whatever was connected with, or referred to, his incarnation must be miraculous and impressive. *Isaac* was his grand *type*, and therefore must be born miraculously—contrary to the common course and rule of nature: *Abraham* was a *hundred* years of age, *Sarah* was *ninety*, Gen. xvii. 17, and *it had* CEASED *to be with Sarah* AFTER THE MANNER OF WOMEN, Gen. xviii. 11, and therefore, from her *age* and *state*, the birth of a child must, according to nature, have been impossible; and it was thus, that it might be miraculous. *John the Baptist* was to be the forerunner of Christ; *his* birth, like that of *Isaac*, must be miraculous, because, like the other, it was to be a representation of the birth of Christ; therefore his parents were both far advanced in years, and besides, Elisabeth was *naturally* barren. The birth of these *three* extraordinary persons was announced nearly in the same way. God himself foretells the birth of Isaac, Gen. xvii. 16. The angel of the Lord announces the birth of John the Baptist, Luke i. 13; and six months after, the angel Gabriel, the same angel, proclaims to Mary the birth of Christ! Man is naturally an *inconsiderate* and *incredulous* creature: he must have extraordinary things to arrest and fix his attention; and he requires well-attested miracles from God, to bespeak and confirm his faith. Every person who has properly considered the nature of man must see that the whole of *natural* religion, so termed, is little else than a disbelief of *all* religion.

Verse 8. *Before God*] In the temple, where God used to manifest his presence, though long before this time he had forsaken it; yet, on this important occasion, the angel of his presence had visited it.

Verse 9. *His lot was*, &c.] We are informed in the *Talmud.* that it was the custom of the priests to divide the different functions of the sacerdotal office among themselves by *lot:* and, in this case, the decision of the lot was, that Zacharias should at that time burn the incense before the Lord, in the holy place.

Verse 10. *The whole multitude—were praying*] The incense was itself an emblem of the prayers and praises of the people of God: see Psa. cxli. 2; Rev. viii. 1. While, therefore, the *rite* is performing by the priest, the people are employed in the thing signified. Happy the people who attend to the *spirit* as well as the *letter* of every Divine institution! Incense was burnt twice a day in the temple, in the morning and in the evening, Exod. xxx. 7, 8; but the evangelist does not specify the time of the day in which this transaction took place. It was probably in the morning.

Verse 11. *There appeared—an angel of the Lord*] There had been neither prophecy nor angelic ministry vouchsafed to this people for about 400 years. But now, as the Sun of righteousness is about to arise upon them, the day-spring from on high visits them, that they may be prepared for that kingdom of God which

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

12 And when Zacharias saw *him*, [p] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and [q] thou shalt call his name John.

14 And thou shalt have joy and gladness; and [r] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [s] shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, [t] even from his mother's womb.

[p] Judg. vi. 22; xiii. 22; Dan. x. 8; ver. 29; chap. ii. 9; Acts x. 4; Rev. i. 17.——[q] Ver. 60, 63.

[r] Ver. 58.——[s] Num. vi. 3; Judg. xiii. 4; chap. vii. 33.——[t] Jer i. 5; Gal. i. 15.

was at hand. Every circumstance here is worthy of remark: 1. That an angel should *now* appear, as such a favour had not been granted for 400 years. 2. The *person* to whom this angel was sent—one of the *priests*. The sacerdotal office itself pointed out the Son of God till he came: by him it was to be completed, and in him it was to be eternally established:—*Thou art a priest for ever*, Psa. cx. 4. 3. The *place* in which the angel appeared—*Jerusalem;* out of which the *word of the Lord should go forth*, Isa. ii. 3, and not at *Hebron*, in the hill country of Judea, where Zacharias lived, ver. 39, which was the ordinary residence of the priests, Josh. xxi. 11, where there could have been few witnesses of this interposition of God, and the effects produced by it. 4. The *place* where he was when the angel appeared to him—in the *temple*, which was the place where God was to be sought; the place of his residence, and a type of the *human nature* of the blessed Jesus, John ii. 21. 5. The *time* in which this was done—the solemn hour of *public prayer*. God has always promised to be present with those who *call* upon him. When the people and the priest go hand in hand, and heart with heart, to the house of God, the angel of his presence shall surely accompany them, and God shall appear among them. 6. The *employment* of Zacharias when the angel appeared—he was *burning incense*, one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ: confer Heb. vii. 25, with chap. ix. 24. 7. The *long* continued and *publicly* known *dumbness* of the priest, who *doubted* the word thus miraculously sent to him from the Lord: a solemn intimation of what God would do to all those who would not believe in the Lord Jesus. *Every mouth shall be stopped.*

Verse 12. *Zacharias—was troubled*] Or, *confounded* at his sudden and unexpected appearance; *and fear fell upon him*, lest this heavenly messenger were come to denounce the judgments of God against a faithless and disobedient people, who had too long and too well merited them.

Verse 13. *Thy prayer is heard*] This probably refers, 1st, to the frequent prayers which he had offered to God for a son; and 2dly, to those which he had offered for the deliverance and consolation of Israel. *They are all heard—thou* shalt have a *son*, and *Israel* shall be *saved*. If fervent faithful prayers be not immediately answered, they should not be considered as *lost;* all such *are heard* by the Lord, are *registered* in heaven, and shall be answered in the most effectual way, and in the best time. Answers to prayer are to be received by *faith;* but faith should not only accompany prayer while offered on earth, but follow it all its way to the throne of grace, and stay with it before the throne till dismissed with its answer to the waiting soul.

Thou shalt call his name John.] For the proper exposition of this name, see on Mark i. 4.

Verse 14. *Thou shalt have joy*, &c.] Εσαι χαρα σοι, *He will be joy and gladness to thee.* A child of prayer and faith is likely to be a source of comfort to his parents. Were proper attention paid to this point, there would be fewer *disobedient* children in the world; and the number of *broken-hearted* parents would be lessened. But what can be expected from the majority of matrimonial connections, connections *begun* without the *fear* of God, and *carried on* without his *love*.

Many shall rejoice at his birth.] He shall be the minister of God for good to multitudes, who shall, through his preaching, be turned from the error of their ways, and converted to God their Saviour.

Verse 15. *He shall be great in the sight of the Lord*] That is, before Jesus Christ, whose forerunner he shall be; or he shall be a *truly great person*, for so this form of speech may imply.

Neither wine nor strong drink] Σικερα, i. e. all fermented liquors which have the property of intoxicating, or producing drunkenness. The original word σικερα, *sikera*, comes from the Hebrew, שכר *shakar*, *to inebriate*. "Any inebriating liquor," says St. Jerome, (Epis. ad Nepot.) "is called *sicera*, whether made of *corn*, *apples*, *honey*, *dates*, or any other fruits." One of the four prohibited liquors among the East Indian *Moslimans* is called *sikkir*. "*Sikkir* is made by steeping fresh dates in water till they take effect in sweetening it: this liquor is abominable and unlawful." Hedaya, vol. iv. p. 158. Probably this is the very liquor referred to in the text. In the Institutes of Menu it is said, "Inebriating liquor may be considered as of three principal sorts: that extracted from *dregs of sugar*, that extracted from *bruised rice*, and that extracted from the *flowers of the madhuca:* as one, so are all; they shall not be tasted by the *chief* of the *twice-born*." Chap. xi. Inst. 95. *Twice-born* is used by the Brahmins in the same sense as being *born again* is used by Christians. It signifies a *spiritual regeneration*. From this word comes our English term *cyder*, or *sider*, a beverage made of the fermented juice of apples. See the note on Lev. x. 9.

Shall be filled with the Holy Ghost] Shall be Divinely designated to this particular office, and qualified for it, *from his mother's womb*—from the instant of his birth. One MS., two *versions*, and four of the primitive *fathers* read εν τη κοιλια, in *the womb of his mother*—intimating that even before he should be

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

16 [u] And many of the children of Israel shall he turn to the Lord their God.

17 [v] And he shall go before him in the spirit and power of Elias, [w] to turn the hearts of the fathers to the children, and the disobedient [x] to the wisdom of the just; to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, [y] Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am [z] Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

20 And, behold, [a] thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

[u] Mal. iv. 5, 6.——[v] Mal. iv. 5; Matt. xi. 14; Mark ix. 12. [w] Ecclus. xlviii. 10.——[x] Or, *by.*

[y] Gen. xvii. 17.——[z] Dan. viii. 16; ix. 21, 22, 23; Matt. xviii. 10; Heb. i. 14.——[a] Ezek. iii. 26; xxiv. 27.

born into the world the Holy Spirit should be communicated to him. Did not this take place on the salutation of the Virgin Mary?—and is not this what is intended, ver. 44? To be filled with the Holy Ghost, implies having the soul influenced in all its powers, with the illuminating, strengthening, and sanctifying energy of the Spirit.

Verse 16. *Many of the children of Israel shall he turn*] See this prediction fulfilled, chap. iii. ver. 10–18.

Verse 17. *He shall go before him*] Jesus Christ, *in the spirit and power of Elijah;* he shall resemble Elijah in his retired and austere manner of life, and in his zeal for the truth, reproving even princes for their crimes; compare 1 Kings xxi. 17–24, with Matt. xiv. 4. It was on these accounts that the Prophet Malachi, chap. iv. 6, had likened John to this prophet. See also Isa. xl. 3; and Mal. iv. 5, 6.

To turn the hearts of the fathers] Gross ignorance had taken place in the hearts of the Jewish people; they needed a Divine instructer: John is announced as such; by his preaching and manner of life, all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them. See chap. iii. 10, &c. In these things the *greatness* of John, mentioned ver. 15, is pointed out. Nothing is truly *great* but what is so in the sight of God. John's greatness arose: 1st. From the plenitude of God's Spirit which dwelt in him. 2. From his continual self-denial, and taking up his cross. 3. From his ardent zeal to make Christ known. 4. From his fidelity and courage in rebuking vice. 5. From the reformation which he was the instrument of effecting among the people; reviving among them the spirit of the patriarchs, and preparing their hearts to receive the Lord Jesus. *To turn the hearts of the fathers to their children.* By a very expressive figure of speech, Abraham, Isaac, and Jacob, and the rest of the patriarchs, are represented here as having their hearts alienated from the Jews, their children, because of their unbelief and disobedience; but that the Baptist should so far succeed in converting them to the Lord their God, that these holy men should again look upon them with delight, and acknowledge them for their children. Some think that by the *children*, the *Gentiles* are meant, and by the *fathers*, the *Jews*.

The disobedient] Or *unbelieving*, *απειθεις*, the persons who would no longer credit the predictions of the prophets, relative to the manifestation of the Messiah. *Unbelief* and *disobedience* are so intimately connected, that the same word in the sacred writings often serves for *both*.

Verse 18. *Whereby shall I know this?*] All things are possible to God: no natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed on his own word alone; and it is impious, when we are convinced that it is his word, to demand a sign or pledge for its fulfilment.

Verse 19. *I am Gabriel*] This angel is mentioned Dan. viii. 16; ix. 21. The original גבריאל is exceedingly expressive: it is compounded of גבורה *geburah*, and אל *el*, *the might of the strong God.* An angel with such a name was exceedingly proper for the occasion; as it pointed out that *all-prevalent power* by which the *strong God* could accomplish every purpose, and *subdue* all things to himself.

That stand in the presence of God] This is in allusion to the case of the prime minister of an eastern monarch, who *alone* has access to his master at all times; and is therefore said, in the eastern phrase, *to see the presence*, or *to be in the presence.* From the allusion we may conceive the angel Gabriel to be in a state of high favour and trust before God.

Verse 20. *Thou shalt be dumb*] Σιωπων, *silent;* this translation is literal; the angel immediately explains it, *thou shalt not be able to speak. Dumbness* ordinarily proceeds from a natural *imperfection* or *debility* of the organs of speech; in this case there was no natural weakness or unfitness in those organs but, for his rash and unbelieving speech, *silence* is imposed upon him by the Lord, and he shall not be able to break it, till the power that has silenced him gives him again the permission to speak! Let those who are intemperate in the use of their *tongues* behold here the severity and mercy of the Lord: *nine* months' *silence* for *one* intemperate speech! Many, by giving way to the language of *unbelief*, have lost the language of *praise* and *thanksgiving* for months, if not years!

Verse 21. *The people waited*] The time spent in burning the incense was probably about *half an hour*

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as [b] the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to [c] take away my reproach among men.

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

27 To a virgin [d] espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, [e] Hail, *thou that art* [f] highly favoured,

[b] See 2 Kings xi. 5; 1 Chron. ix. 25.——[c] Gen. xxx. 23; Isa. iv. 1; liv. 1, 4.——[d] Matt. i. 18; chap. ii. 4, 5.

[e] Dan. ix. 23; x. 19.——[f] Or, *graciously accepted*, or, *much graced*; see ver. 30.

during which there was a profound *silence*, as the people stood without engaged in mental prayer. To this there is an allusion in Rev. viii. 1–5. Zacharias had spent not only the time necessary for burning the incense, but also that which the discourse between him and the angel took up.

Verse 22. *They perceived that he had seen a vision*] As the sanctuary was separated from the court by a great veil, the people could not see what passed; but they understood this from Zacharias himself, who, *ην διανευων*, *made signs*, or *nodded* unto them to that purpose. *Signs* are the only means by which a dumb man can convey his ideas to others.

Verse 23. *As soon as the days of his ministration were accomplished*] Each family of the priesthood officiated one whole week, 2 Kings xi. 17.

There is something very instructive in the conduct of this priest; had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. But as he was not thereby *disabled* from fulfilling the sacerdotal function, so he saw he was bound to continue till his ministry was ended; or till God had given him a positive dismission. Preachers who give up their labour in the vineyard because of some trifling bodily disorder by which they are afflicted, or through some inconvenience in outward circumstances, which the follower of a *cross-bearing*, *crucified* Lord should not mention, show that they either *never had* a proper concern for the honour of their Master or for the salvation of men, or else that they have *lost* the spirit of their Master, and the spirit of their work. Again, Zacharias did not hasten to his house to tell his wife the good news that he had received from heaven, in which she was certainly very much interested: the angel had promised that *all his words should be fulfilled in their season*, and for this season he patiently waited in the path of duty. He had engaged in the work of the Lord, and must pay no attention to any thing that was likely to mar or interrupt his religious service. Preachers who profess to be *called of God* to labour in the word and doctrine, and who abandon their work for *filthy lucre's* sake, are the most contemptible of mortals, and traitors to their God.

Verse 24. *Hid herself five months*] That she might have the fullest proof of the accomplishment of God's promise before she appeared in public, or spoke of her mercies. When a *Hindoo* female is pregnant of her *first child*, she *avoids* the *presence* of those with whom she was before familiar, as a point of delicacy.

Verse 25. *To take away my reproach*] As *fruitfulness* was a part of the promise of God to his people, Gen. xvii. 6, and *children*, on this account, being considered as a particular blessing from heaven, Exod. xxiii. 26; Lev. xxvi. 9; Psa. cxxvii. 3; so *barrenness* was considered among the Jews as a reproach, and a token of the disapprobation of the Lord. 1 Sam. i. 6. But see ver. 36.

Verse 26. *A city of Galilee*] As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth; for we find that, even after the return from the captivity, the several families went to reside in those cities to which they originally belonged. See Neh. xi. 3. But it is probable that the holy family removed to Galilee for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. See on chap ii. 39. Thus, by keeping out of the way, they avoided the *effects* of his jealousy.

Verse 27. *To a virgin espoused*, &c.] See on Matt. i. 18, and 23. The reflections of pious father *Quesnel* on this subject are worthy of serious regard. At length the moment is come which is to give a *son* to a *virgin*, a *saviour* to the *world*, a *pattern* to *mankind*, a *sacrifice* to *sinners*, a *temple* to the *Divinity*, and a *new* principle to the *new* world. This angel is sent from God, not to the palaces of the *great*, but to a *poor maid*, the wife of a *carpenter*. The Son of God comes to humble the proud, and to honour *poverty*, *weakness*, and *contempt*. He chooses an *obscure* place for the mystery which is most glorious to his humanity, its union with the Divinity; and for that which is most *degrading* (his sufferings and death) he will choose the greatest city! How far are men from such a conduct as this!

Verse 28. *And the angel came in unto her*] Some think that all this business was transacted in a vision; and that there was no *personal* appearance of the angel. When Divine visions were given, they are announced as such, in the sacred writings; nor can

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

[g] the Lord *is* with thee; blessed *art* thou among women.

29 And when she saw *him*, [h] she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 [i] And, behold, thou shalt conceive in thy womb, and bring forth a son, and [k] shalt call his name JESUS.

32 He shall be great, [l] and shall be called the Son of the Highest; and [m] the Lord God shall give unto him the throne of his father David:

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33 [n] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, [o] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called [p] the Son of God.

[g] Judg. vi. 12.——[h] Ver. 12.——[i] Isa. vii. 14; Matt. i. 21. [k] Chap. ii. 21.——[l] Mark v. 7.——[m] 2 Sam. vii. 11, 12; Isa. ix. 6, 7; xvi. 5; Jer. xxiii. 5; Psa. cxxxii. 11; Rev. iii. 7.

[n] Dan. ii. 44; vii. 14, 27; Obad. 21; Mic. iv. 7; John xii. 34; Heb. i. 8.——[o] Matt. i. 20.——[p] Matt. xiv. 33; xxvi. 63, 64; Mark i. 1; John i. 34; xx. 31; Acts viii. 37; Rom. i. 4.

we with safety attribute any thing to a vision, where a Divine communication is made, unless it be specified as such in the text.

Hail] Analogous to, *Peace be to thee*—May thou enjoy all possible blessings!

Highly favoured] As being chosen in preference to all the women upon earth, to be the mother of the Messiah. Not the *mother of God*, for that is *blasphemy*.

The Lord is *with thee*] Thou art about to receive the most convincing proofs of God's peculiar favour towards thee.

Blessed art *thou among women.*] That is, thou art favoured beyond all others.

Verse 29. *She was troubled at his saying*] The glorious appearance of the heavenly messenger filled her with amazement; and she was puzzled to find out the purport of his speech.

Verse 31. *Thou—shalt call his name JESUS.*] See on Matt. i. 20, 21, and here, on chap. ii. 21, and John i. 29.

Verse 32. *He shall be great*] Behold the greatness of the *man* Christ Jesus: 1st. Because that human nature that should be born of the virgin was to be united with the Divine nature. 2dly. In consequence of this, that human nature should be called in a peculiar sense *the* Son *of the most high God;* because God would produce it in her womb without the intervention of man. 3. He shall be the everlasting Head and Sovereign of his Church. 4thly. His government and kingdom shall be *eternal*. Revolutions may destroy the kingdoms of the *earth*, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. *His* is the only dominion that shall never have an *end*. The angel seems here to refer to Isa. ix. 7; xvi. 5; Jer. xxiii. 5; Dan. ii. 44; vii. 14 All which prophecies speak of the glory, extent, and perpetuity of the evangelical kingdom. The kingdom of grace and the kingdom of glory form the endless government of Christ.

Verse 33. *The house of Jacob*] All who belong to the twelve tribes, the whole Israelitish people.

Verse 34. *Seeing I know not a man*] Or, *husband*. As she was only *contracted* to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled in order to regulate her conduct accordingly.

Verse 35. *The Holy Ghost shall come upon thee*] This conception shall take place *suddenly*, and the Holy Spirit himself shall be the grand operator. *The power*, δυναμις, the miracle-working power, *of the Most High shall overshadow thee*, to accomplish this purpose, and to *protect* thee from danger. As there is a plain allusion to the Spirit of God brooding over the face of the waters, to render them *prolific*, Gen. i. 2, I am the more firmly established in the opinion advanced on Matt. i. 20, that the rudiments of the human nature of Christ was a *real creation* in the womb of the virgin, by the energy of the Spirit of God.

Therefore also that holy thing (or person)—*shall be called the Son of God.*] We may plainly perceive here, that the angel does not give the appellation of *Son of God* to the *Divine nature* of Christ; but to that *holy person* or *thing*, το αγιον, which was to be born of the virgin, by the energy of the Holy Spirit. The Divine nature *could not* be born of the virgin; the human nature *was* born of her. The Divine nature had *no beginning;* it was God manifested in the flesh, 1 Tim. iii. 16; it was that Word which being in the beginning (from eternity) with God, John i. 2, was afterwards *made flesh*, (became manifest in human nature,) and *tabernacled among us*, John i. 14. Of this Divine nature the angel does not particularly speak here, but of the *tabernacle* or *shrine* which God was now preparing for it, viz. the *holy thing* that was to be *born of the virgin*. *Two* natures must ever be distinguished in Christ: the human nature, in reference to which he is the *Son of God* and *inferior* to him, Mark xiii. 32; John v. 19; xiv. 28, and the *Divine nature* which was from *eternity*, and *equal* to God, John i. 1; x. 30; Rom. ix. 5; Col. i. 16–18. It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the Divine nature is sometimes attributed, without appearing to make any distinction between the Divine and human natures; but is there any part of the Scriptures in which it is *plainly* said that the Divine nature of Jesus was *the Son of God?* Here, I trust, I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is, in my

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For [q] with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, [r] into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [s] Blessed *art* thou among women,

[q] Gen. xviii. 14; Jer. xxxii. 17; Zech. viii. 6; Matt. xix. 26; Mark x. 27; chap. xviii. 27; Rom. iv. 21.

[r] Joshua xxi. 9, 10, 11.—[s] Verse 28; Judges v. 24.

opinion, anti-scriptural, and highly dangerous. This doctrine I reject for the following reasons:—

1st. I have not been able to find any *express* declaration in the Scriptures concerning it.

2dly. If Christ be the Son of God as to his *Divine* nature, then he cannot be *eternal*; for *son* implies a *father*; and father implies, in reference to *son*, *precedency* in *time*, if not in *nature* too. *Father* and *son* imply the idea of *generation*; and *generation* implies a *time* in which it *was* effected, and *time* also *antecedent* to such generation.

3dly. If Christ be the *Son* of God, as to his *Divine* nature, then the *Father* is of necessity *prior*, consequently *superior* to him.

4thly. Again, if this *Divine nature* were *begotten* of the *Father*, then it must be in *time*; i. e. there was a period in which it *did not* exist, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord, and robs him at once of his Godhead.

5thly. To say that he was *begotten* from all *eternity*, is, in my opinion, absurd; and the phrase *eternal Son* is a positive self-contradiction. ETERNITY is that which has had no *beginning*, nor stands in any reference to TIME. SON supposes *time*, *generation*, and *father*; and time also *antecedent* to such generation. Therefore the conjunction of these two terms, *Son* and *eternity* is absolutely impossible, as they imply essentially different and *opposite* ideas.

The enemies of Christ's Divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on *this ground*, have ever had the advantage of the defenders of the Godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now, if his deity be taken away, the whole Gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures*. This doctrine of the *eternal Sonship*, as it has been lately explained in many a pamphlet, and many a paper in magazines, I must and do consider as an awful heresy, and mere sheer *Arianism*; which, in many cases, has terminated in *Socinianism*, and that in *Deism*. From such heterodoxies, and their abettors, may God save his Church! Amen!

Verse 36. *Thy cousin Elisabeth*] *Thy kinswoman*, *συγγενης*. As Elisabeth was of the tribe of *Levi*, ver. 5, and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side.

She hath also conceived] And this is wrought by the same power and energy through which *thou* shalt conceive. Thus God has given thee a proof and pledge, in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God.

Who was called barren.] It is probable that Elisabeth got this appellative by way of reproach; or to distinguish her from some other Elisabeth also well known, who had been blessed with children. Perhaps this is the *reproach* which Elisabeth speaks of, ver. 25, her common name *among men*, among the people who knew her, being *Elisabeth the barren*.

Verse 37. *For with God nothing shall be impossible.*] Words of the very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, Gen. xviii. 14, *Is any thing too hard for the Lord?* As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

Verse 38. *Behold the handmaid of the Lord*] I fully credit what thou sayest, and am perfectly ready to obey thy commands, and to accomplish all the purposes of thy grace concerning me. It appears that at the *instant* of this act of faith, and purposed obedience, the *conception* of the immaculate humanity of Jesus took place; and it was DONE *unto her according to his word.* See ver. 35.

Verse 39. *In those days*] As soon as she could conveniently fit herself out for the journey.

Hill country] *Hebron*, the city of the priests, Josh. xxi. 11, which was situated in the tribe of Judah, about forty miles south of Jerusalem, and upwards of seventy from Nazareth.

With haste] This probably refers to nothing else than the *earnestness* of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for *her*.

Verse 41. *Elisabeth was filled with the Holy Ghost.*] This seems to have been the accomplishment of the promise made by the angel, ver. 15, *He shall be filled with the Holy Ghost, even from his mother's womb.* The mother is filled with the Holy Spirit, and the child in her womb becomes sensible of the Divine influence.

Verse 42. *Blessed* art *thou among women*] Repeat-

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [t] that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, [u] My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

A. M. 4000. B. C. 5 An. Olymp. CXCIII. 4.

48 For [v] he hath regarded the low estate of his hand-maiden: for, behold, from henceforth [w] all generations shall call me blessed.

49 For he that is mighty [x] hath done to me great things; and [y] holy *is* his name.

50 And [z] his mercy *is* on them that fear him, from generation to generation.

51 [a] He hath showed strength with his arm; [b] he hath scattered the proud in the imagination of their hearts.

[t] Or, *which believeth that there.*——[u] 1 Sam. ii. 1; Psa. xxxiv. 2, 3; xxxv. 9; Hab. iii. 18.——[v] 1 Sam. i. 11; Psa. cxxxviii. 6. [w] Mal. iii. 12; chap. xi. 27.——[x] Psa. lxxi. 19; cxxvi. 2, 3.

[y] Psa. cxi. 9.——[z] Gen. xvii. 7; Exod. xx. 6; Psa. ciii. 17, 18. [a] Psa. xcviii. 1; cxviii. 15; Isa. xl. 10; li. 9; lii. 10.——[b] Psa. xxxiii. 10; 1 Pet. v. 5.

ing the words of the angel, ver. 28, of which she had probably been informed by the holy virgin, in the present interview.

Verse 43. *The mother of my Lord*] The *prophetic* spirit, which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

Verse 45. *Blessed* is *she that believed; for there shall be*, &c.] Or, *Blessed is she who hath believed that there shall be*, &c. This I believe to be the proper arrangement of the passage, and is thus noticed in the marginal reading. Faith is here represented as the foundation of true happiness, because it receives the fulfilment of God's promises. Whatever God has promised, he intends to perform. We should believe whatever he has spoken—his own authority is a sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty: in this case not to believe implicitly would be absurd and unreasonable—God *will* perform his promise, for HE *cannot* lie.

Verse 46. *And Mary said*] Two copies of the *Itala*, and some books mentioned by *Origen*, give this song to *Elisabeth*. It is a counterpart of the song of Hannah, as related in 1 Sam. ii. 1–10.

This is allowed by many to be the first piece of *poetry* in the New Testament; but the address of the angel to Zacharias, ver. 13–17, is delivered in the same way; so is that to the virgin, ver. 30–33, and so also is Elisabeth's answer to Mary, ver. 42–45. All these portions are easily reducible to the *hemistich* form in which the Hebrew poetry of the Old Testament is found in many MSS., and in which Dr. Kennicott has arranged the Psalms, and other poetical parts of the Sacred Writings. See his Hebrew Bible.

My soul doth magnify the Lord] The verb μεγαλυνειν, *Kypke* has proved, signifies *to celebrate with words, to extol with praises.* This is the only way in which God can be *magnified*, or made *great;* for, strictly speaking, nothing can be *added* to God, for he is infinite and eternal; therefore the way to magnify him is to show forth and celebrate those acts in which he has manifested his *greatness.*

Verse 47 *My spirit hath rejoiced*] *Exulted.* These words are uncommonly emphatical—they show that Mary's whole soul was filled with the Divine influence, and wrapped up in God.

Verse 48. *He hath regarded*] *Looked favourably* &c., επεβλεψεν. In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal *kindness* and *love.*

All generations shall call me blessed.] This was the character by which alone she wished to be known; viz. *The blessed or happy virgin.* What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to GOD *her Saviour!* By her votaries she is addressed as *Queen of Heaven, Mother of God*, &c., titles both absurd and blasphemous.

Verse 49. *He that is mighty hath done to me great things*] Or, *miracles*, μεγαλεια. As God *fills* her with his goodness, she *empties* herself to him in praises, and, sinking into her own nothingness, she ever confesses that God alone is all in all.

Holy is *his name*] Probably the word which Mary used was חסד *chesed*, which though we sometimes translate *holy*, see Psa. lxxxvi. 2; cxlv. 17, yet the proper meaning is *abundant goodness, exuberant kindness;* and this well agrees with the following clause.

Verse 50. *His mercy* is *on them that fear him*] His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name; and this is continued *from generation to generation*, because he is *abundant* in goodness, and because he delighteth in mercy. This is a noble, becoming, and just character of the God of the Christians; a being who delights in the salvation and happiness of *all* his creatures, because his *name* is *mercy*, and his *nature love.*

Verse 51. *He hath showed strength*] Or, *He hath gained the victory*, εποιησε κρατος. The word κρατος is used for *victory*, by *Homer, Hesiod, Sophocles, Euripides*, and others.

With his arm] Grotius has well observed, that God's *efficacy* is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm.* The plague of lice was the *finger* of God, Exod. vii. 18. The plagues in general were wrought by his *hand*, Exod. iii. 20. And the destruction of Pharaoh's host

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

52 [c] He hath put down the mighty from *their* seats, and exalted them of low degree.

53 [d] He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, [e] in remembrance of *his* mercy;

55 [f] As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house. A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and [g] they rejoiced with her.

[c] 1 Sam. ii. 6, &c.; Job v. 11; Psa. cxiii. 6.——[d] 1 Sam. ii. 5; Psa. xxxiv. 10.——[e] Psa. xcviii. 3; Jer. xxxi. 3, 20.

[f] Gen. xvii. 19; Psa. cxxxii. 11; Romans xi. 28; Gal. iii. 16. [g] Ver. 14.

in the Red Sea, which was effected by the *omnipotence* of God is called the act of his *arm*, Exod. xv. 16.

He hath scattered] Διεσκορπισεν, *hath scattered abroad*; as a whirlwind scatters dust and chaff.

The proud! Or *haughty*, ὑπερηφανους; from ὑπερ *above* and φαινω *I show*—the haughty men, who wish to be *noticed* in *preference* to all others, and feel sovereign contempt for all but themselves. These God scatters abroad—instead of being in his sight, as in their own, *the most excellent of the earth*, he treats them as *straw*, *stubble*, *chaff*, and *dust*.

In the imagination of their hearts.] While they are forming their insolent, proud, and oppressive projects—laying their plans, and imagining that accomplishment and success are waiting at their right hand, the whirlwind of God's displeasure blows, and they and their machinations are dissipated together.

Verse 52. *He hath put down the mighty from* their *seats*] Or, *He hath taken down potentates from their thrones.* This probably alludes to the removal of *Saul* from the throne of Israel, and the establishment of the kingdom in the person and family of *David*. And as Mary spoke *prophetically*, this saying may also allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

Verse 53. *Filled the hungry—the rich he hath sent empty away.*] God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at *his gates*. The *poor* and the *rich* are *equally* dependent upon him; to the one he gives his *affluence* for a season, and to the other his *daily bread*. The *poor man* comes through a sense of his want to get his daily support, and God feeds him; the *rich man* comes through the lust of gain, to get *more* added to his abundance, and God sends him empty away—not only gives him nothing *more*, but often deprives him of that which he has, because he has not improved it to the honour of the giver. There is an allusion here, as in several other parts of this song, to the case of Hannah and Peninah, as related 1 Sam. i. 2, &c.; ii. 1–10.

Verse 54. *He hath holpen* [*supported*, αντελαβετο] *his servant Israel*] Israel is here represented as *falling*, and the Lord comes speedily in and *props* him up. The house of David was now ready to *fall* and rise no more; Jesus, being born of the very *last branch* of the regal line, revived the family, and restored the dominion.

In remembrance of his *mercy*] By *mercy*, the covenant which God made with Abraham, Gen xv. 18, is intended; which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the nations of the earth. See Gen. xvii. 19, and xxii. 18, and this promise was, in one form or other, given to *all the fathers*, ver. 55.

This song properly consists of *three* parts.

1. In the *first* part Mary praises God for what he had done for *herself*, ver. 46–50.

2. In the *second*, she praises him for what he had done, and would do, against the oppressors of *his people*, ver. 51–53.

3. In the *third*, she praises him for what he had done, and would do, for his *Church*, ver. 53–56.

Verse 56. *And Mary abode with her about three months*] According to some, the departure of Mary from Hebron must have been but a few days before the birth of John; as *nine* months had now elapsed since Elisabeth's conception; see ver. 36. Hence it immediately follows:—

Verse 57. *Now Elisabeth's full time came*, &c.] But, according to others, we are to understand the three months of Mary's visit as preceding the birth of John, which would complete the time of Elisabeth's pregnancy, according to verse 36, and the only difficulty is to ascertain whether Mary went immediately to Hebron after her salutation, or whether she tarried nearly three months before she took the journey.

Verse 58. *And her neighbours and her cousins—rejoiced with her.*] Because sterility was a reproach; and they now rejoiced with their relative, from whom that reproach was now rolled away. To rejoice with those whom God has favoured, and to congratulate them on the advantages which he has granted to them, is a duty which humanity, charity, and religion call upon us to fulfil.

1. It is a duty of *humanity*, which should be *punctually* performed. We are all *members* of each other, and should rejoice in the welfare of the whole. He who rejoices in his neighbour's prosperity increases his neighbour's happiness, and gets an addition to his own.

2. It is a duty which *charity* or *brotherly love* requires us to perform with *sincerity*. In the polite world, there is no duty better fulfilled *in word* than this is; but *sincerity* is utterly banished, and the giver and receiver are both convinced that *compliments* and *good wishes* mean—*nothing*. He who does not endeavour to take a *sincere* part in his neighbour's prosperity will soon feel ample punishment in the spirit of *jealousy* and *envy*.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

59 And it came to pass, that [h] on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, [i] Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, [k] His name is John. And they marvelled all.

64 [l] And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

[h] Gen. xvii. 12; Lev. xii. 3.——[i] Ver. 13.

[k] Ver. 13.——[l] Ver. 20.

3. It is a duty of *religion*, which should be fulfilled with *piety*. These neighbours and relatives saw that *God had magnified his mercy towards* Elisabeth, and they acknowledged *his* hand in the work. God is the dispenser of all good—he distributes his favours in mercy, judgment, and justice. Let us honour him in his gifts; and honour *those*, for his sake, who are objects of his favour. The society of believers are but *one* body; the talents, &c., of every individual are profitable to the *whole* community; at least none are deprived of a share in the general welfare, but those who, through jealousy or envy, refuse to *rejoice* with him *towards whom God hath magnified his mercy*.

Verse 59. *On the eighth day they came to circumcise*] See an account of this institution in the note on Gen. xvii. 10–14. Had *circumcision* been essential to an infant's salvation, God would not have ordered it to be delayed to the eighth day, because, in all countries, multitudes die before they arrive at that age. *Baptism*, which is generally allowed to have been substituted for circumcision, is no more necessary to the salvation of an infant than circumcision was. Both are *signs* of the covenant—*circumcision*, of the *putting away the impurity of the flesh;* and *baptism*, of the *washing of regeneration, and renewing of the Holy Ghost*, producing *the answer of a good conscience towards God*. Confer 1 Pet. iii. 21, with Tit. iii. 5. This should never be neglected: it is a *sign* and *token* of the spiritual grace.

They called him Zacharias] Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.

Verse 60. *Not* so; *but he shall be called John.*] This is the name which the angel desired should be given him, ver. 13, and of which Zacharias by writing had informed his wife. There is something very remarkable in the names of this family. *Zachariah*, זכריהו the *memory* or *memorial of Jehovah;* יהו *yeho*, at the end of the word, being contracted for יהוה *Yehovah*, as in many other names. *Elisabeth*, אלישבת the *Sabbath* or *rest of my strong God:* names probably given them by their parents, to point out some remarkable circumstance in their conception or birth. And *John*, which should always be written *Jehochanan* or *Yehochanan*, יהוחנן the *grace* or *mercy of Jehovah:* so named, because he was to go before and proclaim the *God of all grace*, and the *mercy* granted through him to a lost world. See John i. 29; see also chap. iii. 16, and Mark i. 4.

Verse 61. *None of thy kindred*] As the Jewish tribes and families were kept sacredly *distinct*, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables, which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name which had not before existed in any branch of the family.

Verse 62. *They made signs to his father*] Who, it appears from this, was *deaf* as well as *dumb;* otherwise they might have *asked* him, and obtained his answer in this way.

Verse 63. *A writing table*] Πινακιδιον, a *tablet*, a diminutive of πιναξ, a *table*. "The boys in Barbary are taught to write upon a smooth thin board, slightly daubed over with whiting, which may be rubbed off or renewed at pleasure. Such probably (for the Jewish children use the same) was the *little board*, or *writing table*, as we render it Luke i. 63, that was called for by Zacharias." Shaw's Travels, p. 194. My old MS. considers the word as meaning the *instrument* of writing, rather than the *tablet* on which he wrote: and he axinge a poyntel, wroot sayinge, Joon is his name.

A thin board, made out of the *pine* tree, smeared over with wax, was used among the ancients; and to this the Anglo-Saxon version seems to refer, as it translates πινακιδιον, pexbnebe, a *wax board* or *cloth*.

An intelligent friend has suggested a different mode of reading the 62nd and 63rd verses: v. 62. *And they asked his father how he would have him called?* V. 63. *And he made signs for a writing table and wrote, His name is John:*—"For," says my friend, "the 64th verse proves his *mouth was not opened*, neither *his tongue loosed*, till after the child was named; therefore he could not *ask* for the table; and it is more reasonable that *he*, being dumb, should make signs, than that those should who had the use of their tongues." But, howsoever ingenious this may be, neither the words of the Greek text, nor their construction, will bear this version.

Verse 64. The latter clause of the preceding verse should be joined with the beginning of this, as follows: *And they marvelled all, for his mouth was opened*, &c. Every person must see the propriety of putting this clause, *And they marvelled all*, to the beginning of the 64th verse, instead of leaving it at the end of the 63rd, as in the common version. The people did not wonder because Zacharias said, *He shall be called John;* but because he himself was that *instant* restored to the *use* of his *speech*.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

65 And fear came on all that dwelt round about them: and all these [m] sayings were noised abroad throughout all [n] the hill country of Judea.

66 And all they that heard *them* [o] laid *them* up in their hearts, saying, What manner of child shall this be! And [p] the hand of the Lord was with him.

A. M. 4000 B. C. 5. An. Olymp. CXCIII. 4

67 ¶ And his father Zacharias [q] was filled with the Holy Ghost, and prophesied, saying,

68 [r] Blessed *be* the Lord God of Israel; for [s] he

[m] Or, *things*.——[n] Ver. 39.——[o] Chap. ii. 19, 51.——[p] Gen. xxxix. 2; Psa. lxxx. 17; lxxxix. 21; Acts xi. 21.

[q] Joel ii. 28.——[r] 1 Kings i. 48; Psa. xli. 13; lxxii. 18; cvi. 48.
[s] Exod. iii. 16; iv. 31; Psa. cxi. 9; chap. vii. 16.

And he spake, and praised God.] In his nine months' silence, he had learned the proper use of his tongue; and God, whose power was *discredited* by it, is now *magnified*. Happy they who, in religious matters, only break silence in order to speak of the loving-kindness of the Lord!

Verse 65. *And fear came*] Seeing what they might have thought a paralytic affection so suddenly and effectually healed. Φοβος—This word certainly means in several places, *religious fear* or *reverence*; and in this sense it is used Acts ix. 31; Rom. iii. 18; xiii. 7; 1 Pet. i. 17; ii. 18; iii. 2. The meaning of it here is plainly this: The inhabitants of Hebron and its environs, who were well acquainted with the circumstances of Zacharias and Elisabeth, perceived that God had in a remarkable manner visited them; and this begot in their minds a more than ordinary *reverence* for the *Supreme Being*. Thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of this hill country seem to have been an open, honest-hearted, generous people; who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other. The people of the *country* are more remarkable for these qualities than those in *towns* and *cities*. The latter, through that evil communication which corrupts good manners, are generally profligate, *selfish*, regardless of God, and inattentive to the operation of his hands.

Verse 66. *What manner of child shall this be!*] As there have been so many extraordinary things in his conception and birth, surely God has designed him for some extraordinary purpose. These things they *laid up in their heart*, patiently waiting to see what God would work.

The hand of the Lord was with him.] God *defended* and *prospered* him in all things, and the prophetic spirit began to rest upon him.

Verse 67. *Zacharias—prophesied*] The word *prophesy* is to be taken here in its proper acceptation, for the *predicting* or *foretelling future events*. Zacharias speaks, not only of what God *had* already *done*, but also of what he was *about to do*, in order to save a lost world.

Verse 68. *Blessed* be *the Lord God of Israel; for*, &c.] Zacharias praises God for two grand benefits which he had granted to his people. 1. He has *visited* them. 2. He has *ransomed* them. 1. He speaks by the spirit of prophecy, which calls things that *are not*, as though they *were;* because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God *visits* his people in the *incarnation* of Jesus Christ; therefore this Christ is called by him, Κυριος ὁ Θεος, *Jehovah the God* of Israel. Here the highest and most glorious character of the Supreme Being is given to Christ. 2. This God *redeems his people:* it is for this end that he *visits* them. His soul is about to be made a sacrifice for sin: he becomes *flesh*, that he may suffer and die for the sin of the world. God, by taking upon him the nature of man, has *redeemed* that nature from eternal ruin.

He hath—redeemed] Εποιησε λυτρωσιν, *he hath made a ransom*—laid down the *ransom price*. Λυτροω signifies particularly to *ransom a captive* from the *enemy*, by *paying* a *price*. The following remarkable passage from *Josephus*, Ant. b. xiv. c. 14, sect. 1, fully illustrates this meaning of the original. "Herod, not knowing what had happened to his brother, hastened λυτρωσασθαι, to *ransom* him from the *enemy*, and was willing to *pay* λυτρον ὑπερ αυτου, *a ransom* for him, to the amount of *three hundred talents*." Sinners are fallen into the hands of their *enemies*, and are *captives* to sin and death. Jesus *ransoms* them by his own blood, and restores them to life, liberty, and happiness. This truth the whole Bible teaches: this truth God has shown in certain measures, even to those nations who have not been favoured with the light of his written word: for Christ is that *true light*, which *enlightens every man* that cometh into the world.

How astonishing is the following invocation of the Supreme Being, (translated from the original *Sanscreet* by Dr. C. WILKINS,) still existing on a stone, in a cave near the ancient city of *Gya*, in the East Indies!

"The Deity, who is the Lord, the possessor of all, *appeared* in this ocean of natural beings, at the beginning of the *Kalee Yoog* (the age of contention and baseness.) He who is omnipresent and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored—APPEARED *here with a* PORTION *of his* DIVINE NATURE. Reverence be unto thee in the form of (*a*) Bŏŏd-dhă! Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal One! Reverence be unto thee, O God, in the *form of the God of mercy;* the dispeller of pain and trouble, the Lord of all things, the Deity who *overcometh the sins of the* Kālĕĕ Yoog; the guardian of the universe, the emblem of mercy toward those who serve thee—(*b*) O'M! the possessor of all things in VITAL

(*a*) *Bood-dha.* The name of the Deity, as *author of happiness.*

(*b*) *O'M.* A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreet* letters ă, ŏ ŏ, which in composition coalesce and make ō, and the nasal consonant m. The firs'

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

hath visited and redeemed his people,

69 [t] And hath raised up a horn of salvation for us, in the house of his servant David;

70 [u] As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 [v] To perform the mercy *promised* to our fathers, and to remember his holy covenant;

A. M. 4000. B. C. 5. An. Olymp CXCIII. 4.

73 [w] The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might [x] serve him without fear,

75 [y] In holiness and righteousness before him, all the days of our life.

[t] Psa. cxxxii. 17.——[u] Jer. xxiii. 5, 6; xxx. 10; Dan. ix. 24; Acts iii. 21; Rom. i. 2.——[v] Lev. xxvi. 42; Psa. xcviii. 3; cv. 8, 9; cvi. 45; Ezek. xvi. 60; ver. 54.

[w] Gen. xii. 3; xvii. 4; xxii. 16, 17; Heb. vi. 13, 17.——[x] Rom. vi. 18, 22; Heb. ix. 14.——[y] Jer. xxxii. 39, 40; Eph. iv. 24; 2 Thess. ii. 13; 2 Tim. i. 9; Tit. ii. 12; 1 Pet. i. 15; 2 Pet. i. 4.

FORM! Thou art (*c*) Brăhmă, Veeshnoo, and Măhésa! Thou art Lord of the universe! Thou art under the form of all things, movable and immovable, the possessor of the whole! and thus I adore thee. Reverence be unto the BESTOWER OF SALVATION, and the Ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O Dāmōrdără, (*d*) show me favour! I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of Bŏŏd-dhă, the God of MERCY! Be propitious, O Most High God!"—ASIATIC RESEARCHES, vol. i. pp. 284, 285.

Verse 69. *And hath raised up a horn of salvation*] That is, a *mighty* and *glorious Saviour:* a quotation from Psa. xviii. 2. *Horns* are the well known emblems of *strength*, *glory*, and *power*, both in the sacred and profane writers, because the strength and beauty of horned animals consist in their horns. *Horns* have also been considered as emblems of *light;* therefore the heathen god *Apollo* is represented with horns, to point out the power, glory, and excellence of the solar light. The Chaldee paraphrast sometimes translates קרן *keren*, *horn*, by מלכות *malcuth*, or מלכותא *malcutha*, 1 Sam. ii. 10; Jer. xlviii. 25, which signify a *kingdom:* but it is likely that the allusion is here made to the horns of the *altar;* and as the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord, so, according to the expression of Zacharias, Jesus Christ is a *new altar*, to which whosoever flees shall find refuge.

Some imagine that this form of speech is taken from the custom of ancient warriors, who had a *horn of steel* on the *top* of their *helmets*, which ordinarily lay *flat*, till the person came victorious from battle, and then it was *erected*, as emblematical of the victory gained. Such a horn as this is represented on the helmet of the Abyssinian kings and warriors: see the plates in *Bruce's Travels.* To this custom of wearing or *lifting up the horn*, the following scriptures are thought to allude: 1 Sam. ii. 10; Psa. cxii. 9; cxlviii. 4; Lam. ii. 17. In ancient *gems* and *coins*, this form of the horn on helmets is easily discernible, sometimes *flat*, sometimes *erected.* A horn, filled with various *fruits*, was also the emblem of *abundance* among the ancients: hence their *cornu copiæ*, or *horn of plenty.* From all this we may learn that the Lord Jesus gives a *luminous*, *powerful*, *prevalent*, *glorious*, and *abundant* SALVATION OR REFUGE to mankind.

In the house of his servant David] Or, *in the family:* so the word οικος, *house*, is often used in the Sacred Writings. In ver. 32, the angel states that Mary was of the *family* of *David;* and Zacharias, who, from the nature of his office, must have been well acquainted with the public genealogical tables, attests the same thing. This is a matter of considerable importance; because it shows forth the truth of all the prophetic declarations, which uniformly state that the Messiah should come from the *family* and sit on the *throne* of DAVID.

Verse 71. *That we should be saved* (literally, *a salvation*) *from our enemies*] As Zacharias spoke by the inspiration of the Holy Spirit, the salvation which he mentions here must necessarily be understood in a *spiritual* sense. *Satan*, *death*, and *sin* are the *enemies* from whom Jesus came to deliver us. *Sin* is the most dangerous of all, and is properly the only enemy we have to fear. *Satan* is without us, and can have no power over us, but what he gets through *sin*. *Death* is only in our *flesh*, and shall be finally destroyed (as it affects us) on the morning of the resurrection. Jesus redeems *from sin;* this is the grand, the glorious, the important victory. Let us get sin cast out, and then we need fear neither *death*, nor the *devil*.

Verse 72. *His holy covenant*] See the note on ver. 54.

Verses 74, 75. *Being delivered*, &c.] The salvation brought by Jesus Christ, consists in the following things:—

1. We are to be *delivered out of the hand of our enemies*, and *from all that hate us;* so that sin shall neither have *dominion over* us, nor *existence in* us.

2. We are to *worship God*, λατρευειν, to *render him* that *service* and *adoration* which the letter and spirit of his *religion* require.

3. We are to live in *holiness*, a strict *inward* con

letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer.* It is the same among the *Hindoos* as יהוה *Yehovah* is among the *Hebrews.*

(*c*) *Brahma*, the Deity in his *creative* quality. *Veeshnoo*, he *who filleth all space*, the Deity in his *preserving* quality. *Mahesa*, the Deity in his *destroying* quality. This is properly the Hindoo Trinity: for these three names belong to the same *Being.* See the notes to the *Bhagvat Geeta.*

(*d*) *Damordara*, or *Darmadévé*, the Indian God of Virtue.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

76 And thou, child, shalt be called the prophet of the Highest: for [z] thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people [a] by [b] the remission of their sins,

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

78 Through the [c] tender mercy of our God; whereby the [d] day-spring from on high hath visited us,

[z] Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.——[a] Mark i. 4; chap. iii. 3.——[b] Or, *for*.

[c] Or, *bowels of the mercy*.——[d] Or, *sun-rising*, or, *branch*; Num xxiv. 17; Isa. xi. 1; Zech. iii. 8; vi. 12; Mal. iv. 2.

formity to the mind of Christ—and *righteousness*, a full *outward* conformity to the precepts of the Gospel.

4. This is to be done *before God*, under the continual *influence* and *support* of his *grace*, and with a constant evidence of his *presence* and *approbation*.

5. This state is a state of true *happiness*—it is *without fear*. Sin is all cast out, holiness is brought in; God's power upholds, and his approbation cheers and comforts, the believing heart. Thus *misery* is precluded, and *happiness* established.

6. This blessedness is to continue as long as we exist—*all the days of our life*, in all ages, in all situations, and in all circumstances. What a pity to have lived so long *without* God in the world, when so much happiness and glory are to be enjoyed in *union* with him!

Της ζωης, in the last clause, is omitted by many MSS., versions, and fathers. *Griesbach* has left it out of the text: however, it is but of small importance whether we read *all our days*, or, *all the days of our life*.

Verse 76. *And thou, child*, &c.] Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles.

1. His *dignity*. *Thou shalt be called* (constituted) *a prophet of the Most High*. *Prophet* has two acceptations:—1st. A person who *foretells future events*; and, 2dly. A *teacher* of men in the things of God, 1 Cor. xiv. 3. John was a prophet in *both* senses: he proclaimed the mercy which *should be* communicated; announced the baptism of the Holy Spirit; and *taught* men how to leave their sins, and how to find the salvation of God. See chap. iii. 5–14. His very name, *Jehochanan*, the *grace* or *mercy of Jehovah*, (see ver. 60,) was a constant *prediction* of the salvation of God. Our Lord terms him the *greatest prophet* which had ever appeared in the world. He had the honour of being the *last* and *clearest* prophet of the *old* covenant, and the *first* of the *new*.

2. His *employment*. *Thou shalt go before the face of the Lord to prepare his ways*. He should be the *immediate* forerunner of Jesus Christ, none being capable of *succeeding* him in his ministry but Christ himself. He was to *prepare his ways*, to be the honoured instrument, in the hands of God, of disposing the hearts of multitudes of the Israelites to believe in and follow the Lord Jesus.

3 Zacharias points out the *doctrine* or *teaching* of John. It should be γνωσις σωτηριας, *the science of salvation*. Men are *ignorant*, and they must be *instructed*. Human *sciences* may be profitable in *earthly* matters, but cannot profit the *soul*. The *science* that teaches God must come from God. No science is of any avail to the *soul* that does not bring *salvation* with it: this is the excellence of heavenly science, and an excellence that is *peculiar* to itself. No science but that which comes from God can ever save a soul from the *power*, the *guilt*, and the *pollution* of sin.

4. Zacharias predicts the *success* of his son's ministry. Under his preaching, the people should be directed to that *tender mercy* of God, through which they might obtain the *remission of their sins*, ver. 77, 78. Those who are sent by God, and preach *his* truth, and *his* only, shall always be successful in their work; for it is for this very purpose that God has sent them; and it would be a marvellous thing, indeed, should *they* labour in vain. But there never was such a case, since God made man, in which a preacher was Divinely commissioned to preach Jesus and his salvation, and yet had *no fruit* of his labour.

5. Zacharias points out the *wretched state* in which the inhabitants of *Judea* and the *Gentile* world were then found. 1. Their *feet* had wandered *out of the way of peace*, (ver. 79,) of temporal and spiritual prosperity. 2. They had got into a state of *darkness*—they were blind concerning the things of God, and the things which belonged to their salvation. 3. They had become *contented* inhabitants of this land of intellectual *darkness*—they had *sat down* in it, and were not concerned to get out of it. 4. They were about to *perish* in it—*death* had his *dominion* there; and his swift approaches to them were now manifested to the prophet by seeing his *shadow* cast upon them. Ignorance of God and salvation is the *shadow of death*; and the *substance*, eternal ruin, is essentially connected with the projected shadow. See these phrases explained at large on Matt. iv. 16.

6. Zacharias proclaims the *recovery* of a lost world. As the removal of this darkness, and redemption from this death, were now at hand, John is represented as being a *day-spring* from on high, a *morning star*, that foretold the speedy approach of the *day*, and the *rising* of the *Sun of righteousness*. That these words should be applied to *John*, and not to *Christ*, I am fully satisfied; and cannot give my reasons better for the arrangement I have made in the preceding notes, than in the words of an eminent critic, who, I find, has adopted nearly the same plan with myself. The passage, as I read it, is as follows: *Through the tender mercy of our God, by which he hath visited us: a day-spring from on high, to give light to them that sit in the darkness and in the shadow of death*, &c. "Let the reader judge, whether my arrangement of this passage, which much better suits the original, be not far more elegant, and in all respects superior to the old translation. *Thou, child! wilt be a teacher*—THOU WILT BE *a day-spring from the sky*. And with

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

79 [e] To give light to them that sit in darkness, and *in* the shadow of death; to guide our feet into the way of peace.

80 And [f] the child grew, and waxed strong in spirit, and [g] was in the deserts till the day of his showing unto Israel.

A. M. 4000 B. C. 5. An. Olymp. CXCIII. 4.

[e] Isa. ix. 2; xlii. 7; xlix. 9; Matt. iv. 16; Acts xxvi. 18.

[f] Chap. ii. 40.——[g] Matt. iii. 1; xi. 7.

what beauty and propriety is *John*, the *forerunner* of our Lord, styled *the dawn of day*, that ushers in the *rising* of the *Sun of righteousness!* And the concluding words—*to guide our feet into the way of peace*—is a comprehensive clause, after the manner of Hebrew poetry, belonging equally to the former sentence, beginning at—*And thou, child!*—and the latter, beginning at—*A day-spring from the sky:* for the people spoken of in the former are the *Jews;* and in the latter, the *Gentiles*."—WAKEFIELD.

Verse 80. *The child grew*] Increased in stature and bodily vigour. *And waxed strong in spirit*—had his *understanding* Divinely illuminated and confirmed in the truths of God. *And was in the deserts*—the city of Hebron, the circumjacent hill country, and in or near Nazareth. *Till the time of his showing*, or *manifestation*—till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry, Num. iv. 3. See also chap. iii. 23.

So much has already been said, by way of practical improvement of the different subjects in this important chapter, as to preclude the necessity of any addition here.

CHAPTER II.

The decree of Augustus to enrol all the Roman empire, 1, 2. *Joseph and Mary go to their own city to be enrolled*, 3–5. *Christ is born*, 6, 7. *His birth is announced to the shepherds*, 8–14. *They go to Bethlehem, and find Joseph, Mary, and Christ*, 15–20. *Christ is circumcised*, 21. *His parents go to present him in the temple*, 22–24. *Simeon receives him: his song*, 25–35. *Anna the prophetess*, 36–38. *The holy family return to Nazareth*, 39, 40. *They go to Jerusalem at the feast of the passover, and leave Jesus behind in Jerusalem*, 41–44. *They return seeking him, and find him in the midst of the doctors*, 45–47. *His mother chides him*, 48. *His defence of his conduct*, 49, 50. *They all return to Nazareth*, 51, 52.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be [a] taxed.

2 ([b]*And* this taxing was first made

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

[a] Or, *enrolled.*

[b] Acts v. 37.

NOTES ON CHAP. II.

Verse 1. *Cæsar Augustus*] This was *Caius Cæsar Octavianus Augustus*, who was proclaimed emperor of Rome in the 29th year before our Lord, and died A. D. 14.

That all the world should be taxed.] Πασαν την οικουμενην, *the whole of that empire.* It is agreed, on all hands, that this cannot mean the *whole world*, as in the common translation; for this very sufficient reason, that the Romans had not the dominion of the whole earth, and therefore could have no right to raise *levies* or *taxes* in those places to which their dominion did not extend. Οικουμενη signifies properly the *inhabited* part of the earth, from οικεω, to *dwell*, or *inhabit*. *Polybius* makes use of the *very words* in this text to point out the *extent* of the *Roman government*, lib. vi. c. 48; and *Plutarch* uses the word in exactly the same sense, *Pomp.* p. 635. See the passages in *Wetstein*. Therefore the whole that could be meant here, can be no more than that a *general* CENSUS of the inhabitants and their effects had been made in the reign of Augustus, through all the Roman dominions.

But as there is no *general* census mentioned in any historian as having taken place at this time, the meaning of οικουμενη must be farther *restrained*, and applied solely to the *land of Judea*. This signification it certainly has in this same evangelist, chap. xxi. ver. 26. *Men's hearts failing them for fear, and for looking after those things which are coming on the earth,* τη οικουμενη, *this land.* The whole discourse relates to the calamities that were coming, not upon the *whole world*, nor the *whole of the Roman empire*, but on the *land of Judea*, see ver. 21. *Then let them that are in Judea flee to the mountains. Out* of Judea, therefore, there would be safety; and only those who *should be with child*, or *giving suck*, in those days, are considered as peculiarly unhappy, *because* they could not *flee away* from *that land* on which the scourge was to fall: for the *wrath*, or punishment, *shall be*, says our Lord, εν τω λαω τουτω, ON THIS VERY PEOPLE, viz. the *Jews*, ver. 23. It appears that St. Luke used this word in this sense in conformity to the *Septuagint*, who have applied it in precisely the same way, Isa. xiii. 11; xiv. 26; xxiv. 1. And from this we may learn, that the word οικουμενη had been long used as a term by which the *land of Judea* was commonly expressed. Η γη, which signifies *the earth*, or *world* in general, is frequently restrained to this sense, being often used by the evangelists and others for *all the country of Judea*. See Luke iv. 25; Josh. ii. 3.

It is probable that the reason why this *enrolment*,

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [c] the city of David, which is called Bethlehem; (because [d] he was of the house and lineage of David:)

5 To be taxed with Mary [e] his espoused wife, being great with child.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

7 [f] And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

[c] 1 Sam. xvi. 1, 4; John vii. 42.——[d] Matt. i. 16; chap. i. 27.

[e] Matt. i. 18; chap. i. 27.——[f] Matt. i. 25.

or *census*, is said to have been *throughout the whole Jewish nation*, was to distinguish it from that *partial* one, made ten years after, mentioned Acts v. 37, which does not appear to have extended beyond the estates of *Archelaus*, and which gave birth to the insurrection excited by *Judas of Galilee*. See *Josephus*, Ant. book xx. c. 3.

Verse 2. *This taxing was first made when Cyrenius*, &c.] The next difficulty in this text is found in this verse, which may be translated, *Now this first enrolment was made when Quirinus was governor of Syria.*

It is easily proved, and has been proved often, that *Caius Sulpicius Quirinus*, the person mentioned in the text, was not governor of Syria, till *ten* or *twelve* years *after* the birth of our Lord.

St. Matthew says that our Lord was born in the reign of Herod, chap. ii. 1, at which time *Quintilius Varus* was president of Syria, (Joseph. Ant. book xvii. c. 5, sect. 2,) who was preceded in that office by *Sentius Saturninus*. *Cyrenius*, or *Quirinus*, was not sent into Syria till *Archelaus* was removed from the government of Judea; and *Archelaus* had reigned there between *nine* and *ten* years *after* the death of Herod; so that it is impossible that the census mentioned by the evangelist could have been made in the presidency of *Quirinus*.

Several learned men have produced solutions of this difficulty; and, indeed, there are various ways of solving it, which may be seen at length in Lardner, vol. i. p. 248–329. One or other of the two following appears to me to be the true meaning of the text.

1. When *Augustus* published this decree, it is supposed that *Quirinus*, who was a very active man, and a person in whom the emperor confided, was sent into Syria and Judea with *extraordinary* powers, to make the census here mentioned; though, at that time, he was *not* governor of Syria, for *Quintilius Varus* was then president; and that when he came, *ten* or *twelve* years after, into the presidency of Syria, there was another census made, to both of which St. Luke alludes, when he says, *This was the first assessment of Cyrenius, governor of Syria;* for so Dr. Lardner translates the words. The passage, thus translated, does not say that this assessment was made *when* Cyrenius was governor of Syria, which would not have been the truth; but that this was the *first* assessment which Cyrenius, who was (*i. e.* afterwards) governor of Syria, made; for after he became governor, he made a *second*. Lardner defends this opinion in a very satisfactory and masterly manner. See vol. i. p. 317, &c.

2. The second way of solving this difficulty is by translating the words thus: *This enrolment was made* BEFORE *Cyrenius was governor of Syria;* or, *before* that *of Cyrenius*. This sense the word πρωτος appears to have, John i. 30: ὁτι πρωτος μου ην, *for he was* BEFORE *me*. xv. 18: *The world hated me* BEFORE (πρωτον) *it hated you*. See also 2 Sam. xix. 43. Instead of πρωτη, some critics read προ της, *This enrolment was made* BEFORE THAT *of Cyrenius*. *Michaelis*, and some other eminent and learned men, have been of this opinion: but their conjecture is not supported by any MS. yet discovered; nor, indeed, is there any occasion for it. As the words in the evangelist are very ambiguous, the second solution appears to me to be the best.

Verse 3. *And all went to be taxed, every one into his own city.*] The Roman *census* was an institution of *Servius Tullius*, sixth king of Rome. From the account which *Dionysius* of *Halicarnassus* gives of it, we may at once see its nature.

"He ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the names of their parents, their own age, the names of their wives and children, adding also what quarter of the city, or what town in the country, they lived in." *Ant. Rom.* l. iv. c. 15. p. 212. Edit. Huds.

A Roman census appears to have consisted of these two parts: 1. The *account* which the people were obliged to give in of their *names*, *quality*, *employments*, *wives*, *children*, *servants*, and *estates;* and 2. The *value* set upon the *estates* by the censors, and the *proportion* in which they adjudged them to contribute to the defence and support of the state, either in *men* or *money*, or *both:* and this seems to have been the design of the census or enrolment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in what is termed *Domesday Book*, now in the Chapter House, Westminster, and dated 1086.

Verse 5. *With Mary his espoused wife*] There was no necessity for Mary to have gone to Bethlehem as Joseph's presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it, that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David; Mic. v. 2.

Verse 7. *Laid him in a manger*] Wetstein has shown, from a multitude of instances, that φατνη means

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [g] watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: [h] and they were sore afraid.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

[g] Or, *the night-watches.*

[h] Chap. i. 12.

not merely the *manger*, but the whole *stable*, and this I think is its proper meaning in this place. The Latins use *præsepe*, a manger, in the same sense. So Virgil, Æn. vii. p. 275.

Stabant ter centum nitidi in præsepibus altis.

"Three hundred sleek horses stood in lofty stables."

Many have thought that this was a full proof of the *meanness* and *poverty* of the holy family, that they were *obliged* to take up their lodging in a *stable;* but such people overlook the *reason* given by the inspired penman, *because there was no room for them in the inn.* As multitudes were going now to be enrolled, all the lodgings in the inn had been occupied *before* Joseph and Mary arrived. An honest man who had worked diligently at his business, under the peculiar blessing of God, as Joseph undoubtedly had, could not have been so destitute of money as not to be able to procure himself and wife a comfortable lodging for a night; and, had he been so ill fitted for the journey as some unwarrantably imagine, we may take it for granted he would not have brought his wife with him, who was in such a state as not to be exposed to any inconveniences of this kind without imminent danger.

There was no room for them in the inn.] In ancient times, inns were as respectable as they were useful, being fitted up for the reception of *travellers* alone:—now, they are frequently haunts for the idle and the profligate, the drunkard and the infidel;—in short, for any kind of guests except Jesus and his genuine followers. To this day there is little room for such in most inns; nor indeed have they, in general, any business in such places. As the Hindoos travel in large companies to holy places and to festivals, it often happens that the inns (suraies) are so crowded that there is not room for one half of them: some lie at the door, others in the porch. These inns, or lodging-houses, are kept by Mohammedans, and *Mussulmans* obtain prepared food at them; but the Hindoos purchase rice, &c., and cook it, paying about a halfpenny a night for their lodging. Ward's *Customs.*

Verse 8. *There were—shepherds abiding in the field*] There is no intimation here that these shepherds were exposed to the *open air.* They dwelt in the fields where they had their sheep penned up; but they undoubtedly had *tents* or *booths* under which they dwelt.

Keeping watch—by night.] Or, as in the margin, *keeping the watches of the night*, i. e. each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the field appears to have been, either to preserve the sheep from *beasts of prey*, such as wolves, foxes, &c., or from freebooting banditti, with which all the land of Judea was at that time much infested. It was a custom among the Jews to send out their sheep to the deserts, about the passover, and bring them home at the commencement of the *first rain:* during the time they were out, the shepherds watched them night and day. As the passover occurred in the *spring*, and the *first rain* began early in the month of *Marchesvan*, which answers to part of our *October* and *November*, we find that the sheep were kept out in the open country during the whole of the *summer.* And as these shepherds had not *yet* brought home their flocks, it is a presumptive argument that *October* had not yet commenced, and that, consequently, our Lord was not born on the 25th *of December*, when no flocks were out in the fields; nor could he have been born later than *September*, as the flocks were still in the fields *by night.* On this very ground the *nativity* in *December* should be given up. The feeding of the flocks by night in the fields is a *chronological fact*, which casts considerable light upon this disputed point. See the quotations from the *Talmudists* in *Lightfoot.*

The *time* in which Christ was born has been considered a subject of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists; as not one hint is dropped on the subject, by which it might be possible even to guess nearly to the time, except the *chronological fact* mentioned above. A late writer makes the following remark: "The first Christians placed the baptism of Christ about the beginning of the fifteenth year of *Tiberius;* and thence reckoning back *thirty* years, they placed his birth in the forty-third year of the *Julian* period, the forty-second of *Augustus*, and the twenty-eighth after the victory at *Actium.* This opinion obtained till A. D. 527; when *Dionysius Exiguus* invented the vulgar account. Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. *Fabricius* gives a catalogue of no less than 136 different opinions concerning the YEAR of Christ's *birth:* and as to his *birth* DAY, that has been placed by Christian sects and learned men in every month in the year. The Egyptians placed it in *January*—Wagenseil, in *February*—Bochart, in *March*—some, mentioned by Clemens Alexandrinus, in *April*—others, in *May*—Epiphanius speaks of some who placed it in *June*—and of others who supposed it to have been in *July*—Wagenseil, who was not sure of *February*, fixed it *probably* in *August*—Lightfoot, on the 15th of *September*—Scaliger, Casaubon, and Calvisius, in *October*—others, in *November*—but the Latin Church, *supreme* in *power*, and *infallible* in *judgment*, placed it on the 25th of *December*, the very day on which the ancient Romans celebrated the feast of their goddess *Bruma.*" See more in Robinson's Notes on Claude's Essay, vol. i. p. 275, &c. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, [i] which shall be to all people.

11 [k] For unto you is born this day in the city of David [l] a Saviour, [m] which is Christ the Lord.

A. M. 4001 B. C. 4 An. Olymp. CXCIV. 1.

[i] Gen. xii. 3; Matt. xxviii. 19; Mark i. 15; ver. 31, 32; chap. xxiv. 47; Col. i. 23.

[k] Isa. ix. 6.——[l] Matt. i. 21.——[m] Matt. i. 16; xvi. 16; chap. i. 43; Acts ii. 36; x. 36; Phil. ii. 11.

now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

Verse 9. *The angel of the Lord came upon them*] Or, *stood over them*, επεστη. It is likely that the angel appeared in the *air* at some little distance above them, and that from him the rays of the *glory of the Lord shone round about them*, as the rays of light are projected from the sun.

They were sore afraid.] Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of *justice*, coming to denounce Divine judgments, or punish them immediately, for sins with which their consciences would not fail, on such an occasion, to reproach them.

Verse 10. *Behold, I bring you good tidings*] I am not come to declare the *judgments* of the Lord, but his *merciful loving-kindness*, the subject being a matter of *great joy*. He then declares his message. *Unto you*—to the *Jews* first, and then to the human race. Some modern MSS. with the utmost impropriety read ἡμιν, *us*, as if angels were included in this glorious work of redemption; but St. Paul says, *he took not upon him the nature of angels, but the seed of Abraham*, i. e. the nature of Abraham and his posterity, the human nature; therefore the good news is to *you*,—and not to yourselves *exclusively*, for it is *to all people*, to all the inhabitants of *this land*, and to the inhabitants of the whole earth.

Verse 11. *A Saviour, which is Christ the Lord.*] A *Saviour*, σωτηρ, the same as *Jesus*, from σωζειν, to *make safe*, to *deliver*, *preserve*, *to make alive*, thus used by the Septuagint for החיה *hecheiah*, *to cause to escape;* used by the same for פלט *to confide in*, *to hope*. See the extensive acceptations of the verb in *Mintert*, who adds under Σωτηρ: "The word properly denotes such a Saviour as perfectly frees us from all evil and danger, and is the author of perpetual salvation." On the word *Jesus*, see John i. 29.

Which is Christ. Χριστος, *the anointed*, from χριω *to anoint*, the same as משיח *Messiah*, from משח *mashach*. This name points out the Saviour of the world in his *prophetic*, *regal*, and *sacerdotal* offices: as in ancient times, *prophets*, *kings*, and *priests* were anointed with oil, when installed into their respective offices. *Anointing* was the same with them as *consecration* is with us. Oil is still used in the *consecration* of kings.

It appears from Isa. lxi. 1, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on *three* occasions, viz. the installation of *prophets*, *priests*, and *kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell events*, unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the *priest* was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. *Two* of these offices only exist in all civilized nations, the *sacerdotal* and *regal;* and in some countries the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language, משח *mashach* signifies *to anoint;* and המשיח *ha-mashiach*, the *anointed person*. But as no man was ever dignified by holding the *three offices*, so no person ever had the title *ha-mashiach*, the anointed one, but Jesus the Christ. He alone is *King* of kings, and Lord of lords: the king who *governs* the universe, and *rules* in the hearts of his followers; the *prophet* to instruct men in the way wherein they should go; and the great *high priest*, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word המשיח *ha-mashiach*, THE *anointed* ONE, in Hebrew; which gave birth to ὁ Χριστος, *ho Christos*, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others, were illustrious types; but none of these had the title of THE MESSIAH, or the ANOINTED of GOD. This does, and ever will, belong exclusively to JESUS *the* CHRIST.

The Lord. Κυριος, the supreme, *eternal* Being, the *ruler* of the heavens and the earth. The Septuagint generally translate יהוה *Yehovah* by Κυριος. This Hebrew word, from היה *hayah*, *he was*, properly points out the *eternity* and *self-existence* of the Supreme Being; and if we may rely on the authority of *Hesychius*, which no scholar will call in question, Κυριος is a proper translation of יהוה *Yehovah*, as it comes from κυρω,—τυγχανω, *I am*, *I exist*. Others derive it from κυρος, *authority*, *legislative power*. It is certain that the *lordship* of Christ must be considered in a mere *spiritual* sense, as he never set up any *secular* govern-

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 [n] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 [o] Glory to God in the highest, and on earth [p] peace, [q] good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, [r] the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

[n] Gen. xxviii. 12; xxxii. 1, 2; Psa. ciii. 20, 21; cxlviii. 2; Dan. vii. 10; Heb. i. 14; Rev. v. 11.——[o] Chap. xix. 38; Eph. i. 6; iii. 10, 21; Rev. v. 13.

[p] Isa. lvii. 19; chap. i. 79; Rom. v. 1; Eph. ii. 17; Col. i. 20.
[q] John iii. 16; Eph. ii. 4, 7; 2 Thess. ii. 16; 1 John iv. 9, 10
[r] Gr. *the men, the shepherds.*

ment upon earth, nor commanded any to be established in his name; and there is certainly no spiritual government but that of God: and indeed the word *Lord*, in the text, appears to be properly understood, when applied to the *deity* of Christ. Jesus is a *prophet*, to reveal the will of God, and instruct men in it. He is a *priest*, to offer up sacrifice, and make atonement for the sin of the world. He is *Lord*, to rule over and rule in the souls of the children of men: in a word, he is *Jesus* the *Saviour*, to *deliver* from the *power*, *guilt*, and *pollution* of sin; to *enlarge* and *vivify*, by the influence of his Spirit; to *preserve* in the possession of the salvation which he has communicated; to *seal* those who believe, heirs of glory; and at last to receive them into the *fulness* of *beatitude* in his eternal joy.

Verse 12. *This* shall be *a sign* (or token) *unto you*] *You shall find* this glorious person, however strange it may appear, *wrapped in swaddling clothes*, *lying in a stable!* It is by *humility* that Christ comes to reign; and this is the only way into his kingdom! *Pride* is the character of all the children of Adam: *humility* the mark of the Son of God, and of all his followers. Christ came in the way of *humility* to destroy that *pride* which is the root of evil in the souls of men. And thus, according to the old medical aphorism, "*Opposites* are destroyed by their *opposites*."

Verse 13. *Suddenly there was with the angel*, &c.] This multitude of the heavenly host had just now descended from on high, to honour the new-born Prince of peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds, who were about to be the first proclaimers of the Gospel, what to think and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God.

Verse 14. *Glory to God in the highest*] The design of God, in the incarnation, was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels therefore declare that this incarnation shall manifest and promote the *glory of God*, *εν ὑψιστοις*, not only in the *highest heavens*, among the *highest orders* of beings, but in the *highest* and most exalted degrees. For in this astonishing display of God's mercy, attributes of the Divine nature which had not been and could not be known in any other way should be now exhibited in the fulness of their glory, that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, 1 Pet. i. 12, and they desire it because they feel they are *thus* interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the *fruits* of it, and through it angels and men become one family, Eph. iii. 15.

Peace, good will toward men.] Men are in a state of hostility with Heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker; and

"Foe to God was ne'er true friend to man."

When men become *reconciled* to God, through the death of his Son, they love one another. They have *peace* with *God; peace* in their own *consciences;* and *peace* with their *neighbours: good will* dwells among them, speaks in them, and works by them. Well might this state of salvation be represented under the notion of the kingdom of God, a counterpart of eternal felicity. See on Matt. iii. 2.

Verse 15. *Let us now go even unto Bethlehem*] *Διελθωμεν*, let us go across the country at the nearest, that we may lose no time, that we may speedily see this glorious reconciler of God and man. All delays are dangerous: but he who delays to seek Jesus, when the angels, the messengers of God, bring him glad tidings of salvation, risks his present safety and his eternal happiness. O, what would the damned in hell give for those moments in which the living hear of salvation, had they the same possibility of receiving it! Reader, be wise. Acquaint thyself *now* with God, and be at *peace;* and thereby good will come unto thee. Amen.

Verse 17. *They made known abroad the saying*] These shepherds were the *first* preachers of the Gospel of Christ: and what was their text? Why, *Glory to God in the highest heavens*, and *on earth peace and good will among men.* This is the elegant and energetic *saying*, which comprises the sum and substance of the Gospel of God. This, and this only, is the message which all Christ's true *pastors* or *shepherds* bring to men. He who, while he professes the religion of Christ, disturbs society by his *preachings* or *writings*, who excludes from the salvation of God all

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 [s] But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ [t] And when eight days were accomplished for the circumcising of the child, his name was called [u] JESUS, which was so named of the angel, before he was conceived in the womb.

A. M. 4001 B. C. 4. An. Olymp. CXCIV. 1.

22 ¶ And when [v] the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [w] Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to [x] that which is said in the law of the Lord,

[s] Gen. xxxvii. 11; chap. i. 66; ver. 51.——[t] Gen. xvii. 12; Lev. xii. 3; chap. i. 59.——[u] Matt. i. 21, 25; chap. i. 31.

[v] Lev. xii. 2, 3, 4, 6.——[w] Exodus xiii. 2; xxii. 29; xxxiv. 19. Num. iii. 13; viii. 17; xviii. 15.——[x] Lev. xii. 2, 6, 8.

who hold not his *religious* or *political* creed, never knew the nature of the Gospel, and never felt its power or influence. How can *religious contentions*, *civil broils*, or *open wars*, look that Gospel in the face which publishes nothing but *glory to God*, and *peace and good will among men*? *Crusades* for the *recovery* of a *holy land* so called, (by the way, latterly, the most unholy in the map of the world,) and *wars* for the *support of religion*, are an insult to the Gospel, and blasphemy against God!

Verse 19. *And pondered* them *in her heart.*] Συμβαλλουσα, *Weighing them in her heart. Weighing* is an English translation of our word *pondering*, from the Latin *ponderare*. Every circumstance relative to her son's birth, Mary *treasured up* in her memory; and every new circumstance she *weighed*, or compared with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son.

Verse 20. *The shepherds returned, glorifying and praising*] These simple men, having satisfactory evidence of the truth of the *good tidings*, and feeling a Divine influence upon their own minds, returned to the care of their flocks, glorifying God for what he had shown them, and for the blessedness which they felt. "Jesus Christ, born of a woman, laid in a stable, proclaimed and ministered to by the heavenly host, should be a subject of frequent contemplation to the *pastors* of his Church. After having compared the predictions of the prophets with the facts stated in the evangelic history, their own souls being hereby confirmed in these sacred truths, they will *return to their flocks*, *glorifying and praising God* for what they had seen and heard in the Gospel history, just *as it had been told them* in the writings of the prophets; and, preaching these mysteries with the fullest conviction of their truth, they become instruments in the hands of God of begetting the same faith in their hearers; and thus the glory of God and the happiness of his people are both promoted." What subjects for contemplation!—what matter for praise!

Verse 21. *When eight days were accomplished*] The law had appointed that every male should be circumcised at eight days old, or on the eighth day after its birth, Gen. xvii. 12; and our blessed Lord received circumcision in token of his subjection to the law, Gal. iv. 4; v. 3.

His name was called JESUS] See on Matt. i. 21, and John i. 29.

Verse 22. *Days of her purification*] That is, *thirty-three* days after what was termed the seven days of her uncleanness—*forty* days in all: for that was the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

The MSS. and versions differ much in the *pronoun* in this place: some reading *αυτης*, HER *purification*; others *αυτου*, HIS *purification*; others *αυτων*, THEIR *purification*; and others *αυτοιν*, *the purification of* THEM BOTH. Two versions and two of the fathers *omit* the pronoun. Αυτων, *their*, and *αυτου*, *his*, have the greatest authorities in their support, and the former is received into most of the modern editions. A needless scrupulosity was, in my opinion, the origin of these various readings. Some would not allow that *both* needed purification, and referred the matter to *Mary* alone. Others thought *neither* could be supposed to be legally impure, and therefore *omitted* the pronoun entirely, leaving the meaning indeterminate. As there could be no *moral* defilement in the case, and what was done being for the performance of a legal ceremony, it is of little consequence which of the readings is received into the text.

The purification of every mother and child, which the law enjoined, is a powerful argument in proof of that original corruption and depravity which every human being brings into the world. The woman to be purified was placed in the east gate of the court, called *Nicanor's gate*, and was there sprinkled with blood: thus she received the *atonement*. See *Lightfoot*.

Verse 24. *And to offer a sacrifice*] Neither mother nor child was considered as in the Lord's covenant, or under the Divine protection, till these ceremonies, prescribed by the law, had been performed.

A pair of turtle doves, &c.] *One* was for a burnt-offering, and the *other* for a sin-offering: see Lev xii. 8. The rich were required to bring a *lamb*; but the *poor* and middling classes were required to bring either *two turtle doves*, or *two pigeons*. This is a proof that the holy family were not in affluence. Jesus sanctified the state of *poverty*, which is the *general state* of man, by passing through it. Therefore the *poor* have the Gospel preached unto them; and the *poor* are they who principally receive it.

Though neither Mary nor her son needed any of

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

A pair of turtle doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, [y] waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not [z] see death, before he had seen the Lord's Christ.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

27 And he came [a] by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, [b] now lettest thou thy servant de

[y] Isa. xl. 1; Mark xv. 43; ver. 38.——[z] Psa. lxxxix. 48; Heb. xi. 5.——[a] Matt. iv. 1.——[b] Gen. xlvi. 30; Phil. i. 23.

these purifications, for *she* was *immaculate*, and *He* was the *Holy One*, yet, had *she* not gone through the days of purification according to the law, she could not have appeared in the public worship of the Most High, and would have been considered as an apostate from the faith of the Israel of God; and had not *He* been circumcised and publicly presented in the temple, he could not have been permitted to enter either synagogue or temple, and no Jew would have heard him preach, or had any intercourse or connection with him. These reasons are sufficient to account for the *purification* of the *holy* virgin, and for the *circumcision* of the *most holy* Jesus.

Verse 25. *And, behold, there was a man in Jerusalem*] This man is distinguished because of his singular piety. There can be no doubt that there were many persons in Jerusalem named *Simeon*, besides this man; but there was none of the name who merited the attention of God so much as he in the text. Such persevering exemplary piety was very rare, and therefore the inspired penman ushers in the account with *behold!* Several learned men are of the opinion that he was son to the famous *Hillel*, one of the most celebrated doctors and philosophers which had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the Ab or president of the grand Sanhedrin.

The same man was *just*] He steadily regulated all his conduct by the law of his God: *and devout*—he had fully consecrated *himself* to God, so that he added a *pious* heart to a *righteous* conduct. The original word *ευλαβης*, signifies also a person of *good report*—one *well received* among the people, or one cautious and circumspect in matters of religion; from *ευ*, *well*, and *λαμβανω*, *I take:* it properly denotes, one who takes any thing that is held out to him, *well* and *carefully*. He so professed and practised the religion of his fathers that he gave no cause for a friend to mourn on his account, or an enemy to triumph.

Several excellent MSS. read *ευσεβης*, *pious* or *godly*, from *ευ*, *well*, and *σεβομαι*, *I worship;* one who worships God *well*, i. e. in *spirit* and in *truth*.

Waiting for the consolation of Israel] That is, the Messiah, who was known among the pious Jews by this character: he was to be the *consolation* of Israel, because he was to be its *redemption*. This consolation of Israel was so universally expected that the Jews swore by it: *So let me see the Consolation, if such a thing be not so, or so.* See the *forms* in Lightfoot.

The Holy Ghost was upon him.] He was a man divinely *inspired*, *overshadowed*, and *protected* by the power and influence of the Most High.

Verse 26. *It was revealed unto him*] He was *divinely informed*, *κεχρηματισμενον*—he had an *express communication* from God concerning the subject. The secret of the Lord is with them that fear him. The soul of a righteous and devout man is a proper habitation for the Holy Spirit.

He should not see death] They that *seek* shall *find*: it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it.

The Lord's Christ.] Rather, *the Lord's anointed*—that *prophet*, *priest*, and *king*, who was typified by so many *anointed* persons under the old covenant; and who was *appointed* to come in the fulness of time, to accomplish all that was written in the law, in the prophets, and in the Psalms, concerning him. See the note on ver. 11.

Verse 27. *He came by the Spirit into the temple*] Probably he had in view the prophecy of Malachi, chap. iii. 1, *The Lord, whom ye seek, shall suddenly come to his temple.* In this *messenger* of the *covenant*, the soul of Simeon *delighted*. Now the prophecy was just going to be fulfilled; and the Holy Spirit, who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. Those who come, under the influence of God's Spirit, to places of public worship, will undoubtedly meet with him who is the *comfort* and *salvation* of Israel.

After the custom of the law] To present him to the Lord, and then redeem him by paying *five shekels*, Num. xviii. 15, 16, and to offer those sacrifices appointed by the law. See ver. 24.

Verse 28. *Then took he him up in his arms*] What must the holy soul of this man have felt in this moment! O inestimable privilege! And yet ours need not be inferior: If a man love me, says Christ, he will keep my word; *and I and the Father will come in unto him, and make our abode with him.* And indeed even Christ *in the arms* could not avail a man, if he were not *formed* in his *heart*.

Verse 29. *Lord, now lettest thou thy servant depart in peace*] *Now thou dismissest*, *απολυεις*—*loosest* him from life; having lived long enough to have the grand end of life accomplished.

According to thy word] It was promised to him, that he should not die till he had seen the Lord's *anointed*, ver. 26; and now, having seen him, he ex

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

part in peace, according to thy word:

30 For mine eyes [c] have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 [d] A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [e] fall and rising again of many in Israel; and for [f] a sign which shall be spoken against;

35 (Yea, [g] a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;

[c] Isa. lii. 10; chap. iii. 6.——[d] Isa. ix. 2; xlii. 6; xlix. 6; lx. 1, 2, 3; Matt. iv. 16; Acts xiii. 47; xxviii. 28.——[e] Isa. viii. 14; Hos. xiv. 9; Matt. xxi. 44; Rom. ix. 32, 33; 1 Cor. i. 23, 24; 2 Cor. ii. 16; 1 Pet. ii. 7, 8.——[f] Acts xxviii. 22.——[g] Psa. xlii. 10; John xix. 25.

pects to be immediately *dismissed* in peace into the eternal world; having a full assurance and enjoyment of the salvation of God. Though Simeon means his *death*, yet the thing itself is not mentioned; for *death* has not only lost its *sting*, but its *name* also, to those who have, even by *faith*, seen the Lord's anointed.

Verse 30. *Thy salvation*] That *Saviour* which it became the goodness of God to bestow upon man, and which the necessities of the human race required. Christ is called our *salvation*, as he is called our *life*, our *peace*, our *hope;* i. e. he is the *author* of all these, to them who believe.

Verse 31. *Which thou hast prepared*] Ὁ ἡτοιμασας —which thou hast MADE READY *before the face*, in the presence, of *all people*. Here salvation is represented under the notion of a *feast*, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. There seems a direct allusion here to Isa. xxv. 6, &c. "In this mountain shall the Lord of hosts make unto all people a *feast* of fat things," &c. *Salvation* is properly the *food* of the soul, by which it is *nourished* unto eternal life: he that receiveth not this, must perish for ever.

Verse 32. *A light to lighten the Gentiles*] Φως εις αποκαλυψιν εθνων—*A light of the Gentiles, for revelation.* By Moses and the prophets, a *light of revelation* was given to the Jews, in the blessedness of which the *Gentiles* did not partake. By Christ and his apostles, a luminous *revelation* is about to be given unto the Gentiles, from the blessedness of which the *Jews* in general, by their obstinacy and unbelief, shall be long excluded. But to all true Israelites it shall be a *glory*, an evident fulfilment of all the predictions of the prophets, relative to the salvation of a lost world; and the first offers of it shall be made to the Jewish people, who may see in it the truth of their own Scriptures indisputably evinced.

Verse 33. *Joseph and his mother marvelled*] For they did not as yet fully know the counsels of God, relative to the salvation which Christ was to procure; nor the *way* in which the purchase was to be made:—but to this Simeon refers in the following verses.

Verse 34. *This* child *is set for the fall*] This seems an allusion to Isa. viii. 14, 15: *Jehovah, God of hosts, shall be—for a stone of stumbling and rock of offence to both houses of Israel; and many among them shall stumble and fall*, &c. As Christ did not come as a *temporal deliverer*, in which character alone the Jews expected him, the consequence should be, they would reject him, and so fall by the Romans. See Rom. xi. 11, 12, and Matt. xxiv. But in the fulness of time there shall be a *rising again of many in Israel*. See Rom. xi. 26.

And for a sign] A *mark* or *butt* to shoot at—a metaphor taken from archers. Or perhaps Simeon refers to Isa. xi. 10–12. *There shall be a root of Jesse, which shall stand for an* ENSIGN *of the people; to it shall the Gentiles seek:*—intimating that the Jews would reject it, while the Gentiles should flock to it as their *ensign* of *honour*, under which they were to enjoy a glorious rest.

That the thoughts (or *reasonings*) *of many hearts may be revealed.*] I have transposed this clause to the place to which I believe it belongs. The meaning appears to me to be this: The rejection of the Messiah by the Jewish rulers will sufficiently prove that they sought the honour which comes from the world, and not that honour which comes from God: because they rejected Jesus, merely for the reason that he did not bring them a *temporal deliverance*. So the very Pharisees, who were loud in their professions of *sanctity* and *devotedness* to God, rejected Jesus, and got him crucified, because his kingdom *was not of this world*. Thus the reasonings of many hearts were revealed.

Verse 35. *Yea, a sword shall pierce through thy own soul also*] Probably meaning, Thou *also*, as well as thy son, shall die a martyr for the truth. But as this is a metaphor used by the most respectable Greek writers to express the most *pungent sorrow*, it may here refer to the anguish Mary must have felt when standing beside the cross of her tortured son: John xix. 25.

Verse 36. *Anna, a prophetess*] It does not appear that this person was a *prophetess* in the strict sense of the word, i. e. one who could foretell future events; but rather a holy woman; who, from her extensive knowledge and deep experience in Divine things, was capable of *instructing* others; according to the use of

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers [h] night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that [i] looked for redemption in [k] Jerusalem.

A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 [l] And the child grew, and waxed strong

[h] Acts xxvi. 7; 1 Tim. v. 5.——[i] Mark xv. 43; ver. 25; chap. xxi. 21.——[k] Or, *Israel.*——[l] Ver. 52; chap. i. 80.

the word προφητευω, 1 Cor. xiv. 3: *He that prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.* So we find this holy widow proclaiming Jesus to all who looked for redemption in Jerusalem, ver. 38.

The tribe of Asher] This was one of the ten tribes of the kingdom of Israel, several families of which had returned from their idolatry unto God, in the time that Hezekiah proclaimed the passover in Jerusalem, which is mentioned 2 Chron. xxx. 1–11. Though her family might have been a distinguished one in Jerusalem, yet we find that it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history. It is an honourable thing indeed to have one's name written in the *sacred records;* but to be written in the *book of life* is of infinitely greater moment.

Seven years] She was a *pure* virgin when married, was favoured with her husband but *seven* years, and was now in all, taking in the time of her *virginity*, *marriage*, and *widowhood*, eighty-four years of age. At such an age, it might be supposed she was reasonably exempted from performing the *severer* duties of religion; but her *spirit* of *piety* continued still to burn with a steady and undiminished flame.

Verse 37. *Departed not from the temple*] Attended constantly at the hours of prayer, which were *nine* in the morning and *three* in the afternoon. See Acts ii. 15; iii. 1. It does not appear that women had any other functions to perform in that holy place.

With fastings] She accompanied her devotion with frequent fastings, probably not *oftener* than *twice* in the week; for this was the custom of the most rigid Pharisees: see chap. xviii. 12.

Verse 38. *Coming in that instant*] Αυτη τη ὡρᾳ, *at that very time*—while Simeon held the blessed Redeemer in his arms, and was singing his *departing* and *triumphal* song.

Gave thanks likewise] She, as well as *Simeon*, returned God public thanks, for having sent this Saviour to Israel.

Spake of him] Of the nature and design of his mission; and the glory that should take place in the land.

To all them that looked for redemption] As Daniel's seventy weeks were known to be now completed, the more pious Jews were in constant expectation of the promised Messiah. They were expecting redemption, λυτρωσιν; such a redemption as was to be brought about by an *atonement*, or *expiatory victim*, or *ransom price*. See on chap. i. 68.

In Jerusalem.] It is probable she went about from *house* to *house*, testifying the grace of God. In the margin of our common version, *Israel* is put instead of *Jerusalem*, which the translators thought was nearly as eligible as the word they received into the text. This marginal reading is supported by several MSS., all the *Arabic* and *Persic* versions, the *Vulgate*, and most copies of the *Itala*. Were this reading to be received, it would make a very essential alteration in the *meaning* of the text, as it would intimate that this excellent woman travelled *over the land of Israel*, proclaiming the advent of Christ. At all events, it appears that this widow was one of the *first* publishers of the Gospel of Christ, and it is likely that she *travelled* with it from house to house through the city of Jerusalem, where she knew they dwelt who were expecting the salvation of God.

Verse 39. *They returned into Galilee*] But not immediately: for the coming of the *wise men*, and the retreat of Joseph with his family *into Egypt*, happened between this period of time, and his going to Nazareth in Galilee.—Bp. Pearce. But it is very likely, that as soon as the presentation in the temple, and the ceremonies relative to it, had been accomplished, that the holy family *did* return to *Galilee*, as St. Luke here states, and that they continued there till Herod's bloody purpose was discovered to them by the Lord; which probably took some time to bring it to its murderous crisis, after the departure of the magi. *After* which, they fled into Egypt, where they continued till the death of Herod; and it is probable that it is of a *second* return to Nazareth that St. Matthew speaks, chap. ii. 23.

Verse 40. *The child grew*] As to his *body*—being in perfect health.

Waxed strong in spirit] His rational *soul* became strong and vigorous.

Filled with wisdom] The divinity continuing to communicate itself more and more, in proportion to the increase of the *rational* principle. The reader should never forget that Jesus was *perfect man*, as well as *God*.

And the grace of God was upon him.] The word χαρις, not only means *grace* in the common acceptation of the word, (some blessing granted by God's mercy to those who are sinners, or have no *merit*,) but it means also *favour* or *approbation:* and this sense I think most proper for it here, when applied to the human nature of our blessed Lord; and thus our translators render the same word, ver. 52. Even Christ himself, who knew no sin, *grew* in the *favour* of *God;* and, as to his human nature, *increased* in the *graces* of the Holy Spirit. From this we learn that, if a man were as pure and as perfect as the man Jesus Christ himself was, yet he might nevertheless *increase* in the *image*, and consequently in the *favour*

A. M. 4012. A. D. 8. An. Olymp. CXCVI. 4.

in spirit, filled with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem [m] every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

A. M. 4012. A. D. 8. An. Olymp. CXCVI. 4.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And [n] all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy

[m] Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1, 16.

[n] Matt. vii. 28; Mark i. 22; chap. iv. 22, 32; John vii. 15, 46.

of God. God loves every thing and person, in proportion to the nearness of the approaches made to his own perfections.

Verse 41. *His parents went—every year*] This was their constant custom, because positively enjoined by the law, Exod. xxiii. 17. But it does not appear that *infants* were obliged to be present; and yet *all the men-children* are positively ordered to make their appearance at Jerusalem *thrice* in the year, Exod. xxxiv. 23. And our Lord, being now *twelve* years old, ver. 42, accompanies his parents to the feast. Probably this was the *very age* at which the male children were obliged to appear before the Lord at the three public festivals—the feast of unleavened bread, of weeks, and of tabernacles. According to the Jewish canons, it was the age at which they were obliged to begin to learn a trade.

Verse 43. *Had fulfilled the days*] *Eight* days in the whole: *one* was the passover, and the other *seven*, the days of unleavened bread. See on Matt. xxvi. 2.

Verse 44. *Supposing him to have been in the company*] Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that sometimes the *children* kept company with the *men*, sometimes with the *women*. This might have led to what otherwise seems to have been inexcusable carelessness in Joseph and Mary. Joseph, not seeing Jesus in the men's company, might suppose he was with his mother in the women's company; and Mary, not seeing him with her, might imagine he was with Joseph.

Went a day's journey] Knowing what a treasure they possessed, how could they be so long without looking on it? Where were the bowels and tender solicitude of the mother? Let them answer this question who can.

And they sought him] Ανεζητουν, *They earnestly sought him.* They are now both duly affected with a sense of their great loss and great negligence.

Kinsfolk and acquaintance.] Those of the same family and neighbourhood went up to Jerusalem together on such occasions.

I have frequently been reminded, says Mr. Ward, when reading this history, of the crowds going to some place in Bengal, to an *idol feast.* Men, women, and children, in large companies, may be seen travelling together, with their bedding, &c., on their heads. They cook and prepare their victuals in some shady place near a town, where they can purchase the necessaries they want, and, after remaining two or three days at the festival, *return in companies* as they went.

Verse 45. *Seeking him.*] Ζητουντες αυτον—or rather, *seeking him diligently*, αναζητουντε This is the reading of BCDL, *six* others, *Vulgate*, and *nine* copies of the *Itala.* If they sought *earnestly* when they first found him missing, there is little doubt that their *solicitude* and *diligence* must be greatly *increased* during his three days' absence; therefore the word which I have adopted, on the above authority, is more likely to be the true reading than the ζητουντες of the common text, which simply signifies *seeking;* whereas the other strongly marks their *solicitude* and *diligence.*

Verse 46. *Sitting in the midst of the doctors*] The rabbins, who were explaining the law and the ceremonies of the Jewish religion to their disciples

Asking them questions.] Not as a *scholar* asks his teacher, to be *informed;* but as a *teacher*, who *proposes* questions to his scholars in order to take an occasion to *instruct* them.

In the time of Josephus, the Jewish teachers were either very *ignorant* or very *humble:* for he tells us that, "when he was about fourteen years of age, the chief priests, and the principal men of the city, were constantly coming to *him* to be more accurately instructed in matters relative to the law." See his Life, sect. ii. If this were true, it is no wonder to find them now listening, with the deepest attention, to such teaching as they never before heard.

Verse 47. *Answers.*] The word αποκρισις here seems not to mean *answers* only, but what Jesus said by way of question to the doctors, ver. 46. So in Rev. vii. 13, one of the elders is said to have *answered, saying*—when he only asked a question. Bp. Pearce.

Verse 48. *Why hast thou thus dealt with us?*] It certainly was not *his* fault, but *theirs.* Men are very apt to lay on *others* the blame of their *own* misconduct.

A. M. 4012. A. D. 8. An. Olymp. CXCVI. 4.

father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [o] my Father's business?

50 And [p] they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother [q] kept all these sayings in her heart.

52 And Jesus [r] increased in wisdom and [s] stature, and in favour with God and man.

[o] John ii. 16.——[p] Chap. ix. 45; xviii. 34.

[q] Ver. 19; Dan. vii. 28.——[r] 1 Sam. ii. 26; ver. 40.——[s] Or, *age*

Verse 49. *How is it that ye sought me?*] Is not this intended as a gentle *reproof?* Why had ye me to *seek?* Ye should not have left my company, when ye knew I am constantly employed in performing the will of the Most High.

My Father's business?] Εν τοις του πατρος μου, *My Father's concerns.* Some think that these words should be translated, *In my Father's house;* which was a reason that they should have sought him in the *temple* only. As if he had said, Where should a *child* be found, but in his *father's house?* This translation is defended by *Grotius*, *Pearce*, and others; and is the reading of the *Syriac*, later *Persic*, and *Armenian* versions. Our Lord took this opportunity to instruct Joseph and Mary concerning his *Divine* nature and *mission. My Father's concerns.* This saying, one would think, could not have been easily misunderstood. It shows at once that he *came down* from *heaven.* Joseph had *no concerns* in the temple; and yet we find they did not fully comprehend it. How slow of heart is man to credit any thing that comes from God!

Verse 51. *Was subject unto them*] Behaved towards them with all dutiful submission. Probably his *working* with his hands at his reputed father's business, is here also implied: see on ver. 41. No child among the Jews was ever brought up in idleness. *Is not this the carpenter?* was a saying of those Jews who appear to have had a proper knowledge of his employment while in Joseph's house. See the note on Matt. xiii. 55.

Verse 52. *Jesus increased in wisdom*] See on ver. 40.

The following remarks, taken chiefly from Mr. *Claude*, on the foregoing subject, are well worth the reader's attention.

I. The birth of Christ is announced to the shepherds.

1. God causes his grace to descend not only on the great and powerful of the world, but also upon the most simple and inconsiderable; just as the heavens diffuse their influence not only on great trees, but also on the smallest herbs.

2. God seems to take more delight in bestowing his favours on the *most abject* than in distributing them among persons of elevated rank. Here is an example: for while he sent the *wise men* of the east to Herod, he sent an *angel* of heaven to the shepherds, and conducted them to the cradle of the Saviour of the world.

3. In this meeting of the angels and shepherds, you see a *perpetual characteristic* of the economy of Jesus Christ; wherein the highest and most sublime things are joined with the meanest and lowest. In his person, the *eternal* Word is united to a creature, the Divine nature to the human, infinity to infirmity, in a word, the Lord of glory to mean flesh and blood. On his cross, though he appears naked, crowned with thorns, and exposed to sorrows, yet at the same time he shakes the earth, and eclipses the sun. Here, in like manner, are angels familiar with shepherds; *angels*, to mark his *majesty*—*shepherds*, his *humility*.

4. This mission of angels relates to the *end* for which the Son of God came into the world; for he came to establish a communion between God and men, and to make peace between men and angels: to this must be referred what St. Paul says, Col. i. 20, *It pleased the Father, by him, to reconcile all things to himself.*

5. However simple and plain the employments of men may be, it is always very pleasing to God when they discharge them with a good conscience. While these shepherds were busy in their *calling*, God sent his angels to them.

6. God does, in regard to men, what these shepherds did in regard to their sheep. He is the great Shepherd of mankind, continually watching over them by his *providence*.

II. The *glory* of the Lord *shone* round the shepherds.

1. When angels borrow human forms, in order to appear to men, they have always some ensigns of grandeur and majesty, to show that they are not *men*, but *angels*.

2. The appearance of this *light* to the shepherds in the *night*, may very well be taken for a mystical symbol. *Night* represents the corrupt state of mankind when Jesus came into the world; a state of *ignorance* and *error*. *Light* fitly represents the salutary grace of Christ, which dissipates obscurity, and gives us the true *knowledge* of God.

III. The shepherds were filled with great fear.

1. This was the effect of their great *surprise*. When grand objects suddenly present themselves to us, they must needs fill us with astonishment and fear, for the mind, on these occasions, is not at liberty to exert its force; on the contrary, its strength is dissipated, and during this dissipation it is impossible not to fear.

2. This fear may also arise from emotions of *conscience*. Man is by nature a *sinner*, and consequently an object of the *justice* of God. While God does not manifest himself to him, he remains insensible of his sin; but, when God discovers himself to him, he awakes to feeling, and draws nigh to God as a trembling criminal approaches his judge. See this exemplified in the case of Adam, and in that of the Israel

ites when God appeared on the mountain: hence that proverbial saying, *We shall die, for we have seen God.*

3. The shepherds had just reason to fear when they saw before them an angel of heaven, surrounded with the ensigns of majesty, for angels had been formerly the *ministers of God's vengeance.* On this occasion, the sad examples of Divine vengeance, recorded in Scripture, and performed by the ministry of angels, might, in a moment, rise to view, and incline them to think that this angel had received a like order to destroy *them.*

IV. Observe the angel's discourse to the shepherds.

1. The angels say to them, *Fear not.* This preface was necessary to gain their attention, which fear, no doubt, had dissipated. The disposition which the angel wishes to awaken in them comports with the news which he intended to announce; for what has *fear* to do with the birth of the Saviour of the world?

2. The angel describes, 1st, The *person* of whom he speaks, a *Saviour, Christ, the Lord;* see before on ver. 11. See, 2dly, *What* he speaks of him; *he is born unto you.* 3dly, He marks the time; *this day.* 4thly, He describes the *place; in the city of David.* 5thly, He specifies the *nature* of this important news; *a great joy which shall be unto all people.* See Claude's Essay, by Robinson, vol. i. p. 266, &c.

Concerning Simeon, *three* things deserve to be especially noted: 1. His *faith.* 2. His *song.* And 3. His *prophecy.*

I. His faith. 1. He expected the promised Redeemer, in virtue of the promises which God had made; and, to show that his faith was of the operation of God's Spirit, he lived a life of *righteousness* and *devotedness* to God. Many profess to expect the salvation which God has promised only to those who believe, while living in conformity to the world, under the influence of its spirit, and in the general breach of the righteous law of God.

2. The faith of Simeon led him only to wish for life that he might see him who was promised, and, be properly prepared for an inheritance among the sanctified. They who make not this use of life are much to be lamented. It would have been better for them had they never been born.

3. The faith of Simeon was crowned with success. Jesus came; he *saw*, he *felt*, he *adored* him! and, with a heart filled with the love of God, he breathed out his holy soul, and probably the last dregs of his life, in praise to the fountain of all good.

II. Simeon's song. By it he shows forth:—

1. The *joy* of his own *heart.* Lord, now thou dismissest thy servant; as if he had said: "Yes, O my God, I am going to quit this earth! I feel that thou callest me; and I quit it without regret. Thou hast fulfilled all my desires, and completed my wishes, and I desire to be detained no longer from the full enjoyment of thyself." O, how sweet is death, after such an enjoyment and discovery of eternal life!

2. Simeon shows forth the *glory of Christ.* He is the Sun of righteousness, rising on a dark and ruined world with light and salvation. He is the *light* that shall *manifest* the infinite kindness of God to the *Gentile people;* proving that God is good to *all*, and that his tender mercies are over *all his works.*

He is the *glory of Israel.* It is by him that the Gentiles have been led to acknowledge the Jews as the *peculiar people of God;* their *books* as the *word* of *God*, and their *teaching* as the *revelation* of *God.* What an honour for this people, had they known how to profit by it!

3. He astonished *Joseph* and *Mary* with his sublime account of the Redeemer of the world. They hear him glorified, and their hearts exult in it. From this Divine song they learn that this miraculous son of theirs is the *sum* and *substance* of all the promises made unto the *fathers*, and of all the predictions of the *prophets.*

III. Simeon's prophecy.

1. He addresses *Christ*, and foretells that he should be for the ruin and recovery of many in Israel. How astonishing is the folly and perverseness of man, to turn that into poison which God has made the choicest medicine; and thus to *kill* themselves with the *cure* which he has appointed for them in the infinity of his love! Those who *speak against* Jesus, his *ways*, his *doctrine*, his *cross*, his *sacrifice*, are likely to stumble, and fall, and rise no more for ever! May the God of mercy save the reader from this condemnation!

2. He addresses *Mary*, and foretells the *agonies* she must go through. What must this holy woman have endured when she saw her son *crowned* with *thorns*, *scourged*, *buffeted*, *spit upon*—when she saw his *hands* and his *feet nailed* to the *cross*, and his *side pierced* with a *spear!* What a sword through her own soul must each of these have been! But this is not all. These sufferings of Jesus are predicted thirty years before they were to take place! What a martyrdom was this! While he is nourished in her bosom, she cannot help considering him as a *lamb* who is *growing up* to be *sacrificed.* The *older* he grows, the *nearer* the *bloody scene* approaches! Thus her sufferings must *increase* with his *years*, and only *end* with his *life!*

3. He foretells the effects which should be produced by the persecutions raised against Christ and his followers. This sword of persecution shall lay open the hearts of many, and discover their *secret motives* and *designs.* When the doctrine of the cross is preached, and persecution raised because of it, then the precious are easily distinguished from the vile. Those whose hearts are not established by grace, nor right with God, will turn aside from the way of righteousness, and deny the Lord that bought them. On the other hand, those whose faith stands not in the wisdom of man, but in the power of God, will continue faithful unto death, glorify God in the fire, and thus show forth the excellency of his salvation, and the sincerity of the profession which they had before made. Thus the thoughts of many hearts are *still* revealed.

The design of our blessed Lord in staying behind in the temple seems to have been twofold. 1st. To prepare the Jews to acknowledge in him a *Divine* and *supernatural wisdom:* and 2dly. To impress the minds of Joseph and Mary with a proper idea of his *independence* and *Divinity.* Their conduct in this business may be a lasting lesson and profitable warning to all the disciples of Christ.

1st. It is possible (by not carefully watching the heart, and by not keeping sacredly and constantly in view the *spirituality* of every *duty*) to lose the presence and power of Christ, even in *religious ordinances*. Joseph and Mary were at the *feast of the passover* when they *lost* Jesus! 2dly. Many who have sustained loss in their souls are kept from making speedy application to God for help and salvation, through the foolish supposition that their state is not so bad as it really is; and, in the things of salvation, many content themselves with the persuasion that the religious people with whom they associate are the *peculiar favourites* of Heaven, and that they are in a state of complete safety while *connected* with them.

They, *supposing him to be in the company, went a day's journey.*

3dly. Deep sorrow and self-reproach must be the consequence of the discovery of so great a loss as that of the *presence* and *power* of Christ. *Joseph and Mary sought him sorrowing.*

4thly. When people are convinced, by the light of the Lord, that their souls are not in a safe state, and that unless they find the Redeemer of the world they must perish, they are naturally led to inquire among their *kinsfolk* and *acquaintance* for him who saves sinners. But this often proves *fruitless;* they know not Jesus themselves, and they cannot tell others where to find him.

They sought him among their kinsfolk and acquaintance, and found him not.

5thly. When people perceive that they have proceeded in a certain course of life for a considerable time, without that salvation which God promises in his word, they should first *stop* and *inquire* into their state, and when they find that they have been posting into eternity, not only without a preparation for glory, but with an immense load of guilt upon their souls, they should *turn back*, and, as their time may be but short, they should *seek diligently.*

They turned back to Jerusalem, earnestly seeking him.

6thly. The likeliest place to find Jesus and his salvation is the *temple.* The place where his pure unadulterated Gospel is preached, the sanctuary where the power and glory of God are seen in the conviction, conversion, and salvation of sinners. *They found him in the temple, among the doctors.*

7thly. Trials, persecutions, and afflictions are all nothing, when the *presence* and *power* of Christ are felt; but when a testimony of his approbation lives no longer in the heart, every thing is grievous and insupportable. The *fatigue* of the journey to *Bethlehem*, the *flight* from the cruelty of *Herod*, and the unavoidable *trials* in *Egypt*, were cheerfully supported by Joseph and Mary, because in all they had Jesus *with* them; but now they are in distress and misery because he is *behind* in Jerusalem. Reader, if thou have *lost* Jesus, take no rest to body or soul till thou have found him! *Without* him, all is confusion and ruin: *with* him, all is joy and peace.

CHAPTER III.

The time in which John the Baptist began to preach, 1–3. *The prophecies which were fulfilled in him*, 4–6. *The matter and success of his preaching*, 7–9; *among the* people, 10, 11; *among the* publicans, 12, 13; *among the* soldiers, 14. *His testimony concerning Christ*, 15–18. *The reason why Herod put him afterwards in prison*, 19, 20. *He baptizes Christ, on whom the Spirit of God descends*, 21, 22. *Our Lord's genealogy*, 23–38.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

NOW in the fifteenth year of the reign of Tiberius Cæsar, [a] Pontius Pilate being governor of Judea, and [b] Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanius the tetrarch of Abilene,

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

[a] Matt. xxvii. 2, 11.

[b] Ver. 19; chap. xxiii. 7; Matt. ii. 1, 22.

NOTES ON CHAP. III.

Verse 1. *Fifteenth year*] This was the *fifteenth* of his *principality* and *thirteenth* of his monarchy: for he was *two* years joint emperor, previously to the death of Augustus.

Tiberius Cæsar] This emperor succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A. D. 14, reigned twenty-three years, and died March 16, A. D. 37, aged seventy-eight years. He was a most infamous character. During the latter part of his reign especially, he did all the mischief he possibly could; and that his tyranny might not end with his life, he chose *Caius Caligula* for his successor, merely on account of his bad qualities; and of whom he was accustomed to say, *This young prince will be a* SERPENT *to the Roman people, and a* PHAETHON *to the rest of mankind.*

Herod] This was *Herod Antipas*, the son of *Herod* the *Great* who murdered the innocents. It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate. See the account of the Herod family in the notes on Matt. ii. 1.

Iturea and Trachonitis] Two provinces of Syria, on the confines of Judea.

Abilene] Another province of Syria, which had its name from *Abila*, its chief city.

These estates were left to *Herod Antipas* and his brother *Philip* by the *will* of their father, *Herod* the Great; and were confirmed to them by the decree of *Augustus.*

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

2 [c] Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 [d] And he came into all the country about Jordan, preaching the baptism of repentance [e] for the remission of sins:

4 As it is written in the book of the words of Esaias the prophet, saying, [f] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and

[c] Matt. xxvi. 57; Mark i. 1–10; John xi. 49, 51; xviii. 13; Acts iv. 6.

[d] Matt. iii. 1; Mark i. 4.——[e] Chap. i. 77.——[f] Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 23.

That *Philip* was tetrarch of *Trachonitis*, in the fifteenth year of Tiberius, we are assured by Josephus, who says that Philip the brother of Herod died in the twentieth year of Tiberius, after he had governed *Trachonitis*, *Batanea*, and *Gaulonitis thirty-seven* years. *Antiq.* b. xviii. c. 5, s. 6. And Herod continued tetrarch of Galilee till he was removed by *Caligula*, the successor of Tiberius. *Antiq.* b. xviii. c. 8, s. 2.

That *Lysanias* was tetrarch of *Abilene* is also evident from *Josephus*. He continued in this government till the Emperor *Claudius* took it from him, A. D. 42, and made a present of it to *Agrippa*. See *Antiq.* b. xix. c. 5, s. 1.

Tetrarch signifies the *ruler of the fourth part of a country*. See the note on Matt. xiv. 1.

Verse 2. *Annas and Caiaphas being the high priests*] Caiaphas was the son-in-law of Annas or Ananias, and it is supposed that they exercised the high priest's office by turns. It is likely that Annas only was considered as high priest; and that Caiaphas was what the Hebrews termed כהן משנה *cohen mishneh*, or סגן כהנים *sagan cohanim*, the high priest's *deputy*, or ruler of the temple. See the note on Matt. ii. 4, and on John xviii. 13.

The facts which St. Luke mentions here tend much to confirm the truth of the evangelical history. Christianity differs widely from *philosophic system;* it is *founded* in the goodness and authority of God; and *attested* by historic facts. It differs also from *popular tradition*, which either has had no pure *origin*, or which is lost in *unknown* or *fabulous antiquity*. It differs also from *pagan* and *Mohammedan* revelations, which were fabricated in a corner, and had no witnesses. In the above verses we find the *persons*, the *places*, and the *times* marked with the utmost exactness. It was under the first *Cæsars* that the preaching of the Gospel took place; and in their time, the facts on which the whole of Christianity is founded made their appearance: an age the most *enlightened*, and best *known* from the multitude of its historic records. It was in Judea, where every thing that professed to come from God was scrutinized with the most *exact* and *unmerciful criticism*. In writing the history of Christianity, the evangelists appeal to certain facts which were publicly transacted in such places, under the government and inspection of such and such persons, and in such particular times. A thousand persons could have confronted the falsehood, had it been one! These appeals are made—a challenge is offered to the Roman government, and to the Jewish rulers and people—a new religion has been introduced in such a place, at such a time—this has been accompanied with such and such facts and miracles! Who can disprove this? All are silent. None appears to offer even an objection. The cause of infidelity and irreligion is at stake! If these facts cannot be disproved, the religion of Christ must triumph.—None appears—because none could appear. Now let it be observed, that the persons of *that time*, only, could confute these things had they been false; they never attempted it; therefore these facts are absolute and incontrovertible truths: this conclusion is necessary. Shall a man then give up his faith in such attested facts as these, because, more than a *thousand* years after, an infidel creeps out, and *ventures* publicly to sneer at what his iniquitous soul hopes is not true?

The word of God came unto John] That is, the Holy Spirit that revealed to him this doctrine of salvation. This *came upon* him in the *desert*, where he was living in such a state of austerity as gave him full right to preach all the rigours of penitence to others. Thus we find that the first preachers, historians, and followers of the doctrines of the Gospel were men eminent for the *austerity* of their *lives*, the *simplicity* of their *manners*, and the *sanctity* of their *conduct;* they were authorized by God, and filled with the most precious gifts of his Spirit. And what are the *apostles* which the *new philosophy* sends us? Philosophers full of themselves, not guided by the *love* of truth or *wisdom*, but ever seeking their own glory; in constant hostility among themselves, because of their separate pretensions to particular discoveries, of the honour of which they would almost as soon lose life as be deprived. Who are they? Men of a mortified life and unblamable conversation? No—they are *poets* and *poetasters;* composers of *romances*, *novels*, *intrigues*, *farces*, *comedies*, &c., full of extravagance and impurity. They are pretended *moralists* that preach up *pleasure* and *sensual gratification*, and dissolve, as far as they can, the *sacred* and *civil* ties that unite and support society. They are men whose guilt is heightened by their assuming the sacred name of *philosophers*, and dignifying their impure system with a name at which *Philosophy* herself *blushes* and *bleeds*.

Verse 3. *The baptism of repentance*] See on Matt. iii. 4–6, and Mark i. 1, &c., and xvi. at the end.

Verse 4. *Prepare ye the way*] It was customary for the Hindoo kings, when on journeys, to send a certain class of the people two or three days before them, to command the inhabitants to clear the ways. A very necessary precaution where there are no public roads.—Ward.

Verse 5. *Every valley shall be filled*] All hinderances

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [g] all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [h] O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [i] worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: [k] every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, [l] What shall we do then?

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

11 He answereth and saith unto them, [m] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then [n] came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [o] Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [p] Do violence to no man, [q] neither accuse *any* falsely; and be content with your [r] wages.

15 ¶ And as the people were [s] in expectation, and all men [t] mused in their hearts of

[g] Psa. xcviii. 2; Isa. lii. 10; chap. ii. 10.——[h] Matt. iii. 7. [i] Or, *meet for.*——[k] Matt. vii. 19.——[l] Acts ii. 37.——[m] Chap. xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17; iv. 20.

[n] Matt. xxi. 32; chap. vii. 29.——[o] Chap. xix. 8.——[p] Or, *Put no man in fear.*——[q] Exod. xxiii. 1; Lev. xix. 11.——[r] Or, *allowance.*——[s] Or, *in suspense.*——[t] Or, *reasoned*, or, *debated.*

shall be taken out of the way: a quotation from the Greek version of Isa. xl. 4, containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors. See the instance produced on Matt. iii. 3.

Verse 7–9. On this account of the Baptist's *mode* of *preaching*, see the notes on Matt. iii. 7–11.

Verse 10. *What shall we do then?*] The preaching of the Baptist had been accompanied with an uncommon effusion of that Spirit which convinces of sin, righteousness, and judgment. The people who heard him now earnestly begin to inquire *what they must do to be saved?* They are conscious that they are exposed to the judgments of the Lord, and they wish to escape from the coming wrath.

Verse 11. *He that hath two coats*, &c.] He *first* teaches the great mass of the *people* their duty to each other. They were *uncharitable* and *oppressive*, and he taught them not to expect any *mercy* from the hand of God, while they acted towards others in opposition to its dictates. If men be unkind and uncharitable towards each other, how can they expect the mercy of the Lord to be extended towards themselves?

Verse 12. *Then came also publicans*] He next instructs the *tax-gatherers* in the proper discharge of their duty: though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the *abuse* of it that he speaks against. If *taxes* be necessary for the support of a state, there must be *collectors* of them; and the collector, if he properly discharge his duty, is not only a useful, but also a respectable officer. But it seems the Jewish tax-gatherers exacted much more from the people than government authorized them to do, ver. 13, and the surplus they pocketed. See the conduct of many of our *surveyors* and *assessors*. They are oppressors of the people, and enrich *themselves* by unjust *surcharges*. This, I am inclined to think, is too common an evil; and the executive government is often the *people's scape-goat*, to bear the crimes of its officers; crimes in which it has no concern. For an account of the *publicans*, see the note on Matt. v. 46.

Verse 14. *The soldiers likewise demanded of him*] He, *thirdly*, instructs those among the *military*. They were either Roman soldiers, or the soldiers of Herod or Philip. Use no violence to any, *μηδενα διασεισητε*, do not *extort money* or *goods* by *force* or *violence* from any. This is the import of the words *neminem concutite*, used here by the Vulgate, and points out a crime of which the Roman soldiers were notoriously guilty, their own writers being witnesses. *Concussio* has the above meaning in the Roman law. See RAPHELIUS *in loco*.

Neither accuse any *falsely*] Or, *on a frivolous pretence*—*μηδε συκοφαντησητε*, *be not sycophants*, like those who are base flatterers of their masters, who to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent. Bishop PEARCE observes that, when the *concussio* above referred to did not produce the effect they wished, they often *falsely accused* the persons, which is the reason why this advice is added. See the note on chap. xix. 7.

Be content with your wages.] *Οψωνιοις*. The word signifies not only the *money* which was allotted to a Roman soldier, which was *two oboli*, about three halfpence per day, but also the necessary supply of *wheat*, *barley*, &c. See *Raphelius*.

Verse 15. *Whether he were the Christ*] So general was the reformation which was produced by the Baptist's preaching that the people were ready to consider *him* as the promised Messiah. Thus John came in the spirit and power of Elijah, and *reformed all things*; showed the *people*, the *tax-gatherers*, and the *soldiers*, their respective duties, and persuaded them to pu

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [u] I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and [v] will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 ¶ [w] But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, [x] it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) [z] the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

[u] Matt. iii. 11.——[v] Mic. iv. 12; Matt. xiii. 30.——[w] Matt. xiv. 3; Mark vi. 17.

[x] Matt. iii. 13; John i. 32.——[y] See Num. iv. 3, 35, 39, 43, 47 [z] Matt. xiii. 55; John vi. 42.

away the evil of their doings. See the note on Matt. xvii. 11.

Verses 16, 17. On these verses see Matt. iii. 11, 12, and Mark i. 7, 8, and particularly the note on John iii. 5.

Verse 19. *Herod the tetrarch*] See this subject explained at large, Matt. xiv. 1, &c., and Mark vi. 21, 23.

Verse 21. *Jesus—being baptized*] See on Matt. iii. 16, 17.

Verse 23. *Thirty years of age*] This was the age required by the law, to which the priests must arrive before they could be installed in their office: see Num. iv. 3.

Being (as was supposed) the son of Joseph] This same phrase is used by *Herodotus* to signify one who was only *reputed* to be the son of a particular person: τουτου παις νομιζεται, *he was* SUPPOSED *to be this man's son.*

Much learned labour has been used to reconcile this genealogy with that in St. Matthew, chap. i., and there are several ways of doing it; the following, which appears to me to be the *best*, is also the most *simple* and *easy*. For a more elaborate discussion of the subject, the reader is referred to the *additional observations* at the end of the chapter.

MATTHEW, in *descending* from Abraham to Joseph, the spouse of the blessed virgin, speaks of SONS *properly such*, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob*, &c. But *Luke*, in *ascending* from the Saviour of the world to GOD himself, speaks of *sons* either *properly* or *improperly such*: on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively* or *really* such. *And Jesus himself began to be about thirty years of age, being, as was* SUPPOSED *the son of Joseph—of Heli—of Matthat*, &c. This receives considerable support from *Raphelius's* method of reading the original ων (ὡς ενομιζετο υἱος Ιωσηφ) του Ἡλι, *being* (*when reputed the son of Joseph*) *the son of Heli*, &c. That St. Luke does not always speak of sons *properly* such, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam*, who is said to be the *son of God*, was such only by *creation*. After this observation it is next necessary to consider, that, in the genealogy described by St. Luke, there are two sons *improperly* such: i. e. *two sons-in-law*, instead of two sons.

As the Hebrews never permitted *women* to enter into their genealogical tables, whenever a family happened to end with a *daughter*, instead of naming *her* in the genealogy, they inserted her *husband*, as the *son* of him who was, in reality, but his *father-in-law*. This import, bishop Pearce has fully shown, νομιζεσθαι bears, in a variety of places—Jesus was *considered according to law*, or *allowea custom*, to be the son of Joseph, as *he* was of Heli.

The two *sons-in-law* who are to be noticed in this genealogy are *Joseph* the son-in-law of *Heli*, whose *own* father was Jacob, Matt. i. 16; and *Salathiel*, the son-in-law of *Neri*, whose *own* father was *Jechonias*: 1 Chron. iii. 17, and Matt. i. 12. This remark alone is sufficient to remove every difficulty. Thus it ap-

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [a] Nathan, [b] which was *the son* of David,

32 [c] Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

A. M. 4030 A. D. 26. An. Olymp. CCI. 2.

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [d] which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 [e] Which was *the son* of Cainan, which was *the son* of Arphaxad, [f] which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [g] which was *the son* of God.

[a] Zech. xii. 12.——[b] 2 Sam. v. 14; 1 Chron. iii. 5.——[c] Ruth iv. 18, &c.; 1 Chron. ii. 10, &c.

[d] Gen. xi. 24, 26.——[e] See Gen. xi. 12.——[f] Gen. v. 6, &c.; xi. 10, &c.——[g] Gen. v. 1, 2.

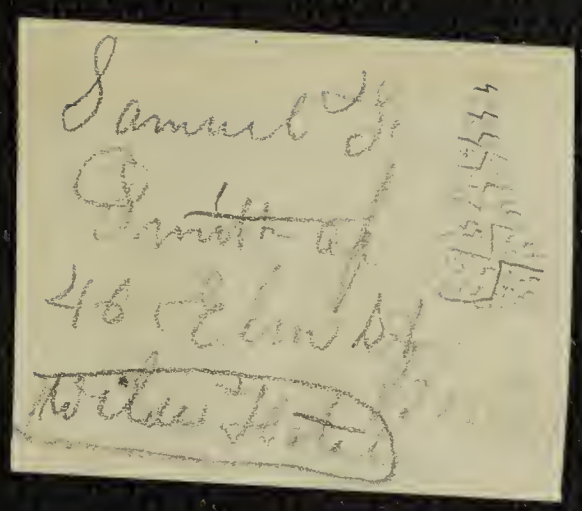
pears that Joseph, *son* of *Jacob*, according to St. Matthew, was *son-in-law* of *Heli*, according to St. Luke. And *Salathiel*, *son* of *Jechonias*, according to the former, was *son-in-law* of *Neri*, according to the latter.

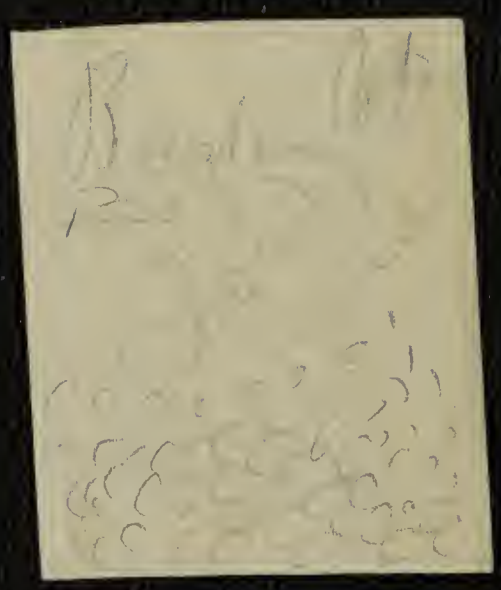
Mary therefore appears to have been the daughter of Heli, so called by abbreviation for *Heliachim*, which is the same in Hebrew with *Joachim*.

Joseph, son of Jacob, and Mary, daughter of Heli, were of the *same* family: both came from *Zerubbabel*; Joseph from *Abiud*, his eldest son, Matt. i. 13, and Mary by *Rhesa*, the youngest. See ver. 27.

Salathiel and *Zorobabel*, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from *Solomon* in a direct line: and though St. Luke says that Salathiel was *son* of *Neri*, who was descended from *Nathan*, Solomon's eldest brother, 1 Chron. iii. 5, this is only to be understood of his having espoused *Nathan's daughter*, and that *Neri* dying, probably, without male issue, the two branches of the family of David, that of *Nathan* and that of *Solomon*, were both united in the person of *Zerubbabel*, by the marriage of *Salathiel*, chief of the regal family of Solomon, with the daughter of *Neri*, chief and heretrix of the family of *Nathan*. Thus it appears that Jesus, son of Mary, reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called, *The son of David*. It is worthy of being remarked that St. Matthew, who wrote principally for the *Jews*, extends his genealogy to *Abraham* through whom the promise of the Messiah was given to the Jews; but St. Luke, who wrote his history for the instruction of the *Gentiles*, extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity. See the notes on Matt. i. 1, &c.

Verse 36. *Of Cainan*] This *Cainan*, the son of *Arphaxad*, and father of *Sala*, is not found in any other Scripture genealogy. See Gen. x. 24; xi. 12 1 Chron. i. 18, 24, where *Arphaxad* is made the father of *Sala*, and no mention at all made of *Cainan*. Some suppose that *Cainan* was a surname of *Sala*, and that the names should be read *together* thus, *The son of Heber, the son of Salacainan, the son of Arphaxad*, &c. If this does not *untie* the knot, it certainly *cuts* it; and the reader may pass on without any great scruple or embarrassment. There are many sensible observations on this genealogy in the notes at the end of Bishop Newcome's Harmony


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FARTHER CONSIDERATIONS

ON THE BEST MODE OF RECONCILING AND EXPLAINING THE GENEALOGY OF OUR LORD,

AS GIVEN BY ST. MATTHEW AND ST. LUKE, CHIEFLY EXTRACTED FROM THE PROLEGOMENA OF THE REV. DR. BARRETT'S FAC-SIMILE OF A FRAGMENT OF THE GOSPEL OF ST. MATTHEW, FROM A MS. IN TRINITY COLLEGE, DUBLIN.

Perhaps few questions have occasioned more trouble and perplexity to the learned than that which concerns the genealogy of our blessed Lord, as it is given by the evangelists, St. Matthew and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory. Allowing the Divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfilment of the ancient prophecies are so nearly concerned. The expression of Le Clerc, however, *Universam antiquitatem exercitam habuere*, is not strictly true. In *later* times, the difficulty has certainly excited much discussion; but it is worthy of remark that, while the archives of the Jews remained entire, the accuracy of the evangelists was never called in question. Hence it follows, either that some corruptions have since that time crept into the text, or that the true method of reconciling the seeming inconsistencies was then better understood. The silence of the enemies of the Gospel, both Heathen and Jewish, during even the *first* century, is itself a sufficient proof that neither inconsistency nor corruption could be *then* alleged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and Heathens, who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his disciples; for, if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messiah, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship, and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that these difficulties are now insuperable; on the contrary, I am satisfied that the *real* difficulties are few, and that these have, for the most part, been satisfactorily explained by most of the evangelical harmonists.

Among those who have written on this difficult question, few seem to have studied it so deeply as Dr Barrett; who, in his edition of a Fragment of St. Matthew's Gospel, has brought an unusual measure of general knowledge, correct criticism, and sound learning, to bear upon this point; and though it should not be admitted that he has entirely cleared away the obscurities of the subject, yet, by his criticisms, and even his *conjectures*, he has cast much light upon it generally, and certainly has lessened the difficulties which some of his predecessors in the discussion had either left as they found them, or endeavoured to account for in a manner that could yield little satisfaction to the intelligent inquirer. As the subject is important, and Dr. Barrett's work is not likely to come into the hands of many readers, and is written in a language which but few can understand, I shall lay before them the substance of his elaborate dissertation; abstract his principal arguments and illustrations; transcribe his various corrected tables; and freely intersperse such observations and explanations as the different branches of his reasoning may suggest.

The opinion of *Africanus* in his Epistle to Aristides, (preserved by Eusebius, *Hist. Eccl.* l. i. c. 7,) which was received by the Church for many centuries as the only legitimate mode of reconciling the Evangelists St. Matthew and St. Luke, is the following:—

"The names of kindred among the Jews were reckoned in two ways. 1. According to nature, as in the case of natural generation. 2. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy, some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus, neither of the Gospels is false; the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers:—him whose natural issue they were, though they did not bear his name; and him to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi—Matthan and Melchi having each successively married the same wife, the latter begat children, who were

brethren by the mother. Matthan, descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe but of another* race, took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew therefore properly says, *Jacob begat Joseph;* but Luke says, *he was the son of Heli;* and it is worthy of remark, that this evangelist never uses the term *begot* or *begetting*, because he traces up this genealogy by *putative*, and not by *natural* sons."

This is the substance of Africanus's account, which he says he received from the relatives of our Lord, who, because of their consanguinity to him, were called δεσποσυνοι. Dr. Barrett notices the difficulties of this hypothesis, (pp. 18, 19,) and gives it up on the following principle, among others, which I think decisive—that it refers wholly to the descent of *Joseph* from David, without attempting to prove that the son of *Mary* was the son of David.

Dr. B. then states his own hypothesis, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence appears a sufficient reason that, after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from *David*, not only by his supposed father Joseph, but also by his *real* mother Mary. The writers who agree in this opinion, Dr. B. divides into two classes. 1. Those who affirm that the families of Solomon and Nathan coalesced in Salathiel and Zerubbabel, after which they became divaricated, till they were at last reunited in the marriage of Joseph and Mary. 2. Those who assert that Salathiel and Zerubbabel were distinct individuals, and deny that any coalition took place between the families previously to the marriage of Joseph and Mary. Dr. B. rejects this latter opinion, because it appears to contradict the Divine promise, 2 Sam. vii. 12–16; for according to this hypothesis it would be evident that Mary, and consequently Christ, did not descend from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties.

As Irenæus, Africanus, and Ambrosius assert that Luke has some names interpolated, to detect this error, Dr. B. divides the genealogy into four classes. 1. From God to Abraham. 2. From Abraham to David. 3. From David to Salathiel. 4. From Salathiel to Christ. From Abraham to Christ, Ambrosius reckons fifty generations, i. e. fifty-one names; Africanus reckons from Abraham to Joseph fifty persons, i. e. to Christ, fifty-one names: but the present text contains nfty-six names. Hence it is probable, five names are interpolated, unless we suppose the name of Abraham to be excluded, and then there are four names in the three succeeding classes to be expunged. In the first division, therefore, there is no interpolation. As to the second division, from Abraham to David, it is evident, from the consent of the fathers, from the consent of MSS. and versions, and from the books of the Old Testament, Ruth iv. 18; 1 Chron. ii. 9, 12, that neither of the evangelists has suffered any interpolation in this part of the genealogy; though, in Luke iii. 33, some MSS. and versions insert another name between Aram and Esrom. Thus the Coptic: φα Αμιναδαβ, φα Αδμιν, φα Αρνι, φα Εσρωμ. Having accounted for this error, and finding no evidence, in the received text, of an interpolation in this second part of the genealogy, Dr. B. examines whether the four names be not found in the two parts of the genealogy between David and Christ, or, which is more likely, in that which follows the Babylonish captivity; as, previously, the Jews were both punctual and correct in keeping their genealogical records.

Recent interpreters have asserted that two names, *Matthat* and *Levi*, have been interpolated, ver. 24; because Africanus, endeavouring to reconcile the evangelists, places Melchi the *third* from the end, and, making him the father of Heli, leaves no room for *Matthat* and *Levi*. This method of reconciling the evangelists is followed by *Ambrose*, lib. 3, in Luc., *Hieron.* Com. in Matthew, *Nazianzen* in his genealogical verses, and *Augustin*, Retr. ii. 7. But, on the other hand, it is objected, 1. That the testimony of these fathers is worthy of little credit, because inconsistent with itself. Austin himself mentions forty-three generations from David to Christ, seventy-seven persons in the whole genealogy; *he* therefore could omit none. 2. Though Africanus does omit some, it is not certain which they are; it is possible he transposed *Matthat* and *Levi;* for it does not appear whom he makes the father of *Melchi*. Damascenus, who endeavours to reconcile Africanus, transposes these names, and makes Levi the *father* of Melchi, not his *son;* as does also Epiphanius in a hitherto inedited fragment produced by Dr. B. in this publication, p. 46. In the Cod. A. of Matthaï, instead of *Matthat the son of Levi, the son of Melchi, the son of Janna;* we read, *Melchi, the son of Matthat—of Janna—of Levi:* it does not follow, therefore, that Africanus omitted *Matthat* and *Levi*. 3. These names are not omitted in any of the ancient versions, nor in any MS. yet discovered.

In order to give a satisfactory view of this part of the subject, Dr. B. introduces a synopsis of the principal *various readings* of MSS., versions, &c., on Luke iii. 24–31; from which I judge it necessary to make the following extract.

Verse 24. Μελχι is *omitted* by the Cod. Vaticanus —Instead of Ματθατ, του Λευϊ, του Μελχι, του Ιαννα, one of the Bodleian MSS. reads, Μελχι, του Ματθατ, του Ιαννα, του Λευϊ.

—Ματθατ, many MSS. read Ματθαν, and the Antehieronymian versions read, some Matthiæ—Mathei—Mathi—Matat—Mathæ—and Matthatiæ.

———Instead of Ιωσηφ, Ιωανναν is read in one of Matthaï's MSS.

Verse 25. Ματταθιας is omitted by several of the Antehieronymian versions, and by the Vulgate.

—Αμως is omitted also by the same.

—Ναουμ is read *Nauum* by some, and *Anum* by others.

—Εσλι is read Εσλιμ, Εσσαι, and Ελσι, in different MSS., and *Sedi* by four of the Antehieronymian.

—Ναγγαι, in many MSS. Αγγαι, in the Vulgate

Magge, and in the Cod. Vercellensis, *Nance*; instead of Ναγγαι, one of Matthaï's MSS. has Σαλμον.

Verse 26. Μααθ is omitted by the Vulgate, and some of the Antehieronymian versions. The Cod. Forojuliensis has *Manat*.

—Ματταθιου, the Cod. Leicestr. reads Ματθιου, and some of the Antehier. *Mathiani*, *Matthiæ*, and *Mathath*; and one adds *Jae* after Ματταθιου.

—Σεμεϊ, in one of Matthaï's MSS. Λευϊ.—*Semeja* and *Semein* in the Vercell. and Veronensis.

—Ιωσηφ, the Cod. Vatic. and Cod. L. in Griesbach read Ιωσηχ: several others agree in the same reading, and with them the Coptic and Armenian versions, and Greg. Nazianzen. Some also read *Osech*, *Osche*, *Joseth*, and *Joseph Osse*.

—Ιουδα, read Ιωδα in Cod. Vat. L. Cod. Leicestr. and *Idda* and *Joiade* by some Latin MSS.

Verse 27. Ιαννα, read Ιωανα by the Cod. Alexandr. Vatic. and several others, Ιαννα and *Jonæ* by some others.

Verses 30, 31. Ελειακειμ, Μελεα, Μαιναν, are omitted in some of the Latin MSS. Μελεα only is omitted in one of the Antehieron. Μαιναν in the Cod. Alexandr. and two others.

From this collation of authorities, Dr. B. concludes: 1. That the *omission* of *Melchi*, in the Codex Vaticanus is an error, as it contradicts Africanus, and all the fathers, versions, and MSS. 2. That three names have been omitted in the Antehieronymian version by Sabatier; and also in the Cod. Vercell. and Cod. Veron.: viz. ver. 25, *Mattathias* and *Amos*; and in ver. 26, *Maath*.

Of these, two, viz. *Mattathias*, ver. 25, and *Maath*, ver. 26, are omitted in Dr. B.'s MS. Z. which contains a copy of the Antehieronymian version; and which also reads *Mattathias* for *Matthat*. Hence arises a suspicion that *Maath* is an interpolation, and should be omitted, and that *Mattathias*, ver. 26, although omitted in many MSS., is that which occurs ver. 25. As to the names *Melea* and *Mainan*, both appear to be interpolated. Excluding these four names, *Mattathias*, *Maath*, *Melea*, and *Mainan*, (unless, for one of these, *Amos*, should be rejected,) the genealogy will consist of seventy-two generations.

These generations Dr. B., following Irenæus, thinks should be laid down in the following order:—

1. Jesus. 2. Joseph (or Mary the daughter of Heli.) 3. Heli the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Mattathias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semei. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerubbabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naason. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Judah. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Cainan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusala. 66. Enoch. 67. Jona. 68. Mahalaleel. 69. Cainan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now, let thirty years be reckoned to each generation between Christ and David; Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David, in fact, was born 1085 B. C., whence there appears an error of fifty-five years, or about the twentieth part of the whole time in so many generations. But, according to the received text of Luke, Salathiel must be born B. C. 630, and David 1260; this would be an error of 175 years, or one sixth part of the whole interval.

Dr. B. endeavours to solve the principal difficulty by adopting the genealogy of David as delivered in 1 Chron. iii. In this chapter, and in the books of Kings, the whole is laid down in the most accurate manner, till the reign of Jechonias; after which, he supposes some errors have been admitted into the text.

1st. Because what is recorded, ver. 19, is repugnant to other parts of Scripture: viz. *Pedaiah* is said to be the *father of Zerubbabel*, whereas *Salathiel* is reckoned to be the father of Zerubbabel according to Ezra iii. 8; v. 2; Neh. xii. 1; Haggai i. 1, 12, 14; ii. 2, 23; 1 Esdr. v. 5. See also Josephus, *Ant.* book xi. 4.

2dly. Although the obvious design of the writer is to bring down the regal family through Zerubbabel, yet the names which he mentions in the 22d, 23d, and 24th verses cannot be connected (by the assistance of the 21st verse) with Zerubbabel, mentioned in the 19th verse. The breach in the connection renders it impossible to construct the genealogical tree downward from *Jechonias*; for although some copies mention the sons of Rephaiah, yet it no where appears who was his father.

3dly. Many names occur in these verses, such as *Delaiah*, *Pelaiah*, *Rephaiah*, *Pedaiah*, or *Pheraiah*, which very nearly resemble each other, not only in the sound, but also in their constituent letters. This very similitude is a ground of suspicion, as in such names it was impossible to prevent confusion.

4thly. Nor is the opinion of the rabbins exempt from similar chronological difficulties. They assert that Salathiel, the son of Jechonias, was the father of Pedaiah, and grandfather of Zerubbabel. This will appear to be impossible, when it is considered that Jechonias and his queen were both led into captivity, B. C. 599, (Jer. xxix. 20, 21,) and none of his children are recorded, whence it is inferred that *then* he had none; Salathiel, therefore, could not be born before the year 598. Supposing him to have been born at this time, and, at the age of twenty, to have had a son born, Pedaiah, who also shall be supposed, at the same age, to have had a son born; even then Zerubbabel could not have been born before 558: and yet he was superintendent of the Israelites on their return from the Babylonish captivity in 536; i. e. when he would be only twenty-two years old. On the contrary it is evident, from 1 Esdras v. 5, that he had a son named Joachin, who was one of the chief men that conducted the returning Israelites; therefore he must be more than twenty-two years old. Besides, it will be mani-

fest that only two generations had intervened, if we compare the sacerdotal with the regal line. Jechonias was contemporary with Seraiah; their sons were Salathiel and Josedek; therefore Salathiel and Josedek were contemporaries. Jeshua, the son of Josedek, was coeval with Zerubbabel; who was therefore the *son*, not the *grandson*, of Salathiel. St. Jerome himself, while he endeavours to prove that Salathiel and Pedaiah were the same person, (*Quæst. Heb. in Lib. Paral.*,) evidently grants, that he considered Zerubbabel as the grandson of Jechonias, and that only two generations had intervened.

5thly. There are manifest errors in verses 18–22; for there are only *five* sons of Shemaiah numbered in ver. 22, and yet there are said to be *six*.

6thly. The enumeration of the children of Zerubbabel, 1 Chron. iii. 19, 20, is imperfect, as it is evident, from 1 Esdr. v. 5, that Zerubbabel had a son named *Joachim*, of whom no mention is made, 1 Chron. iii. 19, 20; but *Jechamiah*, a name very similar to this, is found in ver. 18. Nor are Rhesa or Abiud mentioned among his children, although Luke mentions the former, and Matthew the latter.

7thly. If we have recourse to the hypothesis of St. Jerome, which supposes that those who are mentioned, 1 Chron. iii. 18, are the children of Jechonias, and that Pedaiah, one of them, is the same with Salathiel, and that Zerubbabel was the grandson of Jechonias, and the son of Salathiel, alias Pedaiah—it may be objected, that it is not at all likely that he who is called *Salathiel*, ver. 17, should be called by a different name, ver. 18; nor will the difficulty be removed if it be granted that Salathiel and Pedaiah were brothers, and that Zerubbabel was the actual son of the one, and the legal son of the other, according to the law (Deut. xxv. 6.) Let it be supposed that one of these, e. g. Pedaiah, died childless, and that his brother took his wife; from this marriage Zerubbabel, and Shimei are mentioned as sons of Pedaiah: but, according to the law, the first-born only succeeded in the name of the deceased, and was accounted the legal child. Let Zerubbabel be the first-born; as Shimei, therefore, was not the legal son of Pedaiah, he must have been his real son; therefore Pedaiah did not *die childless*, —which is contrary to the hypothesis.

8thly. The versions do not agree in the name of the father of Zerubbabel: instead of Pedaiah, the Arabic and Syriac bring in *Nedabiah*, and some MSS. of the LXX. read *Salathiel*, in the place of *Pedaiah*; and those which agree in making Pedaiah the father of Zerubbabel, express the name differently. For instance, Kennicott's MS. No. 1, both in ver. 18 and 19, reads *Peraiah* for *Pedaiah*, which is the reading of the Syriac and Arabic, in ver. 18. This is worthy of remark, because the name of Rephaiah occurs ver. 21, which, by the transposition of the two first letters, might be easily converted into *Peraiah*, or *Pedaiah*, פדיה פריה or רפיה *Rephaiah*; and it is farther necessary to remark, that the *father* of this Rephaiah is not mentioned. As the names of the posterity of Hananiah, the son of Zerubbabel, are mentioned in ver. 21, with the names of Rephaiah and his posterity, if, with Houbigant, we read בנו *beno*, *his son*, for בני *beni*, *sons*, it will not appear improbable that this Rephaiah was the son of Zerubbabel. Among those who were employed in repairing Jerusalem, Rephaiah, the son of Hur, who is said to have been *prince of the half part of the city*, is mentioned, Nehem. iii. 9. "Hur," Dr. B. thinks, "was probably the same with Zerubbabel; the Septuagint call him Σουρ, and one of the Kennicott MSS. שר." In this place it is difficult to comprehend Dr. B.'s meaning: 'Ραφαια *υἱος* Σουρ is certainly found in the Codex Vaticanus of the LXX.; but in the Codex Alexandrinus *υἱος* Σουρ is omitted. No. MS. of Kennicott's has בן שר *ben sar*, for *υἱος* Σουρ. Two MSS. omit the whole verse; two the word חור *Hur*; and one the following word שר *sar*; this last word cannot possibly be put in the place of חור *Hur*, for it is probably the first word of the following clause: שר חצי פלך ירושלם *sar chatsi pelec yerushalam*, *prince of the half part* (*or*, *the region*) *of Jerusalem*. Among those who were employed in repairing the city, in Neh. iii. 12, is Shallum, the son of Hallopesh, perhaps Meshallum, the *son of the eloquent*, 1 Chron. iii. 19, viz. Zerubbabel, whose eloquence and doctrine are celebrated, 1 Esd. iii. 4; Jos. Ant. xi. 4. It must, however, be acknowledged that the Syriac verse reads it differently, Neh. iii. 9, *and Jeremiah the son of Hur*; ver. 12, and *Shallum* the *son* of *Hatush*.

From these considerations Dr. B. concludes that those who are mentioned, ver. 18, were not the sons of Jechoniah, (Obs. 7,) nor the sons of Salathiel, (Obs. 4,) and that consequently they must be sons of Zerubbabel, as seems tolerably well ascertained by a collation of the 3d, 6th, and 8th observations—that *Pedaiah* or *Peraiah* is the same who, in ver. 21, is called Rephaiah, and who is mentioned, Neh. iii. 9; and that Jechamiah is no other than Joachim, who, according to Esdr. v. 5, was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jechamiah, occur 1 Chron. iii. 18; consequently a verse is *transposed*, a thing not unfrequent in the sacred writings. The text, therefore, of 1 Chron. iii. 18–22, should be read, as Dr. B. contends, in the following order:—

Verse 18. *And the sons of Salathiel, Zerubbabel, and Shimei, and the sons of Zerubbabel, Meshullam, Hananiah; and Shelomith their sister.*

Verse 19. *Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed.*

Verse 20. *And Malchiram, and Rephaiah, and Shenazar, Jechamiah, Hoshamah, and Nedabiah: six.*

Verse 21. *And the sons of Hananiah, Pelatiah, and Jesiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shechaniah his son*, (reading according to Houbigant, בנו *beno*, for בני *beni*.)

Verse 22. *The sons of Shechaniah; Shemaiah—the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat: five.*

On the propriety of the substitution of בנו *beno*, *his son*, for בני *beni*, *sons*, in ver. 21, I cannot but agree with Dr. B. That the latter is a corruption appears to me self-evident; the mistake might easily be made, from the great similarity between י *yod*, and ו *vau*; and numerous mistakes of this kind in the sacred text have long been the perplexity and the complaint of critics. Houbigant's note on this verse is worthy of serious regard: "Illud בני quod hoc versu

quater legitur, quater esse legendum בנו *filius ejus*, docet ipsa per se pagina sacra. Nec aliter legunt omnes Veteres, sed in fine post שכניה addendum בנו *filius ejus*, quod etiam legebant Veteres, et quod scriba omisit deceptus similitudine ejus בני quod sequitur initio versus 22." Houbigant *in loco.*

From these observations Dr. B. concludes that, by an error of the transcriber, *Pedaiah* is put for *Rephaiah* or *Peraiah*, in ver. 18; whilst in ver. 21 the proper name *Rephaiah* is retained; hence those whose names are mentioned in ver. 18, were supposed not to be the sons of Zerubbabel, and so the whole verse in which they were contained was transposed, and put before the 19th verse, where the name of Zerubbabel occurs; and as the last word of this verse, viz. *Nedabiah*, or נבדיה *Nebadiah*, according to the Septuagint, (who omitted the word *six* in this place, and added it to ver. 22,) contains almost all the letters of the words בני פדיה *beni Pedaiah*, this word by a mistake of the transcriber, was changed into בני פריה *beni Peraiah*, and thus it was supposed that a mistake in a name twice written was corrected; hence it was that Zerubbabel was called the *son of Pedaiah*, whose name occurred in the preceding verse. Many examples of similar permutations occur in the sacred writings: see Job xl. 1–14, which ought to be placed, as both Kennicott and Heath have observed, between what is related, chap. xl. 2, 6, and 7; see also Exod. xxx. 1, 10; also Job xxxi. 38, 39, 40, which should follow chap. xxxi. 25. A similar transposition may be seen 1 Chron. ix. 2, 17, where the whole clause appears to be taken from Neh. ix. 2, 19. Many other instances appear in Kennicott's *Dissertations on the state of the printed Hebrew text.*

Dr. Barrett, having thus far made his way plain, proceeds to lay down a table of the regal line, taken from 1 Chron. iii., on each side of which he places the genealogy as given by the Evangelists St. Matthew and St. Luke, that the general agreement may be the more easily discerned.

Matthew, chap. i.	1 Chron. chap. iii.	Luke, chap. iii.
Salathiel	Salathiel	Salathiel
Zerubbabel	Zerubbabel	Zerubbabel
First generation omitted	Rephaiah	Rhesa
Another generation omitted	Arnan, or Onan	Joanna or Jonan
Abiud	Obadiah	Juda
Eliakim	Shechaniah	Joseph or Josech
A third generation omitted	Shemaiah	Semei
	No corresponding generation	Mattathias
	No corresponding generation	Maath
Fourth generation omitted	Neariah	Nagge
Azor who is also From the above descends Joseph who espoused Mary	Azrikam who is Elioenai	Esli (from whom descended Mary)
	Joanan Joanam	Naum or Anum.

Dr. Barrett then proceeds to lay down the two following propositions.

I. *That Salathiel in Matthew is the same with Salathiel in* 1 *Chron.* iii. This admits of no doubt, and therefore he despatches it in a single sentence: both were descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

II. *That Salathiel in Luke is the same with Salathiel* in 1 *Chron.* iii. 17, *the same as in Matthew* i., and consequently that *Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon,—a matter of vast consequence according to the opinion of Calvin, who asserts,* "*If Christ has not descended from Solomon, he cannot be the Messiah.*" Having taken for granted that Salathiel in Matthew is the same with Salathiel in 1 Chron., he proceeds to deduce the following consequences from his hypothesis.

1. *Zerubbabel* in 1 Chron. is the same with *Zerubbabel* in Luke; they agree in *name*, the *time* also is the same, and they had the *same father.*

2. *Rephaiah* in 1 Chron. is the same with *Rhesa* in Luke, where a notable coincidence occurs in the names.

3. *Arnan* in 1 Chron. is the same with *Joanna* in Luke; and here it is worthy of notice, that in one of Kennicott's MSS. the name was originally written אונן *Onan*, a ו *vau* being used instead of a ר *resh.* It is well known that the MSS. in Luke write the name in great diversity of forms, viz. Ιαννα, Ιωαναν, Ιωναμ, Ιωννα, Ιωνα, and some Ιωναν, between which and Onan there is but little difference.

4. *Obadiah* in 1 Chron. is the same as *Juda* in Luke. In this name may be found that of *Abiud* mentioned Matt. i. 13, who is the third from Zerubbabel whence it is evident that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name; some write it Ιωαδα, which answers to the Hebrew Joida, or even עבדיה *Obadiah* Obadiah was one of the priests who signed and sealed the same covenant, Neh. x. 5, and seems to be the same with *Iddo*, Neh. xii. 4, who returned with Zerubbabel. See Newton, Chronol. p. 361.

5. *Shechaniah* in 1 Chron. is the same with *Joseph* or *Osech*, between which names there is a considerable similitude.

6. *Shemaiah* in 1 Chron. is the same with *Semei* in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that Salathiel in Luke is the same with Salathiel in 1 Chron. iii., especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them was divided into two almost equal parts by Salathiel. The two generations which occur after Semei in Luke, *Mattathias* and *Maath*, of which no trace is found in 1 Chron. iii., are already rejected from the text of Luke, as interpolations, according to the proofs advanced in Dr. Barrett's second section. Imme-

diately after *Shemaiah*, the writer of 1 Chron. iii. subjoins *Neariah*, in which Dr. B. supposes he has found the person called *Nagge* in Luke iii. 25, as he thinks the names do not differ widely, for the LXX. whom Luke generally follows, often express the Hebrew ע ain, by the Greek γ gamma; and even in this chapter, for the רעו of the Hebrew text, they write Ῥαγαυ.

To this Neariah, says Dr. B., the book of Chronicles gives three children: in *Azrikam*, the first of these, we discover the *Azor* of St. Matthew, the son of Eliakim. But, according to the opinion of some critics, *Abner* should be inserted between *Eliakim* and *Azor*, (see Le Clerc in Hammond, vol. i. p. 6:) or, according to others, between *Abiud* and *Eliakim*. (Drusius. Crit. sac. in Matt.) However this may be, Dr. B. thinks he can discover *Shechaniah* in *Eliakim*, and either *Shemaiah* or *Neariah* in *Abner*. Another son of Neariah was Elioenai, the same probably which Luke calls *Esli* or *Eslim;* nor can they be considered as different persons, though their names in Greek and Hebrew do not perfectly correspond. He thinks also that Elioenai in 1 Chron. iii. and Elisthenan in the LXX. are different, although they certainly may be names of the same person differently written, and signify the same son of Neariah. As Elioenai and Azrikam are different, the same may be said of Esli and Azor; hence the family of Salathiel became branched out into two families, one of which is traced by Matthew, the other by Luke. It is not therefore surprising if the subsequent names, as far as Joseph, should differ, as a different line of descent is described. Luke gives to his Esli a son called *Naum* or *Anum;* and in 1 Chron. iii. among the sons of Elioenai, we meet with *Joanam*, sometimes written *Joanan*—names which have a considerable similitude to that recorded by Luke.

Having thus fixed the genealogy, by proving that Salathiel in Matthew and Luke is the same with Salathiel in 1 Chron. iii. 17, Dr. Barrett proceeds to inquire whether chronology will support him in the *times* of those generations, the correlative succession of which he has endeavoured to ascertain. In the year 445 B. C. Nehemiah returned to Jerusalem, at which time both Shemaiah the son of Shechaniah, and Rephaiah, who preceded him four generations, were employed in building the walls of the city. At this time, therefore, Shemaiah must have been very young, Dr. B. supposes about twenty years old; he also considers that each of the generations consist of the same number of years; that Rephaiah must consequently be about a hundred years old to have been born in the year before Christ 545; his father Zerubbabel to have been born about the year 570; and Salathiel in 590, or 595: there is consequently no place for the *suppositious* Pedaiah, because Jechonias had not at that time begotten Salathiel, Matt. i. 12, as he was not led away captive till the year 599. Shemaiah, above mentioned, had a brother called Hattush, the son of Shechaniah, who is mentioned Ezra viii. 2, 3, and 1 Esdr. viii. 29, as returning to Jerusalem with Ezra; and as Shemaiah had more sons, the last but one of whom was Neariah, this Neariah may be considered as having been born in 420, when Shemaiah was about forty-five years old. We may also suppose, says Dr. B., that in the fortieth year of Neariah, or before Christ 380, Elioenai the youngest son was born. Now as Elioenai begat several sons, the youngest of whom was *Joanam* or Naum, it will not appear improbable, if we consider *Naum* to have been begotten in the year 340, or the fortieth year of Elioenai. The line of Naum is carried no farther in the book of Chronicles, whence we may suppose he had reared no children in the time of *Simon*, surnamed the *Just*, who was high priest from 242 to 283, and is thought to have put the finishing hand to this book. It is probable, therefore, that Naum begot Amos in 290, when he himself was in the fiftieth year of his age. After Amos, let thirty years be computed for each generation, or a hundred years for three, and the dates of these generations will appear as under:—

Matthew.	Luke.	A. *a.* C.
Azor born before Christ, 380 . .	Elioenai, or Esli, born	380
A generation omitted	Naum	340
Another generation omitted . . .	Amos	290
Sadoc	Mattathias	260
Achim	Joseph	230
Eliud	Janna	200
Eleazar . . .	Melchi	165
Matthan . . .	Levi	130
Jacob	Matthat	100
Joseph the husband of Mary . .	Heli	65
	Mary the mother of Christ	25

Dr. B. now proceeds to inquire, whether by the proposition it appears that *Salathiel in Luke, and Salathiel in* 1 *Chron. are the same person*, provided the generations be traced up to David. This inquiry he acknowledges is pressed with many and great difficulties; and the utmost that can be expected from it is to show that the objections advanced against it are destitute of force.

Matthew states that *Jechonias* was the father of *Salathiel;* but Luke says that *Neri* was his father. These two accounts, however, may be reconciled by the hypothesis, that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father; so we read, Ezra ii. 61: *Who took a wife of the daughters of Barzillai, and was called after their name.* The truth of this hypothesis is next examined.

It is a received opinion among the Jews, that Susanna was wife of Jechonias, and mother of Salathiel, which is confirmed by Biblioth. Clement. Vatic. tom. i. page 490, where it is said "that Joachim, the husband of Susanna, was supposed to have been the king whom Nebuchadnezzar shut up in prison, whence he was liberated, on the death of that monarch, by his son and successor, Evil-merodach. Of Susanna was born Salathiel: because he was of the regal line, the elders of the people sat in judgment in his house, as in the palace of the king." That Susanna was nearly allied

to the throne will be readily credited, if it is considered that, when she came to the tribunal, she was accompanied by fifty servants: (see the Septuag. version of Daniel, fol. Romæ, 1772:) this was a proof of the regal state; for when Absalom and Adonijah affected the throne, they prepared fifty men to run before them, (2 Sam. xv. 1; 1 Kings i. 5.) The Jews also affirm that she was of the tribe of Judah.

Dr. B. next inquires into the genealogy of Neri, whom he supposes to be the same with Neriah, mentioned so frequently by Jeremiah, chap. xxxii. 12, 16; xxxvi. 4, 8, 14, 32; xliii. 3, 6; xlv. 1; li. 59, and who was the father of Baruch and Seraiah. Baruch was certainly of an illustrious family, as we learn from Josephus, (Ant. x. 11,) who calls him the son of Neri. This Dr. B. farther establishes by the following considerations: 1. The title of *prince* is given to his brother Seraiah, Jer. li. 59. 2. When the Jews were conquered by the Chaldeans, Johanan, the son of Kareah, took the remnant of Judah, and all the nobility and persons of distinction, and carried them down into Egypt; and among these were Jeremiah the prophet, and Baruch the son of Neriah, Jer. xliii. 5–7. 3. The words of Jer. xlv. 4, 5: "The Lord saith, Behold that which I have built I will break down, and that which I have planted will I pluck up; and seekest thou great things for thyself? seek them not, for I bring evil upon all flesh, &c." Here it is evident the threatening is directed against the *house of David;* (2 Sam. vii. 16; 1 Chron. xvii. 25;) and the *great things* which Baruch sought for himself were certainly a share in the government of the land, as being nearly allied to the throne, or even the throne itself. 4. Add to this, that the Jews alleged as a charge against Baruch, that, by his instigation, Jeremiah exhorted them rather to continue under the power of the Chaldeans than escape to Egypt, Jer. xliii. 3, which seems strongly to intimate that he expected to exercise the regal power over the remaining Jews by the assistance of the Chaldeans, which he could not expect to maintain in Egypt. From all these considerations, Dr. B. infers that Baruch, and consequently Neriah, sprang from Nathan, the son of David.

As nothing is related of the ancestors of Neriah, Dr. B. is obliged to recur to conjectures; the chief of which are the following. "Maaseiah or Melchi, the father of Neriah, was probably the same who, during the reign of Josiah, was *governor of the city*, 2 Chron. xxxiv. 8, whom the Syriac calls the *scribe*, and the Arabic the *teacher of the city*. Probably also, *Simeon*, the son of *Juda*, (Luke iii. 30,) is the same as is called Maaseiah, the son of *Adaiah*, 2 Chron. xxiii. 1. *Simeon* and *Maaseiah* (Dr. B. observes) are written in nearly the same letters, and differ scarcely, except in their situation. As to the names of *Adaiah* and *Juda*, the difference is nearly the same with that already observed between *Obadiah* and *Juda*, Luke iii. 26." That the names in the Old Testament have been extremely corrupted, not only in the different *translations* through which the Sacred Writings have passed, but also in various copies of the *original*, is well known to every Biblical critic, and has been continually deplored, from the days of St. Jerome, to the present hour. The complaint of this father, in his comment on Ezekiel xl. 7, is as follows: *Statim mensus est limen portæ quod LXX.* Θεε *nominant, pro quo in Hebræo scriptum est* שף *Seph: et diligentem et studiosum lectorem admonendum puto—ut sciat omnia propè verba Hebraica et nomina quæ in Græca et Latina translatione sunt posita, nimia vetustate corrupta scriptorumque vitio depravata, et dum de inemendatis scribuntur inemendatiora, de verbis Hebraicis facta esse* sarmatica, *imò nullius gentis, dum et Hebræa esse desierint, et aliena esse non cœperint.* Hieron. *Opera*, vol. iii col. 981. edit. Martinay.

Dr. B. thinks that, if the above hypothesis be allowed as probable, it will follow that the family of *Nathan* was concealed in an humble and obscure situation, until almost the whole of the race of Solomon was destroyed by the treachery of Athaliah. *Maaseiah* or Simeon, the prince of this family, fearing a similar destruction, and being moved with pity towards his relative Joash, and having, by the assistance of Jehoiada the priest, removed Athaliah out of the way, set Joash at last on the throne, according to the particular account in 2 Chron. xxii. 23. From that time, the wealth and dignity of this family increased, till the whole line of Solomon becoming extinct, Jechonias, his only remaining heir, took Susanna, the daughter of *Neriah*, to wife: to which circumstance, Dr. B. thinks the author of Psalm cxxxii. 17, probably alludes: "There will I make the horn of David to bud: I have ordained a *lamp* (that is, *Neri*) for mine anointed." Here Dr. B. plays a little on the original word נר *ner, a lamp;* and as נרי *Neri* signifies *my lamp*, and נריה *Neriah*, *the lamp of the Lord*, he seems to think this a prophetical declaration of the preservation of the seed royal in the person of Neriah, the direct ancestor of Christ. Supposing this hypothesis to be true, Dr. B. constructs his genealogical table in the following manner, beginning at the division of the line of Solomon, and omitting *Melea* and *Mainan*, for reasons that have been already assigned.

1	Solomon.	1	Nathan.
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Juda or Adaiah
7	Ahaziah	7	Simeon or Maaseiah
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Jose
13	Hezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi or Maaseias
18	Jehoiachin or Jechonias	18	Neri
		19	Susanna

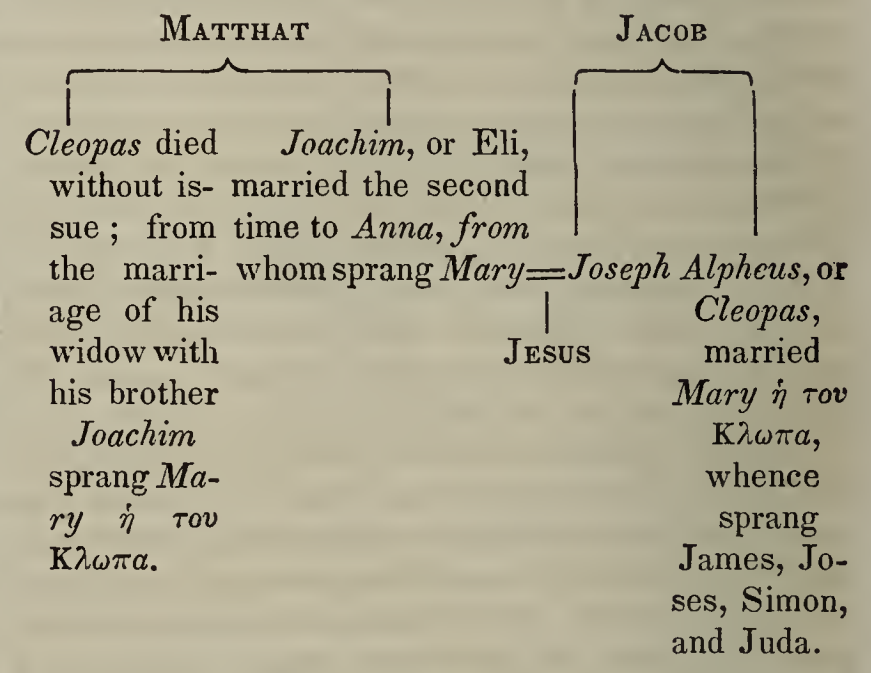
On the ancestors of Mary, and the consanguinity between her and Joseph, Dr. B. shows that the virgin descended, not from the tribe of Levi, (an opinion

which some of the ancients embraced,) but from the family of David; and brings several additional arguments to prove that St. Luke's professed object was to trace out the genealogy of *Mary*, and St. Matthew's that of *Joseph*.

According to the universal voice of antiquity, the father and the mother of the virgin were called *Joachim* and *Anna*. Dr. B. thinks it indisputable, that Joachim is the same name with *Eli*, Luke iii. 23, or *Eliakim*, 2 Chron. xxxvi. 4. To give a greater probability to the opinion that Luke delivers the genealogy of *Mary*, Dr. B. refers to those Jewish writings, quoted by Lightfoot, in which the mother of our Lord is called מרים בת עלי *Mary the daughter of Eli;* and though the latter word is written עלי instead of אלי this does not, in his opinion, tend to invalidate the argument, as א and ע are frequently interchanged. It may therefore be taken for granted that Eli was the father of Mary, and maternal grandfather of Christ, and that he is considered by St. Luke as the real father of Christ, while Joseph is only the putative father; and thus, Dr. B. thinks, his own exposition is not only confirmed, but Luke is represented to be consistent with himself through the whole of his account: for in the same way as Neri is said to be the father of Salathiel, though it is evident he was no more than his maternal grandfather, so Eli would appear to be the maternal grandfather of Christ, although he is called his father. On the contrary, if the hypothesis of Africanus be adopted, the genealogy by St. Luke is self-contradictory. Dr. B. next takes into consideration the family of *Anna*, the mother of *Mary*. It is generally agreed, that the father of Anna was named *Matthan*. who this person was, is not easy to be known. Some suppose him to have been a *priest;* and as it was lawful for the daughters of the priests to marry into any tribe (Lev. xxii. 12) we may perceive how Mary could be the cousin (*συγγενης*) of Elisabeth, (who was really of the tribe of *Levi*,) though her father Joachim, or Eli, was a descendant of the tribe of Judah.

From considering the family of *Anna*, the Virgin's mother, Dr. B. proceeds to the family of *Joachim;* but, in this examination, he finds very few documents to guide his inquiries. Ancient writers, in order to prove that Mary sprang from David, invented two names, *Panther* and *Barpanther*, as the grandfather and father of Joachim. Concerning this fabulous Panther, there are two hypotheses: one is, that Panther was the *surname* of Jacob, the father of Joseph; and this was the opinion of Epiphanius. Others have maintained that he was of the family of Nathan, and brother of Melchi: this hypothesis is delivered by Damascenus, who appears to have found it in Epiphanius. Leaving all these precarious and forged authorities, Dr. B thinks that the family of Joachim is more likely to be ascertained, by inquiring among the *brethren of our Lord*, mentioned Matt. xiii. 55, and Mark vi. 3,—*James*, *Joses*, *Simon*, and *Judas*. Concerning these, there have been two opinions: 1. That they were the sons of Joseph by a former wife, which Origen, Epiphanius, and Theophylact seem to have believed, and Jerome has opposed with considerable asperity (See his books *De viris illustribus et adversus Helvidium*.) Jerome's hypothesis, on the contrary, is, that James, Joses, Simon, and Judas, were *cousins* of our Lord, being the sons of *Mary*, the wife of *Alpheus*, and sister to the virgin, who is called Μαρια ἡ του Κλωπα, John xix. 25. Dr. B. asserts, after Baronius and others, that James the Just, the first bishop of the Church at Jerusalem, was the same who is called the *brother of our Lord*, and *the son of Alpheus*.

Concerning *Cleopas*, or *Klopas*, there are various opinions, both among ancient and modern writers. Hegesippus, as quoted by Eusebius, (Hist. Eccl. l. iii. c. 2,) calls him the *brother of Joseph*. Epiphanius, on the contrary, calls him the *brother of Joachim:* Chrysostom is of the same opinion. Others make Cleopas and Alpheus the same person: and Grotius, following the *Arabic* version, understands by ἡ του Κλωπα, the *daughter*, not the *wife*, of Cleopas. Calmet, in his comment on John xix. 25, gives it as the most plausible opinion, that Cleopas was husband of that Mary who was *sister* to the blessed virgin, and father of *James* the less. Dr. B. thinks that these apparently discordant systems may be harmonized by the following scheme:—



By this hypothesis it would appear that there were two persons of the name of *Cleopas*, one the *brother* of *Joachim*, the other the *brother* of *Joseph;* one the legal father, the other the husband of Mary. Hence James and the others are properly termed the *brethren of our Lord*, being connected with him by a twofold tie of consanguinity—on their mother's side, and on the side of their putative father. Secondly, By this hypothesis, the difficulty of regarding these four brothers as the *sons of Joseph* is quite removed: if this indeed were true, they would not be the sons of Mary, του Κλωπα, for Joseph would then have been the husband of the two sisters, contrary to the law, Lev. xviii. 18. Cleopas or Alpheus, according to Grotius and Lucas Brugensis, is the same with Κλωπα, (John xix. 25,) who was alive when Christ was crucified. Hence it is improbable that James, Joses, Simon, and Judas, could have been born of his wife, by any marriage of her with Joseph. We have already seen from Hegesippus, that the grandchildren of this very *Jude*, who was called *our Lord's brother*, were alive in the time of Domitian: he expressly says, that "Simon, the son of Cleopas, who was *uncle* to

our Lord, was crucified in the 120th year of his age, under the reign of Trajan, when Atticus, of the consular order, was president of Syria." See Eusеb. Hist. Eccl. l. iii. c. 32. Simon must therefore have been born before Christ, for Trajan, in whose reign he suffered, died A. D. 117. If therefore Joseph had ever married Mary του Κλωπα, it must have been before he espoused the mother of our Lord: and then, as both these sisters were alive at the crucifixion, (John xix. 25,) he must have been illicitly the husband of both at the same time.

Dr. Barrett having thus finished his laborious investigation of this difficult subject, concludes his work by observing, that his prime object was to prove, by the agreement of the evangelists, that Christ descended from David by the line of Solomon; that on this subject he has not assumed that the explanation given of one or other of these genealogies is the true one, and that the other should be corrected according to it; but that, in the first place, he has considered the *number of the generations*, and then, by assistance derived from the books of the Old Testament, the rules of sound and temperate criticism, and the collation of MSS., has constructed a genealogical table of the family of David; (see the preceding leaf;) and having compared with this table the genealogies extant in the evangelists, he finds that they agree with it in the main, and consequently that they agree with each other. It cannot be objected against his argument, that he takes for granted what he should have proved, viz. that one or other of the genealogies is true; this he has not asserted, but he infers that both are authentic, from their agreement with that which he has constructed from the best existing authorities: and although he considers the hypothesis of the moderns, which states that Luke sets down the genealogy of Mary, to be the most probable, yet he has not assumed *it* as true; neither do his conclusions against the hypothesis of Africanus, in the second and third sections, rest on such assumption, but solely on the authority of the Old Testament and a collation of MSS. unconnected with any hypothesis whatever.

All subjects of this kind, both in sacred and profane history, are entangled with difficulties peculiar to themselves, partly through the remoteness of the times to which they refer, and partly through the peculiar *manners* that prevailed in different nations of reckoning and recording their genealogical successions. I may venture to affirm that similar difficulties, and even greater, are to be found in profane histories of the first importance; the general accuracy and universal authenticity of which, no man who regards his credit will ever call into question.

Dr. B. has certainly proved his main points without recurring to the *discreditable shifts* which some will adopt, who *cut* the *knots* they cannot *untie*, and because *they* find it impracticable to reconcile certain seeming difficulties in the sacred history, first affect to doubt the authenticity of those histories, and, afterwards put forth their criminal hands, and lop off whole branches from the tree of life:—a text is too small a portion; difficulties (to them) still remain; another text must follow, and another still, till at last whole chapters are tossed away into the limbo of vanity. Then, to be sure, all is fair and clear; for by this species of criticism any thing may be proved or denied: but God never appointed such a method to discover truth, and sound criticism should hold it disgraceful to resort to it.

I have said that the *peculiar manner* used by some of the eastern nations in recording their genealogies, is one cause of their present obscurity: on this subject, the late ingenious Mr. Harmer refers to a case in point, which I shall give in his own words:—

"Genealogical tables were kept among the Jews with great exactness. Every person of learning, however, knows that the great difference in this point between St. Matthew and St. Luke, who have each of them given us a genealogy of our Lord, has greatly embarrassed the curious, and did so early; (see Aug. Retract. l. ii. c. 7;) but as in other cases, what was at first thought an objection against the sacred writer has turned out in his favour, so doubly will this, when it shall be thoroughly cleared up. Time may perhaps do it: all I would attempt to show here is, that there has been lately discovered an inscription at Palmyra, which has just the same difficulty. He that clears up the Syrian difficulty will, I presume, clear up the *sacred*. To which I would add, that it is to be remembered, that Palmyra was in the neighbourhood of Judea, and the inscriptions that are found there are about the apostolic age. As to the *inscription* I refer to Mr. Wood, the ingenious editor of those ruins, who has observed, that it was more difficult to understand than translate it. This, says he, will appear by rendering it literally, which is easiest done into Latin, thus: *Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem, et Æranem patrem ejus, viros pios et patriæ amicos, et omni modo placentes patriæ patriisque diis, honoris gratia. Anno* 450, *Mense Aprili.* Our difficulty is, continues he, that Æranes is called the *father* of Alialamenes, who is himself called the son of Panus, just in the same manner as St. Matthew tells us that *Jacob begat Joseph;* and St. Luke calls Joseph, *the son of Heli.* There is something without doubt in these affairs peculiar to the east, which, however unknown to us, was common to the Jews and the people of Palmyra; and will, when properly explained, be a proof of the authenticity of these genealogies, instead of an objection." Harmer's *Observations.*

To several of my readers it will probably appear that Dr. B. has carried his *critical conjectures* too far, particularly in respect of several names which occur in these genealogies. Those only will make this objection, who, from a want of acquaintance with ancient MSS., suppose that those names, as they occur in our present copies, are to be considered as invariably genuine and original. But the specimen I have already given, in the preceding sheet, of the different reading of the same name in ancient MSS. will serve to remove this misapprehension. From a very particular acquaintance with this subject, I think I have sufficient ground to state, that, through the ignorance and carelessness of *transcribers* innumerable mistakes have been made in ancient *names*. These also have suffered very greatly in their transfusion

from one language to another, till at last the original name is almost totally lost. Examples might be multiplied without end; a very few will suffice: the יהושע *Yehoshuâ* (according to the Masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*; ישעיהו *Yeshâyahoo* into *Isaiah* and *Esaias*; אליהו *Eliyahoo* into *Elijah* and *Elias:* the Persian *Darâb* into *Darius*; *Ardsheer* into *Ahasuerus*; *Artachshasta* into *Artaxerxes*, and even *Darius*; and יהחנן *Yahchanan* into Ιωαννης, *Johannes*, and *John!* Besides, neither the Greeks nor Romans could pronounce either the Hebrew or Persian names; and when engaged in the task of transcribing, they did it according to their own manner of pronunciation. It is notorious that all the Greek and Latin historians have committed innumerable blunders of this kind, in their accounts of foreign nations. St. Jerome loudly complains of the ridicule which those Christians, who were accustomed only to a Greek or Latin mode of pronunciation, endured continually from the Jews, because they could not pronounce the Hebrew *proper names*, particularly the gutturals: "*Solent*, (says he,) *irridere nos imperitiæ maximè in aspirationibus & quibusdam cum rasura gulæ litteris proferendis;—si igitur à nobis hæc nominum & linguæ idiomata ut videlicet barbara non ita fuerint expressa ut exprimuntur ab Hebræis, solent cachinnum attollere, et jurare se penitus nescire quod dicimus.*" Com. in Epist. ad. Tit. c. iii. v. 9. This learned father excuses himself and his brethren, on the consideration, that the Hebrews had both *sounds* and *letters* which were wholly unknown to the Greeks and Latins; and particularly instances ח *cheth*, and ע *ayin*, the double aspiration of which (as he terms it) the Septuagint not being able to express, were obliged to represent by the use of additional *letters*, *quia cum duplici aspiratione in Græcam linguam transferre non poterant, aliis litteris additis expresserunt:* he adds, that, whereas the Greeks and Romans had only one *s*, the Hebrews had three, ס *samech*, צ *sade*, and ש *sin*, each of which had a different sound. (*Ubi supra.*) From these examples, the reader will see the indubitable evidence of corruption in many proper names, and the great probability of it in others.

On the whole of this genealogy, a pious writer makes the following reflections:—

Jesus, the author and principle of the new creation, and the repairer of the world, disdains not to be reckoned among ordinary creatures, and among the children of sinful Adam. He designed hereby to secure us from having the least doubt of his human nature; and to assure us that we have a *victim*, a *saviour*, and a *high priest*, capable of compassionating our infirmities and miseries, and making atonement for our sins; and thus reconciling us to God. Thanks be to God for his unspeakable gift!

CHAPTER IV.

Christ's temptation, 1–13. *Teaches in the synagogues of Galilee*, 14, 15. *He preaches in a synagogue at Nazareth*, 16–28. *They attempt to kill him*, 29, 30. *He preaches in Capernaum*, 31, 32, *and casts out a demon*, 33–37. *Heals Peter's mother-in-law, and various others*, 38–41. *He goes to the desert, and preaches afterwards in the synagogues of Galilee*, 42–44.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] Jesus being full of the Holy Ghost returned from Jordan, and [b] was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And [c] in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, [d] It is written, That man shall not live by bread alone, but by every word of God.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for [e] that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [f] worship me, all shall be thine.

[a] Matt. iv. 1; Mark i. 12.—[b] Ver. 14; chap. ii. 27.—[c] Exod. xxxiv. 28; 1 Kings xix. 8.

[d] Deut. viii. 3.—[e] John xii. 31; xiv. 30; Rev. xiii. 2.
[f] Or, *fall down before me.*

NOTES ON CHAP. IV.

Verse 1. *Was led by the Spirit*] Or, *And was carried about*, ηγετο. *Matthew* says, *ανηχθη, he was brought up. Mark* says, *the Spirit driveth him* εκβαλλει—*putteth him forth.* But each of the evangelists attributes this to the *Holy Ghost*, not to *Satan.*

It may be useful to remark here, that, during the forty days and forty nights in which he is said to have been tempted by the devil, he is *carried about*, continually sustained and supported, by the Holy Ghost. Let those who are tempted by Satan *look for*, and, in virtue of the power and intercession of Christ, *claim*, the same support; and it matters little how many days they may be *assaulted* by the *devil*, while they are *carried about* by the *Spirit of God.*

Verse 7. *If thou—wilt worship me*] This tempta-

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8 And Jesus answered and said unto him, Get thee behind me, Satan: for [g] it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 [h] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For [i] it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, [k] It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him [l] for a season. A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 ¶ [m] And Jesus returned [n] in the power of the Spirit into [o] Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [p] Nazareth, where he had been brought up: and, as his custom was, [q] he went into the synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

[g] Deut. vi. 13; x. 20.——[h] Matthew iv. 5.——[i] Psa. xci. 11. [k] Deut. vi. 16.——[l] John xiv. 30; Heb. iv. 15.

[m] Matt. iv. 12; John iv. 43.——[n] Ver. 1.——[o] Acts x. 37.——[p] Matt. ii. 23; xiii. 54; Mark vi. 1.——[q] Acts xiii. 14; xvii. 2.

tion is the *last* in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place. See every circumstance of this temptation considered and explained in the notes on Matt. iv. 1–11.

Verse 14. *Returned in the power of the Spirit*] Εν τη δυναμει του πνευματος, *In the mighty power of the Spirit.* Having now conquered the grand adversary, he comes in the miracle-working energy of the Spirit to show forth his power, godhead, and love to the people, that they might believe and be saved. He who, through the grace of God, resists and overcomes temptation, is always *bettered* by it. This is one of the wonders of God's grace, that those very things which are designed for our utter ruin he makes the instruments of our greatest good. Thus Satan is ever duped by his own proceedings, and caught in his own craft.

Verse 15. *And he taught in their synagogues*] We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. Is it the same in every place where even the Christian religion is established by law? Would Jesus, or his apostles, or their most Scriptural representatives, be permitted to preach in one out of a thousand churches, in certain countries, unless they were strictly conformed to their external ecclesiastical customs? Nor even *then*, unless their doctrine were according to the taste of the managers and of the times.

Glorified of all.] All felt the power of his preaching, and acknowledged the divinity of his mission. The scandal of the cross had not yet taken place.

Verse 16. *To Nazareth, where he had been brought up*] It is likely that our Lord lived principally in this city till the 30th year of his age; but, after he entered on his public ministry, his usual place of residence was at the house of Peter, in Capernaum.

As his custom was] Our Lord regularly attended the public worship of God in the synagogues; for there the *Scriptures* were read: other parts of the worship were very corrupt; but it was the best at that time to be found in the land. To worship God *publicly* is the *duty* of every man, and no man can be guiltless who neglects it. If a person cannot get such public worship as he *likes*, let him frequent such as he *can get*. Better to attend the most indifferent than to stay at *home*, especially on the *Lord's day*. The *place* and the *time* are set apart for the worship of the true God: if others do not conduct themselves well in it, that is not your fault, and need not be any hinderance to *you*. You come to worship God—do not forget your errand—and God will supply the lack in the service by the teachings of his Spirit. Hear the saying of old Mr. Herbert:—

"The worst speak something good: should all want sense,
God takes the text, and preacheth p-a-t-i-e-n-c-e."

A man may always profit where the *word of God is read.*

Stood up for to read.] The Jews, in general, sat while they taught or commented on the Sacred Writings, or the traditions of the elders; but when they *read* either the law or the prophets they invariably *stood up:* it was not lawful for them even to *lean* against any thing while employed in reading.

Verse 17. *And when he had opened the book*] Αναπτυξας, *When he had unrolled it.* The Sacred Writings used to this day, in all the Jewish synagogues, are written on *skins* of *basil*, *parchment*, or *vellum*, sewed end to end, and *rolled* on two *rollers*, beginning at each end; so that, in reading from right to left, they roll *off* with the left, while they roll *on* with the right. Probably the place in the Prophet Isaiah, here referred to, was the lesson for that day; and Jesus *unrolled* the manuscript till he came to the place: then, after having read, he rolled it up again, and returned it to the officer, ver. 20, the ruler of the synagogue, or

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

18 [r] The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and [s] wondered at the gracious words which proceeded out of his mouth. And they said, [t] Is not this Joseph's son?

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in [u] Capernaum, do also here in [v] thy country.

24 And he said, Verily I say unto you, No [w] prophet is accepted in his own country.

25 But I tell you of a truth, [x] many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent,

[r] Isa. lxi. 1.——[s] Psa. xlv. 2; Matt. xiii. 54; Mark vi. 2; chap. ii. 47.——[t] John vi. 42.——[u] Matt. iv. 13; xi. 23.

[v] Matt. xiii. 54; Mark vi. 1.——[w] Matt. xiii. 57; Mark vi. 4; John iv. 44.——[x] 1 Kings xvii. 9; xviii. 1; James v. 17.

nis servant, whose business it was to take care of it. The place that he opened was probably the section for the day. See the table at the end of *Deuteronomy*, and the *note* at the end of that *table*.

Verse 18. *The Spirit of the Lord*] This is found in Isa. lxi. 1; but our Lord immediately adds to it ver. 7 of chap. xlii. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet: see Lev. xxv. 9, &c., and the notes there. This was a year of general release of *debts* and *obligations*; of *bond-men* and *women*; of *lands* and *possessions*, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution.—Lowth.

He hath anointed me] I have been designed and set apart for this very purpose; my sole business among men is *to proclaim glad tidings to the poor*, &c. All the functions of this new prophet are exercised on the *hearts* of men; and the grace by which he works in the heart is a grace of *healing*, *deliverance*, and *illumination*; which, by an admirable virtue, causes them to pass from *sickness* to *health*, from *slavery* to *liberty*, from *darkness* to *light*, and from the lowest degrees of *misery* to supreme eternal *happiness*. See *Quesnel*. To those who feel their spiritual *poverty*, whose *hearts* are *broken* through a sense of their sins, who see themselves *tied* and *bound* with the chains of many evil *habits*, who sit in the *darkness* of guilt and misery, without a friendly hand to *lead* them in the way in which they should go—to these, the Gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it; and the *present* is shown to be the *acceptable year* of the Lord; the *year*, the *time*, in which he saves to the uttermost all who come unto him in the name of his Son Jesus. Reader! what dost thou feel? *Sin—wretchedness—misery* of every description? Then come to Jesus—He *will* save THEE—he came into the world for this *very purpose*. Cast thy soul upon him, and thou shalt *not* perish, but have everlasting life.

Verse 20. *Were fastened on him.*] Were *attentively fixed on him*. The proper import of *ατενιζοντες αυτω*.

Verse 22. *At the gracious words*] *To the words of grace*, *επι τοις λογοις της χαριτος*, or the *doctrines of grace*, which he then preached. It is very strange that none of the evangelists give us any account of this sermon! There was certainly *more* of it than is related in the 21st verse—*To-day is this scripture fulfilled in your ears*; which seems to have been no more than the first sentence he spoke on the occasion. Had it been necessary for our salvation, it would have been recorded. It was a demonstration to those Jews, that Jesus, who preached to them, was the person of whom the prophet there spoke: it was not designed for *general* edification. Let us make a good use of what we have got, and we shall not regret that this sermon is lost. The ear is never satisfied with hearing: we wish for another and another revelation, while sadly unacquainted with the nature and design of that which God's mercy has already given us.

Verse 23. *Physician, heal thyself*] That is, heal the broken-hearted in *thy own country*, as the latter clause of the verse explains it; but they were far from being in a proper spirit to receive the salvation which he was ready to communicate; and therefore they were not healed.

Verse 24. *No prophet is accepted*] See on Matt. xiii. 55–57.

Verse 25. *In the days of Elias*] See this history, 1 Kings xvii. 1–9, compared with chap. xviii. 1–45. This was evidently a miraculous interference, as no rain fell for three years and six months, even in the rainy seasons. There were two of these in Judea, called the *first* and the *latter* rains; the *first* fell in *October*, the *latter* in *April*: the first prepared the ground for the seed; the latter ripened the harvest. As both these rains were withheld, consequently *there was a great famine throughout all the land*.

Verse 26. *Unto none of them was Elias sent, save*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 [y] And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the [z] brow of the hill whereon their city was built, that they might cast him down headlong.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 But he [a] passing through the midst of them went his way,

[y] 2 Kings v. 14.

[z] Or, *edge.*——[a] John viii. 59; x. 39.

unto Sarepta] The sentence is elliptical, and means this: To none of *them* was Elias sent; he was not sent except to Sarepta; for the widow at Sarepta was a *Sidonian*, not a *widow of Israel.* PEARCE.—*Sarepta* was a pagan city in the country of *Sidon*, in the vicinity of *Galilee.*

Verse 27. *None of them was cleansed*] This verse is to be understood as the 26th; for Naaman, being a *Syrian*, was *no leper in Israel.*

The meaning of these verses is, God dispenses his benefits *when*, *where*, and to *whom* he pleases. No person can complain of his conduct in these respects, because no person *deserves* any good from his hand. God never *punishes* any but those who *deserve* it; but he blesses incessantly those who deserve it not. The reason is evident: *justice depends* on certain *rules*; but *beneficence* is *free*. *Beneficence* can bless both the *good* and the *evil*; *justice* can *punish* the *latter* only. Those who do not make this distinction must have a very confused notion of the conduct of Divine Providence among men.

Verse 28. *Were filled with wrath*] They seem to have drawn the following conclusion from what our Lord spoke: "The *Gentiles* are more precious in the sight of God than the *Jews*; and to them his miracles of mercy and kindness shall be principally confined." This was pretty near the truth, as the event proved. Those who profit not by the light of God, while it is among them, shall have their candle extinguished. The kingdom of God was taken from the *Jews*, and given to the *Gentiles*; not because the Gentiles were *better* than they were, but because, 1st. The Jews had *forfeited* their privileges; and 2dly. Because Christ saw that the Gentiles would *bring* forth the *fruits* of the kingdom.

Verse 29. *The brow of the hill*] Mr. Maundrel tells us that this is still called "the *Mountain of the Precipitation*, and is half a league southward of Nazareth. In going to it, you cross first over the vale in which Nazareth stands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a short but difficult way on the right hand; at the top of which you find a great stone standing on the *brink* of *a precipice*, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours." *Maundrel's Journey*, p. 116. Edit. 5th. 1732.

Verse 30. *Passing through the midst of them*] Either he shut their eyes so that they could not see him; or he so overawed them by his power as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his *time* came; and all his messengers are immortal till their work is done.

The following relation of a fact presents a scene something similar to what I suppose passed on this occasion: A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and, after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut to the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every *tile* was destroyed, and the roof nearly uncovered, and before they quitted the premises *scarcely* left one square inch of glass in the *five* windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him,) presented it at him, and snapped it; but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: "These outrageous people seek not *you*, but *me*; if *I* continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will therefore, in the name of God, go out to them, and you will be safe." He then went towards the door; the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred; he went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night: he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand, or

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

31 And [b] came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at his doctrine: [c] for his word was with power.

33 ¶ [d] And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [e] Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? [f] I know thee who thou art, [g] the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

38 ¶ [h] And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ [i] Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ [k] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And [l] he rebuking *them* suffered them not [m] to speak; for they knew that he was Christ.

42 ¶ [n] And when it was day, he departed and went into a desert place: and the people

[b] Matt. iv. 13; Mark i. 21.——[c] Matt. vii. 28, 29; Tit. ii. 15. [d] Mark i. 23.——[e] Or, *Away.*——[f] Ver. 41.——[g] Psa. xvi. 10, Dan. ix. 24; chap. i. 35.

[h] Matt. viii. 14; Mark i. 29.——[i] Matt. viii. 16; Mark i. 32. [k] Mark i. 34; iii. 11.——[l] Mark i. 25, 34; ver. 34, 35.——[m] Or, *to say that they knew him to be Christ.*——[n] Mark i. 35.

spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say: "This was one of the most affecting spectacles I ever witnessed; an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and, after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; *but he, passing through the midst of them, went his way.* Was not the God of missionaries in this work? The next Lord's day, the missionary went to the same place, and again proclaimed the Lamb of God, who taketh away the sin of the world!"

Verse 31. *Came down to Capernaum*] Which it is likely he made his ordinary place of residence from this time. See on Matt. iv. 13.

Verse 32. *His word was with power.*] Εν εξουσια, *With authority.* He assumed the tone and manner of a new Lawgiver; and uttered all his *doctrines*, not in the way of exhortation or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said. See on Mark i. 22.

Verse 33. *A spirit of an unclean devil*] As *demon* was used both in a *good* and *bad* sense before and after the time of the evangelists, the word *unclean* may have been added here by St. Luke, merely to express the quality of *this* spirit. But it is worthy of remark, that the inspired writers never use the word δαιμων, *demon*, in a *good* sense. See the whole of this case explained, Mark i. 23, &c.

Verse 35. *And hurt him not.*] Though he *convulsed* him, Mark i. 26, and *threw him down in the midst of them*, probably with the design to take away his life, yet our Lord permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

Verse 37. *The fame*] Ηχος, the *sound.* This is a very elegant metaphor. The people are represented as *struck* with *astonishment*, and the *sound* goes out through all the coasts; in allusion to the propagation of sound, by a smart stroke upon any substance, by which the air is suddenly agitated, and conveys the *report* made by the stroke to distant places. So this miracle was told to others by those who saw it, and they to others still, till it was heard through all the coasts of Galilee, Mark i. 28.

Verse 38. *Simon's wife's mother*] See on Matt. viii. 14–17. As soon as Peter began to follow Christ his family began to benefit by it. It is always profitable to contract an acquaintance with good men. One person full of faith and prayer may be the means of drawing down innumerable blessings on his family and acquaintance. Every person who knows the virtue and authority of Christ should earnestly seek his grace in behalf of all the spiritually diseased in his household; nor can he seek the aid of Christ in vain.

Verse 40. *When the sun was setting*] And consequently the Sabbath ended, for before this it would have been unlawful to have brought their sick to be healed.

Verse 42. *And the people sought him*] Rather, *Sought him earnestly.* Instead of εζητουν, *sought*, I

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

44 [o] And he preached in the synagogues of Galilee.

[o] St. Mark, chap. i. 39.

read, επεζητουν, *earnestly sought*. This reading is supported by ABCDFLMS—V, and more than seventy others. *Wetstein* and *Griesbach* have both received it into the text. The people had tasted the good word of God, and now they cleave to Christ with their whole heart. *Hearing* the words of Christ, and *feeling* the influence of his Spirit upon the soul, will attract and influence the heart; and indeed nothing else can do it.

And stayed him] Strove *to detain him*; κατειχον αυτον, *they caught hold of him*. Thus showing their great earnestness to be farther instructed.

Verse 43. *I must preach the kingdom of God to other cities*] To proclaim the kingdom of God was the Messiah's great work; healing the diseases of the people was only an *emblematical* and *secondary* work, a work that was to be the proof of his goodness, and the demonstration of his authority to preach the Gospel, and open the kingdom of heaven to all believers.

Some have found both a *difficulty* and a *mystery* in the shutting up of heaven in the time of the Prophet Elijah. It was, no doubt, emblematical of the hardened and impenitent state of the Israelites, and of the judgments of God in withholding those Divine influences which they had so often abused. As to the difficulty of the *six months*, which both our Lord here, and St. James, chap. v. 17, mention, and which are not mentioned in the book of Kings whence the account is taken, it may be easily understood thus. The rains, we have already seen, fell in Judea twice in the year, about April, and about October. At this latter period, when the rain was expected, the prophet prayed that it might not rain; the rain therefore of Marchesvan, or October, &c., was then restrained: this restraint continued for three full years; but six months had elapsed from Nisan, April, &c., when they had their last rain, add these six months to the three full years that the rain was restrained at the prayer of Elijah, and then we have the period of three years and six months, according to our Lord and Saint James. By this the *justice* of God was shown: but behold his *mercy* in that rain of grace which fell so abundantly by the preaching of Christ during the *three years and six months* of his public ministry! Thus the difficulty is solved, and the mystery explained. Reader, the most awful famine is a famine of the word of God: thou art not yet tried in this way: behold the *goodness* and *severity* of God! While thou hast the light, walk as a child of the light; and let it not be thy curse and condemnation, that while others, by reading and hearing the word of God, are plenteously watered, thy fleece alone should be found dry. How unutterable must the wo of those be, who live and die infidels under the preaching of the Gospel of Christ! Let him that readeth, understand.

CHAPTER V.

The miraculous draught of fishes at the lake of Gennesaret, 1–11. *Christ heals a leper*, 12–14. *His fame being published abroad, he withdraws to the desert*, 15, 16. *He heals a paralytic person, at which the scribes and Pharisees murmur, but the people glorify God*, 17–26. *He calls the publican* Levi, *who makes a feast for Christ, to which he invites a great number of publicans and others, at which the scribes and Pharisees murmur, and our Lord vindicates his conduct*, 27–32. *The question about fasting answered*, 33–35. *The parable of the new piece of cloth put on the old garment, and the new wine in old bottles*, 36–39.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[a] Matt. iv. 18; Mark i. 16.

NOTES ON CHAP. V.

Verse 1. *The people pressed upon him*] There was a glorious prospect of a plentiful harvest, but how few of these *blades* came to *full corn in the ear!* To hear with *diligence* and *affection* is well; but a preacher of the Gospel may expect that, out of crowds of hearers, only a few, comparatively, will fully receive the truth, and hold out to the end.

To hear the word of God] Τον λογον του Θεου, *The doctrine of God*, or, *the heavenly doctrine*.

The lake of Gennesaret] Called also the *sea of Galilee*, Matt. iv. 18, and Mark i. 16; and the *sea of Tiberias*, John vi. 1. It was, according to *Josephus*, forty furlongs in breadth, and one hundred and forth in length. No synagogue could have contained the multitudes who attended our Lord's ministry; and

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, [b] Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 And when they had this done, they inclosed [c] a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* [d] partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

[b] John xxi. 3–8.——[c] John xxi. 6.

[d] John xxi. 8, 11.

therefore he was obliged to preach in the open air. But this also some of the most eminent rabbins were in the habit of doing; though among some of their brethren it was not deemed reputable.

Verse 2. *Two ships*] Δυο πλοια, *Two vessels*. It is highly improper to term these *ships*. They appear to have been only such *small boats* as are used to manage nets on flat smooth beaches: one end of the net is attached to the shore; the fishermen row out, and drop the net as they go, making a kind of semicircle from the shore; they return, and bring the rope attached to the *other* end with them, and then the net is hauled on shore; and, as it was sunk with weights to the bottom, and floated with corks at the top, all the fish in that compass were included, and drawn to shore.

Verse 3. *And taught—out of the ship.*] They pressed so much upon him on the land, through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats; and, having pushed a little out from the land, he taught them. The *smooth still* water of the lake must have served excellently to *convey the sounds* to those who stood on the shore.

Verse 5. *Simon—said—Master*] Επιςατα. This is the first place where this word occurs; it is used by none of the inspired penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a *præfect*, or one who is *set over* certain affairs or persons: it is used also for an instructer, or teacher. Peter considered Christ, from what he had heard, as *teacher* of a Divine doctrine, and as having *authority* to command, &c. He seems to comprise *both ideas* in this appellation; he listened attentively to his *teaching*, and readily *obeyed* his *orders*. To hear attentively, and obey cheerfully, are duties we owe, not only to the sovereign *Master* of the world, but also to ourselves. No man ever took Jesus profitably for his *teacher*, who did not at the same time receive him as *his Lord*.

We have toiled all the night] They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened. I have seen several laborious draughts of this kind made without fruit. All labour must be fruitless where the blessing of God is not; but especially that of the ministry. It is the presence and influence of Christ, in a congregation, that cause souls to be gathered unto himself: without these, whatever the preacher's eloquence or abilities may be, all will be *night*, and *fruitless labour*.

At thy word I will let down the net.] He who assumes the character of a *fisher of men*, under any authority that does not proceed from Christ, is sure to catch *nothing*; but he who labours by the *order* and under the *direction* of the great Shepherd and Bishop of souls, cannot labour in vain.

Verse 6. *Their net brake.*] Or, *began to break*, διερρηγνυτο, or, was *likely* to be *broken*. Had it *broke*, as our version states, they could have caught no fish. Grammarians give the following rule concerning words of this kind. *Verba completiva inchoativè intelligenda.* Verbs which signify the accomplishment of a thing, are often to be understood as only signifying the *beginning* of that accomplishment. *Raphelius* gives some very pertinent examples of this out of *Herodotus*.

Verse 7. *They beckoned unto* their *partners*] Had not these been called in to assist, the net must have been *broken*, and all the fish lost. What a pity there should be such envious separation among the different sects that profess to believe in Christ Jesus! Did they *help each other* in the spirit of Christian fellowship, more souls would be brought to the knowledge of the truth. Some will rather leave souls to perish than admit of *partners* in the sacred work. It is an intolerable pride to think nothing well done but what we do ourselves; and a diabolic envy to be afraid lest others should be more successful than we are.

They—filled both the ships] Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink. As one justly observes, "There are fish plenty to be taken, were there skilful *hands* to take, and *vessels* to contain them. Many are disputing about the *size*, *capacity*, and *goodness* of their *nets* and their *vessels*, while the fish are permitted to make their escape." Did the faithful fishers in both the vessels in these lands (the *established Church*, and the various branches of the *dissenting interest*) join heartily together, the nations might be converted to God; but, while the ridiculous disputes *for* and *against* particular *forms* last, there can be no unity. Were men as zealous to *catch souls*, as they are to support their particular *creeds*, and *forms* of worship, the state of Christianity would be more flourishing than it is at present. But the wall of separation is continually strengthened, each party fortifying it on *his own* side.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, [e] Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; [f] from henceforth thou shalt catch men.

11 And when they had brought their ships to land [g] they forsook all, and followed him.

12 ¶ [h] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 [i] And he charged him to tell no man: but go and show thyself to the priest, and offer for thy cleansing, [k] according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: [l] and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ [m] And he withdrew himself into the wilderness, and prayed.

[e] 2 Sam. vi. 9; 1 Kings xvii. 18.——[f] Matt. iv. 19; Mark i. 17.——[g] Matthew iv. 20; xix. 27; Mark i. 18; chap. xviii. 28. [h] Matt. viii. 2; Mark i. 40.

[i] Matthew viii. 4.——[k] Lev. xiv. 4, 10, 21, 22.——[l] Matthew iv. 25; Mark iii. 7; John vi. 2.——[m] Matt. xiv. 23; Mark vi. 46.

Verse 8. *Depart from me; for I am a sinful man*] Εξελθε απ' εμου, *Go out from* me, i. e. from my boat. Peter was fully convinced that this draught of fish was a miraculous one; and that God himself had particularly interfered in this matter, whose presence and power he reverenced in the person of Jesus. But as he felt himself a *sinner*, he was afraid the Divine purity of Christ could not possibly endure him; therefore he wished for a separation from that power, which he was afraid might break forth and consume him. It seems to have been a received *maxim* among the Jews, that whoever had seen a particular manifestation of God should speedily die. Hence *Jacob* seemed astonished that *his life* should have *been preserved*, when *he had seen God face to face*, Gen. xxxii. 30. So *the nobles of Israel saw God*, and yet *did eat and drink*; for *on them he had laid not his hand*, i. e. to destroy them, though it appears to have been expected by them, in consequence of this discovery which he made of himself. See Exod. xxiv. 10, 11, and the notes there. This supposition of the Jews seems to have been founded on the authority of God himself, Exod. xxxiii. 20: *There shall no man* SEE *my* FACE *and* LIVE. So Moses, Deut. v. 26: *Who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire as we have*, and LIVED? So *Gideon* expected to be immediately slain, because he had *seen an angel of the Lord*, and a *miracle* performed by him. See Judges vi. 21–23. So likewise *Manoah* and his wife, Judges xiii. 22: *We shall surely* DIE, *for we have* SEEN GOD. These different passages sufficiently show in what sense these words of Peter are to be understood.

Verse 10. *Thou shalt catch men.*] Ανθρωπους εση ζωγρων, *Thou shalt catch men alive*; this is the proper signification of the word. *Fear not:* these discoveries of God tend to *life*, not to *death*; and ye shall become the instruments of *life* and *salvation* to a lost world. *These* fish are taken to be *killed* and fed on; but those who are converted under your ministry shall be preserved unto *eternal life*. See on Matt. iv. 18, &c., where this subject is considered more at large.

Verse 11. *They forsook all, and followed him.*] God expects this from every person, and especially from those in whose *hearts*, or in whose *behalf*, he has wrought a miracle of *grace* or of *providence*. Jesus intended to call Peter, James, and John, to become his disciples; and that they might see the propriety and importance of the call, he—

1*st*. TEACHES in their presence, that they may *know* his *doctrine*.

2*dly*. He WORKS a MIRACLE before their eyes, that they might see and be convinced of his *power*.

3*dly*. He CALLS them to go forth with *this doctrine*, and through *this power*, that they might *teach* the ignorant, and be *successful* in their work.

Verse 12. *A certain city*] This was some city of Galilee; probably *Chorazin* or *Bethsaida*.

A man full of leprosy] See this *disease*, and the *cure*, largely explained on Matt. viii. 2–4; and see it particularly applied to the use of public preaching, Mark i. 40, &c. See also the notes on Lev. xiii. and xiv.

Verse 14. *And offer for thy cleansing*] A Hindoo, after recovering from *sickness*, presents the *offerings* he had *vowed* when in *distress*, as a goat, sweetmeats, milk, or any thing directed by the Shaster. All nations agreed in these gratitude-offerings for benefits received from the object of their worship.

Verse 16. *And he withdrew himself into the wilderness*] Or rather, *He frequently withdrew into the desert.* This I believe to be the import of the original words, ην υποχωρων. He made it a frequent custom to withdraw from the multitudes for a time, and pray, teaching hereby the ministers of the Gospel that they are to receive *fresh* supplies of *light* and *power* from God by prayer, that they may be the more successful in their work; and that they ought to seek frequent opportunities of being in private with *God* and their *books*. A man can *give* nothing unless he first *receive*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 [n] And, behold, men brought in a bed, a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 [o] And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [p] Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ [q] And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ¶ [r] And Levi made him a great feast in

[n] Matt. ix. 2; Mark ii. 3.——[o] Matt. ix. 3; Mark ii. 6, 7.——[p] Psa. xxxii. 5; Isa. xliii. 25.

[q] Matthew ix. 9; Mark ii. 13, 14.——[r] Matthew ix. 10, Mark ii. 15.

it; and no man can be successful in the ministry who does not constantly depend upon God, for the excellence of the power is all from him. Why is there so *much* preaching, and so *little* good done? Is it not because the preachers *mix* too much with the *world*, *keep* too long in the *crowd*, and are so *seldom* in private with *God?* Reader! Art thou a *herald* for the Lord of hosts? Make full proof of thy ministry! Let it never be said of thee, "He forsook all to follow Christ, and to preach his Gospel, but there was little or no fruit of his labour; for he ceased to be a *man of prayer*, and got into the *spirit* of the *world*." Alas! alas! is this luminous *star*, that was once *held* in the *right hand of Jesus*, fallen from the firmament of *heaven*, *down* to the EARTH!

Verse 17. *On a certain day*] This was when he was at Capernaum. See Mark ii. 1.

The power of the Lord] Δυναμις Κυριου—The *mighty* or *miraculous* power of the Lord, i. e. of Jesus, was there to heal them—as many as were diseased either in body or soul. Where the *teaching* of *Christ* is, there also is the *power* of Christ to *redeem* and *save*.

Verse 18. *A man—taken with a palsy*] See this case described on Matt. ix. 1, &c., and Mark ii. 1, &c.

Verse 19. *Went upon the housetop*] See on Matt. xxiv. 17.

Verse 21. *Who can forgive sins, but God alone?*] If Jesus were not God, he could not forgive sins; and his arrogating this authority would have been blasphemy against God, in the most proper sense of the word. That these scribes and Pharisees might have the fullest proof of his Godhead, he works in their presence *three* miracles, which from their nature could only be effected by an *omniscient* and *omnipotent* Being. The miracles are: 1. The remission of the poor man's sins. 2. The discernment of the secret thoughts of the scribes. 3. The restoration of the paralytic in an instant to perfect soundness. See on Matt. ix. 5, 6.

Verse 26. *Strange things*] Παραδοξα, *paradoxes*. A paradox is something that appears *false* and *absurd*, but is not *really* so: or, something *contrary* to the *commonly received opinion*. We have seen *wonders* wrought which seem *impossible;* and we should conclude them to be *tricks* and *illusions*, were it not for the indisputable evidence we have of their *reality*.

Verse 27. *Levi*] See on Matt. ix. 9; Mark ii. 14.

Verse 28. *And he left all*] Καταλιπων—*completely abandoning* his office, and every thing connected with it. He who wishes to preach the Gospel, like the disciples of Christ, must have no earthly entanglement. If he have, his whole labour will be marred by it. The concerns of his own soul, and those of the multitudes to whom he preaches, are sufficient to engross all his attention, and to employ all his powers.

Verse 29. *A great feast*] Δοχην μεγαλην, *A splendid entertainment*. The word refers more properly to the *number* of the *guests*, and the *manner* in which they were *received*, than to the *quality* or *quantity* of the *fare*. A great number of his friends and acquaintance was collected on the occasion, that they might be convinced of the propriety of the change he had made, when they had the opportunity of seeing and hearing his heavenly teacher.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

his own house: and [s] there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 [t] I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, [u] Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

36 ¶ [v] And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

[s] Chap. xv. 1.——[t] Matt. ix. 13; 1 Tim. i. 15.——[u] Matt. ix. 14; Mark ii. 18.——[v] Matt. ix. 16, 17; Mark ii. 21, 22.

Verse 30. *Why do ye eat and drink*, &c.] See what passed at this entertainment considered at large on Matt. ix. 10–17; Mark ii. 15–22.

Verse 37. *The new wine will burst the bottles*] These old bottles would not be able to stand the fermentation of the new wine, as the old sewing would be apt to give way. It is scarcely necessary to remark, that the eastern bottles are made of *skins*; generally those of *goats*.

Verse 39. *The old is better.*] Χρηστοτερος—Is more *agreeable* to the *taste* or *palate*. *Herodotus*, the scholiast on *Aristophanes*, and *Homer*, use the word in this sense. See *Raphelius*. The *old wine*, among the rabbins, was *the wine of three leaves*; that is, wine three years old; because, from the time that the vine had produced that wine, it had put forth its leaves three times. See *Lightfoot*.

1. The miraculous draught of fishes—the cleansing of the leper—the healing of the paralytic person—the calling of Levi—and the parable of the old and new bottles, and the old and new wine—all related in this chapter, make it not only very entertaining, but highly instructive. There are few chapters in the New Testament from which a preacher of the Gospel can derive more lessons of instruction; and the reader would naturally expect a more particular explanation of its several parts, had not this been anticipated in the notes and observations on Matt. ix., to which chapter it will be well to refer.

2. The conduct as well as the preaching of our Lord is highly edifying. His *manner* of teaching made every thing he spoke interesting and impressive. He had many prejudices to remove, and he used admirable address in order to meet and take them out of the way. There is as much to be observed in the *manner* of speaking the truth, as in the *truth* itself, in order to make it effectual to the salvation of them who hear it. A harsh, unfeeling method of preaching the *promises* of the Gospel, and a smiling manner of producing the *terrors of the Lord*, are equally reprehensible. Some preachers are always severe and magisterial: others are always mild and insinuating: neither of these can do God's work; and it would take *two* such to make *one* PREACHER.

CHAPTER VI.

The disciples pluck and eat the ears of corn on the Sabbath day, and the Pharisees find fault, 1, 2. *Our Lord shows the true use of the Sabbath*, 3–5. *He heals the man with the withered hand*, 6–11. *He goes into a mountain to pray, and calls twelve disciples*, 12–16. *Multitudes are instructed and healed*, 17–19. *Pronounces four blessings*, 20–23, *and four woes*, 24–26. *Gives various instructions about loving our enemies, being patient, gentle, kind, grateful, and merciful*, 27–36. *Harsh judgments censured, and charity recommended*, 37, 38. *The parable of the blind leading the blind*, 39. *Of the mote in a brother's eye*, 40–42. *Of the good and corrupt tree*, 43, 44. *The good and evil treasure of the heart*, 45. *The parable of the two houses, one builded on the rock, and the other on the sand*, 46–49.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND [a] it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples [b] plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that [c] which is not lawful to do on the Sabbath days?

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

3 And Jesus answering them said, Have ye

[a] Matt. xii. 1; Mark ii. 23.——[b] Lev. xxiii. 7, 8; Deut. xxiii. 25; John xix. 31.——[c] Exod. xx. 10.

NOTES ON CHAP. VI.

Verse 1. *On the second Sabbath after the first*] Εν σαββατῳ δευτεροπρωτῳ, *In the first Sabbath after the second.* What does this mean? In answering this question, commentators are greatly divided. Dr. *Whitby* speaks thus: "After the first day of the passover, (which was a Sabbath, Exod. xii. 16,) ye shall count unto you seven Sabbaths complete, Lev. xxiii. 15, reckoning that day for the *first* of the *first week*, which was therefore called δευτεροπρωτον, *the first Sabbath from the second day of unleavened bread;* (the 16th of the month;) *the second* was called δευτεροδευτερον, *the second Sabbath from that day;* and the *third*, δευτεροτριτον, *the third Sabbath from the second day;* and so on, till they came to the *seventh* Sabbath from that day, i. e. to the 49th day, which was the day of *pentecost.* The mention of the seven Sabbaths, to be numbered with relation to this second day, answers all that *Grotius* objects against this exposition." WHITBY'S Notes.

By this Sabbath seems meant that which immediately followed the two great feasts, the first and last day of the passover, and was therefore the *second* after the proper passover day. The words in the Greek seem to signify, the *second first Sabbath;* and, in the opinion of some, the Jews had *three* first Sabbaths: viz. the first Sabbath after the *passover;* that after the feast of *pentecost;* and that after the feast of *tabernacles.* According to which opinion, this *second first Sabbath* must have been the first Sabbath after the pentecost. So we have the first Sunday after Epiphany; the first after Easter; the first after Trinity; and the first in Lent. Bp. PEARCE.

This was the next day after the passover, the day in which they were forbidden to labour, Lev. xxiii. 6, and for this reason was termed *Sabbath*, Lev. xxiii. 15; but here it is marked by the name, *second first Sabbath*, because, being the day after the passover, it was in this respect the *second;* and it was also the *first*, because it was the first day of unleavened bread, Exod. xii. 15, 16. MARTIN.

I think, with many commentators, that this transaction happened on the first Sabbath of the month Nisan; that is, after the second day of the feast of unleavened bread. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover. Bp. NEWCOME.

The *Vulgar Latin* renders δευτεροπρωτον, *secundo-primum*, which is literal and right. We translate it, the *second Sabbath after the first*, which is directly wrong; for it should have been the *first Sabbath after the second* day of the passover. On the 14th of *Nisan*, the passover was killed; the next day (the 15th) was the first day of the feast of unleavened bread; the day following (the 16th) the *wave sheaf* was offered, pursuant to the law, *on the morrow after the Sabbath:* Lev. xxiii. 11. The *Sabbath*, here, is not the seventh day of the week, but the *first day* of the *feast of unleavened bread*, let it fall on what day of the week it would. *That* and the *seventh day* of that feast were *holy convocations*, and therefore are here called *Sabbaths.* The *morrow*, therefore, after the *Sabbath*, i. e. after the 16th day of *Nisan*, was the day in which the *wave sheaf* was offered; and after that *seven Sabbaths* were counted, and *fifty* days completed, and the *fiftieth* day inclusively was the day of *pentecost.* Now these Sabbaths, between the *passover* and *pentecost*, were called the *first*, *second*, &c., *Sabbaths after the second day* of the feast of unleavened bread. This *Sabbath*, then, on which the disciples plucked the ears of corn, was the *first Sabbath* after *that second* day. Dr. *Lightfoot*, has demonstrably proved this to be the meaning of this σαββατον δευτεροπρωτον, (Hor. Hebraic. in locum,) and from him F. *Lamy* and Dr. *Whitby* have so explained it. This *Sabbath* could not fall *before* the passover, because, till the second day of that feast, no *Jew* might *eat either bread or parched corn, or green ears*, (Lev. xxiii. 14.) Had the disciples then gathered these ears of corn on any Sabbath *before the passover*, they would have broken *two* laws instead of *one:* and for the breach of these *two* laws they would infallibly have been accused; whereas now they broke only *one*, (*plucking the ears of standing corn with one's hand*, being expressly allowed in the law, Deut. xxiii. 25,) which was that of the Sabbath. They took a liberty which the law gave them upon any other day; and our Lord vindicated them in what they did now, in the manner we see. Nor can this fact be laid *after pentecost;* because then the harvest was fully in. Within that interval, therefore, this *Sabbath* happened; and this is a plain determination of the time, according to the *Jewish* ways of reckoning, founded upon the text of Moses's law itself. Dr. WOTTON'S *Miscellaneous Discourses*, &c., vol. i. p. 269.

The word δευτεροπρωτῳ, *the second first*, is omitted by BL, *four* others, *Syriac*, later *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, and *three* of the *Itala.* A note in the margin of the later *Syriac* says, *This is not in all copies.* The above MSS. read the verse thus: *It came to pass, that he walked through the corn fields on a Sabbath day.* I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances.

Verse 2. *Which is not lawful*] See on Matt. xii. 2–8.

Verse 3. *What David did*] See on Mark ii. 26, 27.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

not read so much as this, [d] what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; [e] which it is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the Sabbath.

6 ¶ [f] And it came to pass also on another Sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another, what they might do to Jesus.

12 ¶ [g] And it came to pass in those days, that he went out into a mountain to pray; and continued all night in prayer to God.

[d] 1 Sam. xxi. 6.——[e] Lev. xxiv. 9.——[f] Matt. xii. 9; Mark iii. 1; see chap. xiii. 14; xiv. 3; John ix. 16.——[g] Matthew xiv. 23

Verse 4. After this verse, the *Codex Bezæ* and *two* ancient MSS. quoted by *Wechel*, have the following extraordinary addition: Τῃ αυτῃ ἡμερᾳ θεασαμενος τινα εργαζομενον τῳ σαββατῳ, ειπεν αυτῳ, Ανθρωπε, ει μεν οιδας τι ποιεις μακαριος ει: ει δε μη οιδας επικαταρατος, και παραβατης ει του νομου. *On the same day, seeing one working on the Sabbath, he said unto him, Man, if indeed thou knowest what thou dost, blessed art thou; but if thou knowest not, thou art cursed, and art a transgressor of the law.* Whence this strange addition proceeded, it is hard to tell. The meaning seems to be this: If thou now workest on the Jewish Sabbath, from a conviction that that Sabbath is abolished, and a new one instituted in its place, then *happy art thou*, for thou hast got Divine instruction in the nature of the Messiah's kingdom; but if thou doest this through a contempt for the law of God, then *thou art accursed*, forasmuch as thou art a trangressor of the law. The *Itala* version of the *Codex Bezæ*, for παραβατης, *transgressor*, has this semi-barbaric word, *trabaricator.*

Verse 6. *Whose right hand was withered.*] See on Matt. xii. 10, &c. The critic who says that ξηραν χειρα signifies a *luxated arm*, and that the stretching it out restored the bone to its proper place, without the intervention of a miracle, deserves no serious refutation. See on ver. 10.

Verse 7. *Watched him*] Παρετηρουν αυτον, *They maliciously watched him.* This is the import of the word, chap. xiv. 1; xx. 20, and in the parallel place, Mark iii. 2. See *Raphelius* on the last-quoted text, who has proved, by several quotations, that this is the proper meaning of the term.

An accusation against him.] Instead of κατηγοριαν αυτου, *his accusation*, several eminent MSS. and versions add κατα, *against*, which I find our translators have adopted.

Verse 9. *I will ask you one thing*] I will put a question to you. See on Mark iii. 4, 5.

Verse 10. *Whole as the other.*] Many MSS., both here and in the parallel place, Mark iii. 5, omit the word ὑγιης, *whole*. *Griesbach* leaves it out of the text The hand was restored as the other. But had it only been a luxated joint, even allowing, with a German critic, that the bone regained its place by the effort made to stretch out the arm, without the intervention of a miracle, it would have required several weeks to restore the muscles and ligaments to their wonted tone and strength. Why all this learned labour to leave God out of the question?

Verse 11. *They were filled with madness*] Pride, obstinacy, and interest, combined together, are capable of any thing. When men have once framed their *conscience* according to their *passions*, *madness* passes for *zeal*, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions. QUESNEL.

Verse 12. *In prayer to God.*] Or, *in the prayer of God:* or, *in the oratory of God*, εν τῃ προσευχῃ του Θεου. So this passage is translated by many critics; for which Dr. Whitby gives the following reasons: As the *mountain of God*, Exod. iii. 1; iv. 27; the *bread of God*, Lev. xxi. 17; the *lamp of God*, 1 Sam. iii. 3; the *vessels of God*, 1 Chron. xxii. 19; the *altar of God*, Psa. xliii. 4; the *sacrifices of God*, Psa. li. 17; the *gifts of God*, Luke xxi. 4; the *ministers of God*, 2 Cor. vi. 4; the *tabernacle of God*, 2 Chron. i. 3; the *temple of God*, Matt. xxi. 12; the *synagogues of God*, Psa. lxxiv. 8; are all things *consecrated* or *appropriated* to God's service; so προσευχῃ του Θεου must, in all reason, be *a house of prayer to God;* whence it is called τοπος προσευχης, *a place of prayer*, 1 Mac. iii. 46; and so the word is certainly used Acts xvi. 13; and by *Philo*, in his oration against *Flaccus*, where he complains that αἱ προσευχαι, *their houses for prayer were pulled down*, and there was no place left in which they might worship God, or pray for Cæsar; and by *Josephus*, who says the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

13 And when it was day, he called *unto him* his disciples; [h] and of them he chose twelve, whom also he named apostles:

14 Simon ([i] whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [k] *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, [l] and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

18 And they that were vexed with unclean spirits; and they were healed.

19 And the whole multitude [m] sought to touch him; for [n] there went virtue out of him and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, [o] Blessed *be ye* poor; for yours is the kingdom of God.

[h] Matt. x. 1.——[i] John i. 42.——[k] Jude 1.——[l] Matt. iv. 25; Mark iii. 7.

[m] Matt. xiv. 36.——[n] Mark v. 30; chap. viii. 46.——[o] Matt. v 3; xi. 5; James ii. 5.

multitude was gathered εις την προσευχην, *into the house of prayer:* and so *Juvenal*, Sat. iii. v. 296, speaks to the mendicant Jew:—

Ede ubi consistas; in qua te quæro proseucha?
In what house of prayer may I find thee begging?

See on Acts xvi. 13. But on this it may be observed, that as the *mountains of God*, the *wind of God*, the *hail of God*, the *trees of God*, &c., mean *very high* mountains, a *very strong* wind, *great and terrible* hail, *very tall* trees, &c., so προσευχη του Θεου, here, may be very properly translated *the prayer of God;* i. e. *very fervent and earnest prayer;* and though διανυκτερευων may signify, *to lodge in a place for a night*, yet there are various places in the best Greek writers in which it is used, not to signify a *place*, but *to pass the night* in a particular *state*. So *Appian*, Bell. Pun. Εν τοις ὁπλοις διενυκτερευσε μεθ' ἁπαντων—*He passed the night under arms with them all.* Idem, *Bell. Civ.* lib. v. διενυκτερευον—*They passed the night without food, without any regard to the body, and in the want of all things.* See more examples in *Kypke*, who concludes by translating the passage thus: *He passed the night without sleep in prayers to God.* Some of the Jews imagine that God himself prays; and this is one of his petitions: *Let it be my good pleasure, that my mercy overcome my wrath.* See more in *Lightfoot.*

Verse 13. *He chose twelve*] Εκλεξαμενος απ' αυτων, *He chose twelve* OUT *of them.* Our Lord at this time had several disciples, persons who were *converted* to God under his ministry; and, *out* of these *converts*, he chose twelve, whom he appointed to the work of the ministry; and called them *apostles*, i. e. persons *sent* or commissioned by himself, to preach that Gospel to others by which they had themselves been saved. These were favoured with extraordinary success: 1. Because they were brought to the knowledge of God themselves. 2. Because they received their commission from the great Head of the Church. And 3. Because, as *he* had sent them, he continued to accompany their preaching with the power of his Spirit. These *three* things always unite in the character of a *genuine apostle.* See on Matt. x. 1–4.

Verse 15. *Called Zelotes*] Some Jews gave this name to themselves, according to *Josephus*, (War, b. iv. c. iii. s. 9, and vii. c. viii. s. 1,) "because they pretended to be more than ordinarily *zealous* for religion, and yet practised the very worst of actions." "But this (says the judicious Bp. Pearce) *Josephus* says of the *zealots*, at the time when *Vespasian* was marching towards Jerusalem. They probably were men of a different character above *forty* years before; which was the time when Jesus chose his twelve apostles, one of whom had the surname of the *Zealot.*" It is very probable that this name was first given to certain persons who were *more zealous* for the cause of pure and undefiled religion than the rest of their neighbours; but like many other sects and parties who have *begun well*, they transferred their *zeal* for the *essentials* of religion to *nonessential* things, and from these to *inquisitorial* cruelty and murder. See on Matt. x. 4.

Verse 17. *And stood in the plain*] In Matt. v. 1, which is supposed to be the parallel place, our Lord is represented as delivering this sermon *on the mountain;* and this has induced some to think that the sermon mentioned here by Luke, though the same in substance with that in Matthew, was delivered in a different place, and at another time; but, as Dr. Priestly justly observes, Matthew's saying that Jesus was *sat down* after he had gone up to the mountain, and Luke's saying that he *stood on the plain* when he healed the sick, before the discourse, are no inconsistencies. The whole picture is striking. Jesus ascends a mountain, employs the night in prayer; and, having thus solemnly invoked the Divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He then descends, and heals in the plain all the diseased among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; and retiring first to the mountain whence he came, that his attentive hearers might follow him and might better arrange themselves before him—*Sacro digna silentio mirantur* omnes *dicere.* HORACE. *All admire his excellent sayings with sacred silence.* See Bishop Newcome's notes on his Harmony of the Gospels, p. 19.

Verse 20. *Blessed* be ye *poor*] See the sermon on the mount paraphrased and explained, Matt. v., vi., vii

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

21 [p] Blessed *are ye* that hunger now; for ye shall be filled. [q] Blessed *are ye* that weep now; for ye shall laugh.

22 [r] Blessed are ye when men shall hate you, and when they [s] shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 [t] Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for [u] in like manner did their fathers unto the prophets.

24 [v] But wo unto you [w] that are rich! for [x] ye have received your consolation.

25 [y] Wo unto you that are full! for ye shall hunger. [z] Wo unto you that laugh now! for ye shall mourn and weep.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

26 [a] Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ [b] But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and [c] pray for them which despitefully use you.

29 [d] And unto him that smiteth thee on the *one* cheek offer also the other; [e] and him that taketh away thy cloak forbid not *to take thy* coat also.

30 [f] Give to every man that asketh of thee;

[p] Isa. lv. 1; lxv. 13; Matt. v. 6.——[q] Isa. lxi. 3; Matt. v. 4. [r] Matt. v. 11; 1 Pet. ii. 19; iii. 14; iv. 14.——[s] John xvi. 2. [t] Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2.——[u] Acts vii. 51.——[v] Amos vi. 1; Ecclus. xxxi. 8; James v. 1.——[w] Chap. xii. 21.——[x] Matt. vi. 2, 5, 16; chap. xvi. 25.

[y] Isa. lxv. 13.——[z] Prov. xiv. 13.——[a] John xv. 19; 1 John iv. 5.——[b] Exod. xxiii. 4; Prov. xxv. 2; Matt. v. 44; ver. 35; Rom. xii. 20.——[c] Chap. xxiii. 34; Acts vii. 60.——[d] Matt. v 39.——[e] 1 Cor. vi. 7.——[f] Deut. xv. 7, 8, 10; Prov. xxi. 26; Matt. v. 42.

Verse 22. *They shall separate you*] Meaning, They will excommunicate you, *αφορισωσιν ὑμας*, or *separate you* from their *communion*. Luke having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their *name* likewise, as a thing evil in itself. By *your name* is meant their name as his disciples. As such, they were sometimes called *Nazarenes*, and sometimes *Christians;* and both these names were matter of reproach in the mouths of their enemies. So James (ii. 7) says to the converts, *Do they not blaspheme that worthy name by which ye are called?* So when St. Paul (in Acts xxiv. 5) is called *a ringleader of the sect of the Nazarenes*, the character of a *pestilent fellow*, and, that of a *mover of sedition*, is joined to it; and, in Acts xxviii. 22, the Jews say to Paul, *As concerning this sect, we know that every where it is spoken against;* and this is implied in 1 Pet. iv. 14, when he says, *If ye be reproached for the* NAME *of Christ*, i. e. as *Christians;* agreeably to what follows there in ver. 16, *If any man suffer as a Christian*, &c In after times we find *Pliny*, Epist. x. 97, consulting the Emperor *Trajan*, whether or no he should PUNISH *the* NAME ITSELF, (of *Christian*,) *though no evil should be found in it.* NOMEN IPSUM, *etiam si flagitius careat*, PUNIATUR. See PEARCE.

Verse 23. *Did—unto the prophets.*] See 1 Kings xviii. 4; xix. 20; 2 Chron. xxiv. 21; xxxvi. 16; Neh. ix. 26.

Verses 24, 25, 26. *But wo unto you that are rich!*] The Pharisees, who were laden with the spoils of the people which they received in gifts, &c. These three verses are not found in the sermon, as recorded by Matthew. They seem to be spoken chiefly to the *scribes* and *Pharisees*, who, in order to be pleasing to all, spoke to every one what he liked best; and by finesse, flattery, and lies, found out the method of gaining and keeping the good opinion of the multitude.

Verse 29. *Thy cloak*—thy *coat*] In Matt. v. 40, I have said that COAT, *χιτωνα*, signifies *under garment*, or *strait coat;* and CLOAK, *ἱμα· ιον*, means *upper garment*, or *great coat*. This interpretation is confirmed by the following observations of Bishop Pearce. The *χιτων* was a *tunica*, or *vestcoat*, over which the Jews and other nations threw an *outer coat*, or *gown*, called a *cloak*, Matt. v. 40, (which is meant by *ἱματιον*,) when they went abroad, or were not at work. Hence the common people at Rome, who did not usually wear, or had no right to wear, the *toga*, are called by Horace *tunicatus popellus*, Epist. i. 7, 65. This account of the difference between the *χιτων* and the *ἱματιον* appears plainly from what *Maximus Tyrius* says, *The inner garment which is over the body they call χιτωνισκον, and the outer one the ἱματιον.* And so *Plutarch*, (in NUPT. p. 139, ed. Fran. 1620,) speaking of a man who felt the heat of the sun too much for him, says that *he put off, τον χιτωνα, τῳ ἱματιῳ, his vestcoat also with his cloak.*

Verse 30. *Ask* them *not again.*] Or, *Do not beg them off.* This probably refers to the way in which the tax-gatherers and Roman soldiers used to spoil the people. "When such harpies as these come upon your goods, suffer the injury quietly, leaving yourselves in the hand of God, rather than attempt even to beg off what belongs to you, lest on their part they be provoked to seize or spoil more, and lest you be irritated to sue them at law, which is totally opposite to the spirit and letter of the Gospel; or to speak bad words, or indulge wrong tempers, which would wound the spirit of love and mercy." Of such as these, and of all *merciless creditors*, who even sell the *tools* and *bed* of a poor man, it may be very truly said:—

Tristius haud illis monstrum, nec sævior ulla
Pestis et ira deûm Stygiis sese extulit undis.—
Diripiunt dapes, contactuque omnia fœdant
Immundo.——

VIRG. Æn. iii. ver. 214.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

and of him that taketh away thy goods ask *them* not again.

31 [g] And as ye would that men should do to you, do ye also to them likewise.

32 [h] For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [i] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

35 But [k] love ye your enemies, and do good, and [l] lend, hoping for nothing again; and your reward shall be great, and [m] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 [n] Be ye therefore merciful, as your Father also is merciful.

37 [o] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

[g] Tob. iv. 15; Matt. vii. 12.——[h] Matt. v. 46.——[i] Matt. v. 42.

[k] Ver. 27.——[l] Psa. xxxvii. 26; ver. 30.——[m] Matt. v. 45. [n] Matt. v. 48.——[o] Matt. vii. 1.

"Monsters more fierce offended Heaven ne'er sent
From hell's abyss, for human punishment.—
They snatch the meat, defiling all they find."
DRYDEN.

However, it is probable that what is here spoken relates to *requiring* a thing *speedily* that had been *lent*, while the *reason* for *borrowing* it still continues. In Ecclus. xx. 15, it is a part of the character of a very bad man, *that to-day he lendeth, and to-morrow will he ask it again.* From the 27th to the 30th verse our blessed Lord gives us directions how to treat our enemies. 1. Wish them well. 2. Do them good. 3. Speak as well of them as possible. 4. Be an instrument of procuring them good from others: use your influence in their behalf. 5. Suffer patiently from them contempt and ill treatment. 6. Give up your goods rather than lose your meekness and charity towards them. The retaliation of those who hearken not to their own passion, but to Christ, consists in doing *more* good than they receive *evil.* Ever since our blessed Saviour suffered the Jews to take away his life, it is by his *patience* that we must regulate our own. *Quesnel.*

Verse 32. *For sinners also love those that love them.*] I believe the word ἁμαρτωλοι is used by St. Luke in the same sense in which τελωναι, *tax-gatherers*, is used by St. Matthew, chap. v. 46, 47, and signifies *heathens;* not only men who *have* no religion, but men who *acknowledge* none. The religion of Christ not only corrects the errors and reforms the disorders of the fallen nature of man, but raises it even above itself: it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the Sovereign Being. "A man should tremble who finds nothing in his life besides the external part of religion, but what may be found in the life of a *Turk* or a *heathen.*" The Gospel of the grace of God purifies and renews the heart, causing it to resemble that Christ through whom the grace came. See the note on chap. vii. 37.

Verse 34. *Of whom ye hope to receive*] Or, *whom ye expect to return it.* "To make our neighbour purchase, *in any way*, the assistance which we give him, is to profit by his misery; and, by laying him under *obligations* which we expect him in *some way* or *other* to discharge, we increase his wretchedness under the pretence of relieving it."

Verse 35. *Love ye your enemies*] This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. In these words of our blessed Lord we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue of the love of God dwelling in man: a religion which has for its foundation the union of God and man in the same person, and the death of this august being for his enemies; which consists on earth in a reconciliation of the Creator with his creatures, and which is to subsist in heaven only in the union of the members with the head: could such a religion as this ever tolerate hatred in the soul of man, even to his most inveterate foe?

Lend, hoping for nothing again] Μηδεν απελπιζοντες. The rabbins say, he who lends without *usury*, God shall consider him as having observed every precept. Bishop Pearce thinks that, instead of μηδεν, we should read μηδενα with the *Syriac*, later *Arabic*, and later *Persic;* and as απελπιζειν signifies *to despair*, or *cause to despair*, the meaning is, *not cutting off the hope* (of longer life) *of any man, neminis spem amputantes*, by denying him those things which he requests now to preserve him from perishing.

Verse 36. *Be ye therefore merciful*] Or, *compassionate;* οικτιρμονες, from οικτος, *commiseration*, which etymologists derive from εικω, to *give place, yield*, because we readily *concede* those things which are necessary to them whom we commiserate. As God is ever *disposed* to give all necessary help and support to those who are miserable, so his followers, being influenced by the same spirit, are *easy* to be entreated, and are at all times *ready* to contribute to the uttermost of their power to relieve or remove the miseries of the distressed. A merciful or compassionate man *easily* forgets injuries; *pardons* them without being *solicited;* and does not permit repeated returns of ingratitude to deter him from *doing good*, even to the unthankful and the unholy. See on Matt. v. 7.

Verse 37. *Judge not*] See on Matt. vii. 1. "How great is the goodness of God, in being so willing to put our judgment into our own hands as to engage himself not to enter into judgment with us, provided we

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

38 [p] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [q] bosom. For [r] with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, [s] Can the blind lead the blind? shall they not both fall into the ditch? A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

40 [t] The disciple is not above his master. but every one [u] that is perfect shall be as his master.

[p] Prov. xix. 17.——[q] Psa. lxxix. 12.——[r] Matt. vii. 2; Mark iv. 24; James ii. 13.——[s] Matt. xv. 14.

[t] Matt. x. 24; John xiii. 16; xv. 20.——[u] Or, *shall be perfected as his master.*

do not usurp the right which belongs solely to him in reference to others!"

Condemn not] "Mercy will ever incline us not to condemn those unmercifully whose faults are certain and visible; to lessen, conceal, and excuse them as much as we can without prejudice to truth and justice; and to be far from aggravating, divulging, or even desiring them to be punished."

Forgive] The mercy and compassion which God recommends extend to the *forgiving* of all the injuries we have received, or can receive. To imitate in this the mercy of God is not a mere counsel; since it is proposed as a necessary mean, in order to receive mercy. What man has to forgive in man is almost *nothing:* man's debt to God is *infinite*. And who acts in this matter as if he wished to receive mercy at the hand of God! The spirit of revenge is equally destitute of *faith* and *reason*.

Verse 38. *Give, and it shall be given*] "Christian charity will make no difficulty in *giving* that which eternal truth promises to *restore*. Let us *give*, neither out of mere human generosity, nor out of vanity, nor from interest, but for the sake of God, if we would have him place it to account. There is no such thing as true unmixed generosity but in God only; because there is none but him who receives no advantage from his gifts, and because he engages himself to pay these debts of his creatures with an excessive interest. So great is the goodness of God, that, when he might have absolutely commanded us to *give to* our neighbour, he vouchsafes to invite us to this duty by the prospect of a reward, and to impute that to us as a desert which he has a right to exact of us by the title of his sovereignty over our persons and estates."

Men live in such a state of social union as renders mutual help necessary; and, as self-interest, pride, and other corrupt passions mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society men must, in order to taste a little tranquillity, resolve to *bear* something from their neighbours; they must *suffer*, *pardon*, and *give* up many things; without doing which they must live in such a state of continual agitation as will render life itself insupportable. Without this *giving* and *forgiving* spirit there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmisings, injurious discourses, outrages, anger, vengeance, and, in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to GIVE and to FORGIVE.

Bosom.] Κολπον, or *lap*. Almost all ancient nations wore long, wide, and loose garments; and when about to carry any thing which their hands could not contain, they used a fold of their robe in nearly the same way as women here use their aprons. The phrase is continually occurring in the best and purest Greek writers. The following example from Herodotus, b. vi., may suffice to show the propriety of the interpretation given above, and to expose the ridiculous nature of covetousness. "When Crœsus had promised to *Alcmæon* as much gold as he could carry about his body at once, in order to improve the king's liberality to the best advantage, he put on a very *wide tunic*, (κιθωνα μεγαν,) leaving a great space in the BOSOM, κολπον βαθυν, and drew on the *largest* buskins he could find. Being conducted to the treasury, he sat down on a great heap of gold, and first filled the buskins about his legs with as much gold as they could contain, and, having *filled* his whole BOSOM, κολπον, loaded his hair with ingots, and put several pieces in his mouth, he walked out of the treasury, &c." What a ridiculous figure must this poor sinner have cut, thus *heavy laden* with *gold*, and the *love of money!* See many other examples in *Kypke* and *Raphelius*. See also Psa. cxxix. 7; Prov. vi. 27; xvii. 23.

The same measure that ye mete withal, it shall be measured to you again.] The same words we find in the Jerusalem Targum on Gen. xxxviii. 26. Our Lord therefore lays down a maxim which themselves allowed.

Verse 39. *Can the blind lead the blind?*] This appears to have been a general proverb, and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above is utterly incapable of judging concerning spiritual things, and wholly unfit to be a *guide* to others. Is it possible that a person who is enveloped with the thickest darkness should dare either to *judge* of the state of others, or attempt to *lead* them in that path of which he is totally ignorant! If he do, must not his judgment be rashness, and his teaching folly?—and does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself, together with the unhappy objects of his religious instruction?

Verse 40. *Every one that is perfect*] Or, *thoroughly instructed*, κατηρτισμενος:—from καταρτιζω, to *adjust*, *adapt*, *knit together*, *restore*, or *put in joint* The noun is used by the Greek medical writers to signify the reducing a luxated or disjointed limb. It sometimes signifies to *repair* or *mend*, and in this sense it is applied to *broken nets*, Matt. iv. 21; Mark i. 19; but in this place, and in Heb. xiii. 21; 2 Tim. iii. 17, it means *complete instruction* and *information*. Every one who is *thoroughly instructed* in Divine things, who has his heart *united* to God, whose *disordered*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

41 [v] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, [w] cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [x] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For [y] every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they [z] grapes.

45 [a] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for [b] of the abundance of the heart his mouth speaketh.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

46 ¶ [c] And why call ye me Lord, Lord, and do not the things which I say?

47 [d] Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.

[v] Matt. vii. 3.——[w] See Prov. xviii. 17.——[x] Matt. vii. 16, 17. [y] Matt. xii. 33.——[z] Gr. *a grape.*——[a] Matt. xii. 35.——[b] Matt. xii. 34.

[c] Mal. i. 6; Matt. vii. 21; xxv. 11; chap. xiii. 25.——[d] Matt. vii. 24; Job xxvii. 8; Ecclus. xl. 13; Heb. x. 26; James i. 23.

tempers and passions are purified and *restored* to *harmony* and *order;* every one who has in him the mind that was in Christ, though he cannot be *above*, yet will be *as*, his teacher—holy, harmless, undefiled, and separate from sinners.

"The disciple who perfectly understands the rules and sees the example of his master, will think it his business to tread exactly in his steps, to do and suffer upon like occasions, as his master did: and so he will be like his master." WHITBY.

Verse 41. *And why beholdest thou the mote*] See this explained on Matt. vii. 3–5.

Verse 43. *Corrupt fruit*] Καρπον σαπρον, literally, *rotten fruit:* but here it means, such fruit as is unfit for use. See on Matt. vii. 17–20.

Verse 45. *A good man*] See on Matt. xii. 35.

Verse 46. *Lord, Lord*] God judges of the heart, not by *words*, but by *works*. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is: such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbour; speaking more to God than to men; and to these as in the presence of God. The tongue is fitly compared by one to a *pump*, which empties the heart, but neither *fills* nor *cleanses* it. The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful. *Quesnel.*

Verse 47. *I will show you*] Υποδειξω, *I will show you plainly.* I will enable you *fully* to comprehend my meaning on this subject by the following parable. See this word explained Matt. iii. 7.

Verse 48. *He is like a man*, &c.] See on Matt. vii. 24–27.

Verse 49. *The ruin of that house was great.*] On this passage, father *Quesnel*, who was a most rigid predestinarian, makes the following judicious remark. "It is neither by the speculations of astrologers, nor by the Calvinian assurance of predestination, that we can discover what will be our portion for ever: but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation, and in the day of wrath." To this may be added, He that believeth on the Son of God, hath the WITNESS *in* HIMSELF: 1 John v. 10.

The subjects of this chapter have been so amply explained and enforced in the parallel places in Matthew, to which the reader has been already referred, that there appears to be no necessity to make any additional observations.

CHAPTER VII.

Christ heals the servant of a centurion, who is commended for his faith, 1–10. *Raises a widow's son to life at Nain*, 11–17. *John Baptist hears of his fame, and sends two of his disciples to inquire whether he was the Christ*, 18–23. *Christ's character of John*, 24–30. *The obstinate blindness and capriciousness of the Jews*, 31–35. *A Pharisee invites him to his house, where a woman anoints his head with oil, and washes his feet with her tears*, 36–38. *The Pharisee is offended* 39. *Our Lord reproves him by a parable, and vindicates the woman*, 40–46; *and pronounces her sins forgiven*, 47–50.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

NOW when he had ended all his sayings in the audience of the people, [a] he entered into Capernaum.

2 And [b] a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him [c] that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, [d] That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto [e] one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

[a] Matt. viii. 5; John iv. 46–54.——[b] 2 Kings v. 1.

[c] Mark v. 23.——[d] Rev. iii. 4.——[e] Gr. *this man.*

NOTES ON CHAP. VII.

Verse 2. *A certain centurion's servant*] See this miracle explained on Matt. viii. 5–13.

Verse 3. *Elders of the Jews*] These were either *magistrates* in the place, or the *elders* of the *synagogue* which the centurion had built, ver. 5. He sent these, probably, because he was afraid to come to Christ himself, not being a Jew, either by nation or religion. In the parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person which is done not by himself, but by his *authority*.

Verse 5. *He loveth our nation*] He is a warm friend to the Jews; and has given a full proof of his affection to them in building them a synagogue. This he had done at his own proper charges; having no doubt employed his own men in the work.

Verse 10. *Found the servant whole*] This cure was the effect of the *faith*, *prayer*, and *humility* of the centurion, through which the almighty energy of Jesus Christ was conveyed to the sick man. But these very graces in the centurion were the products of grace. It is God himself who, by the gifts of his mercy, disposes the soul to receive its cure; and nothing can contribute to the reception of his grace but what is the fruit of grace itself. The apostle says, *The grace of God that bringeth salvation hath appeared unto all men*, Tit. ii. 11. It should therefore be our concern, not to resist the operations of this grace: for though we cannot endue ourselves with any gracious disposition, yet we can quench the Spirit, by whose agency these are produced in the soul. The centurion had not received the grace of God in vain.

Verse 11. *Nain*] A small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward; and near to Endor.

Verse 12. *Carried out*] The Jews always buried their dead *without* the city, except those of the family of David. No burying places should be tolerated *within* cities or towns; much less in or about *churches* and *chapels*. This custom is excessively injurious to the inhabitants; and especially to those who frequent public worship in such chapels and churches. God, decency, and health forbid this shocking abomination

On the impropriety of burying in towns, churches, and chapels, take the following testimonies: *Extra urbem soliti sunt alii mortuos sepelire: Nos Christiani, eos non in urbes solum, sed et in* TEMPLA *recepimus, quo fit ut multi fœtore nimis, ferè exanimentur.*—SCHOETTGEN. "Others were accustomed to bury their dead *without* the city: We Christians not only bury them *within* our cities, but receive them even into our *churches!* Hence many nearly lose their lives through the noxious effluvia." "Both the Jews and other people had their burying places without the city:—*Et certe ita postulat ratio publicæ sanitatis, quæ multùm lædi solet aura sepulchrorum:*—and this the health of the public requires, which is greatly injured by the effluvia from graves."—*Rosenmüller.* From long observation I can attest that churches and chapels situated in grave-yards, and those especially within whose walls the dead are interred, are perfectly unwholesome; and many, by attending such places, are shortening their passage to the house appointed for the living. What increases the iniquity of this abominable and deadly work is, that the burying grounds

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

14 And he came and touched the [f] bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [g] Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 [h] And there came a fear on all: and they glorified God, saying, [i] That a great prophet is risen up among us; and, [k] That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ [l] And the disciples of John showed him of all these things.

19 And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 [m] Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; [n] how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, [o] to the poor the Gospel is preached.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ [p] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, [q] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that

[f] Or, *coffin*.——[g] Chap. viii. 54; John xi. 43; Acts ix. 40; Rom. iv. 17.——[h] Chap. i. 65.——[i] Chap. xxiv. 19; John iv. 19; vi. 14; ix. 17.——[k] Chap. i. 68.——[l] Matt. xi. 2.——[m] Matt. xi. 5. [n] Isa. xxxv. 5.——[o] Chap. iv. 18.——[p] Matt. xi. 7.——[q] Mal. iii. 1.

attached to many churches and chapels are made a source of *private gain*. The whole of this preposterous conduct is as *indecorous* and *unhealthy* as it is *profane*. Every man should know that the *gas* which is disengaged from putrid flesh, and particularly from a human body, is not only unfriendly to, but destructive of, animal life. Superstition first introduced a practice which self-interest and covetousness continue to maintain.

For a general improvement of all the circumstances of this miracle, see the end of the chapter.

Verse 16. *God hath visited his people.*] Several MSS. and versions add, *εις αγαθον*, *for good*. Sometimes God visited his people in the way of judgment, to consume them in their transgressions; but it was now plain that he had visited them in the most tender compassion and mercy. This seems to have been added by some ancient copyist, by way of explanation.

Verse 18. *The disciples of John showed him*, &c.] It is very likely that John's disciples attended the ministry of our Lord at particular times; and this, we may suppose, was a common case among the disciples of different Jewish teachers. Though bigotry existed in its most formidable shape between the *Jews* and *Samaritans*, yet we do not find that it had any place between Jews and Jews, though they were of different sects, and attached to different teachers.

Verse 19. *Art thou he that should come?*] That is, *to me*. Art thou the promised Messiah? See on Matt. xi. 3.

Some have thought that this character of our Lord, *ὁ ερχομενος*, *he who cometh*, refers to the prophecy of Jacob, Gen. xlix. 10, where he is called שילה *Shiloh*, which *Grotius* and others derive from שלח *shalach*, *he sent:* hence, as the time of the fulfilment of the prophecy drew nigh, he was termed, *He who cometh*, i. e. he who is just now ready to make his appearance in Judea. In Zech. ix. 9, a similar phrase is used, *Behold, thy king* COMETH *unto thee—having* SALVATION. This is meant of the Messiah only; therefore I think the words *to save*, are necessarily implied.

Verse 21. *Infirmities and plagues*] The following judicious note from Bp. PEARCE is worthy of deep attention: "Luke mentions here *νοσοι*, *μαστιγες*, *leprosias*, and *πνευματα πονηρα*, i. e. diseases or ill habits of body, sores or lamenesses, and evil spirits: from whence we may conclude that *evil spirits* are reckoned by him (who speaks of distempers with more accuracy than the other evangelists) as things *different* from any disorders of the *body*, included in the two former words."

Unto many that were *blind he gave sight.*] Rather, *he kindly gave sight—εχαρισατο το βλεπειν*; or, *he graciously gave sight.* This is the proper meaning of the original words. In all his miracles, Jesus showed the tenderest mercy and kindness: not only the *cure*, but the *manner* in which he performed it, endeared him to those who were objects of his compassionate regards.

Verses 22–28. See these verses explained at large on Matt. xi. 4–15.

Verse 29. *Justified God*] Or, *declared God to be just—εδικαιωσαν τον Θεον.* The sense is this: John

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, [r] being baptized with the baptism of John.

30 But the Pharisees and lawyers [s] rejected [t] the counsel of God [u] against themselves, being not baptized of him.

31 ¶ And the Lord said, [v] Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 For [w] John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 [x] But wisdom is justified of all her children.

36 ¶ [y] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at

[r] Matt. iii. 5; chap. iii. 12.——[s] Or, *frustrated.*——[t] Acts xx. 27. [u] Or, *within themselves.*——[v] Matt. xi. 16.

[w] Matt. iii. 4; Mark i. 6; Chap. i. 15.——[x] Matt. xi. 19. [y] Matt. xxvi. 6; Mark xiv. 3; John xi. 2.

preached that the Divine wrath was coming upon the Jews, from which they might flee by repentance, chap. iii. 7. The Jews, therefore, who were baptized by him, with the baptism of repentance, did thereby acknowledge that it is but *justice* in God to punish them for their wickedness unless they repented, and were baptized in token of it. Bp. PEARCE proves that this is the sense in which the word δικαιοω is used here and in Psalm li. 4, compared with Job xxxii. 2, and by this evangelist again in chap. x. 29, and xvi. 15.

Verse 30. *Rejected the counsel of God*] Or, *frustrated the will of God*—την βουλην του Θεου ηθετησαν. *Kypke* says the verb αθετειν has two meanings:—1, to *disbelieve;* 2, *despise*, or *disobey:* and that both senses may be properly conjoined here. The will of God was that all the inhabitants of Judea should *repent* at the preaching of John, be *baptized*, and *believe* in Christ Jesus. Now as they did *not repent*, &c., at John's preaching, so they did *not believe* his testimony concerning Christ: thus the *will*, gracious *counsel*, or *design* of God, relative to their salvation, was *annulled* or *frustrated.* They *disbelieved* his promises, *despised* the Messiah, and *disobeyed* his precepts.

Verse 31. *And the Lord said*] Almost every MS. of authority and importance, with most of the *versions*, omit these words. As the *Evangelistaria* (the books which contained those portions of the Gospels which were read in the Churches) began at this verse, the words were probably at first used by them, to *introduce* the following parable. There is the fullest proof that they never made a part of Luke's text. Every critic rejects them. *Bengel* and *Griesbach* leave them out of the text.

Verse 32. *They are like unto children*] See on Matt. xi. 16–19. It is probable that our Lord alludes here to some *play* or *game* among the Jewish children, no account of which is now on record.

Verse 35. *Wisdom is justified*, &c.] Probably the *children of wisdom* is a mere Hebraism here for the *products* or *fruits of wisdom;* hence the *Vatican* MS., one other, and some *versions*, have εργων, *works*, instead of τεκνων, *sons*, in the parallel place, Matt. xi 19. True wisdom shows itself by its works; *folly* is never found in the *wise man's* way, any more than *wisdom* is in the path of a *fool.* *Theophylact's* note on this place should not be overlooked. Εδικαιωθη, τουτ' εστιν ετιμηθη, *Wisdom* IS JUSTIFIED, that is, IS HONOURED, *by all her children.*

Verse 36. *One of the Pharisees*] Called *Simon*, ver. 40. This account is considered by many critics and commentators to be the same with that in Matt. xxvi. 6, &c.; Mark xiv. 3; and John xii. 3. This subject is considered pretty much at large in the notes on Matt. xxvi. 6, &c., to which the reader is requested to refer.

Verse 37. *A woman—which was a sinner*] Many suppose that this woman had been a *notorious public prostitute;* but this is taking the subject by the very *worst* handle. My own opinion is, that she had been a *mere heathen* who dwelt in this city, (probably Capernaum,) who, through the ministry of Christ, had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. I am inclined to think that the original word, ἁμαρτωλος, is used for *heathen* or *Gentile* in several places of the sacred writings. I am fully persuaded that this is its meaning in Matt. ix. 10, 11, 13; xi. 19; and xxvi. 45. *The Son of man is betrayed into the hands of sinners*, i. e. is delivered into the hands of the *heathens*, viz. the *Romans*, who alone could put him to death. See Mark ii. 15, 16, 17; xiv. 41. I think also it has this meaning in Luke vi. 32, 33, 34; xv. 1, 2, 7, 10; xix. 7; John ix. 31. I think no other sense can be justly assigned to it in Gal. ii. 15: *We who are Jews by nature, and not sinners of the Gentiles.* We Jews, who have had the benefit of a *Divine revelation*, *know that a man is not justified by the works of the law, but by the faith of Christ*, (ver. 16,) which other *nations*, who were *heathens*, not having a Divine *revelation*, could not know. It is, I think, likely that the grand subject of the self-righteous Pharisee's *complaint* was her being a *heathen.* As those who were

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [z] This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

41 There was a certain creditor which had two debtors: the one owed five hundred [a] pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered

[z] Chap. xv. 2.

[a] See Matt. xviii. 28.

touched by such contracted a legal defilement, he could not believe that Christ was a conscientious observer of the law, seeing he permitted her to touch him, *knowing* who she was; or, if he did not *know* that she was a *heathen*, it was a proof that he was no prophet, ver. 39, and consequently had not the discernment of spirits which prophets were supposed to possess. As the Jews had a law which forbade all iniquity, and they who embraced it being according to its requisitions and their profession *saints;* and as the Gentiles had no law to restrain *evil*, nor made any profession of *holiness*, the term ἁμαρτωλοι, or *sinners*, was first with peculiar propriety applied to *them*, and afterwards to all others, who, though they professed to be under the law, yet lived as Gentiles *without* the law. Many suppose this person to be the same as Mary Magdalene, but of this there is no solid proof.

Brought an alabaster box] See on Mark xiv. 3.

Verse 38. *Stood at his feet behind* him] In taking their meals, the eastern people reclined on one side; the loins and knees being bent to make the more room, the feet of each person were turned outwards behind him. This is the meaning of *standing* BEHIND *at his* FEET.

Began to wash his feet with tears] Ηρξατο βρεχειν—τοις δακρυσι, She began to water his feet—to let a *shower* of *tears* fall on them. As the Jews wore nothing like our *shoes*, (theirs being a mere *sole*, bound about the foot and ancle with thongs,) their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals.

Kissed his feet] With *affectionate tenderness*, κατεφιλει, or kissed them *again* and *again*. See on Matt. xxvi. 49.

The *kiss* was used in ancient times as the emblem of *love*, *religious reverence*, *subjection*, and *supplication*. It has the meaning of *supplication*, in the way of *adoration*, accompanied with *subjection*, in 1 Kings xix. 18, *Whose mouths have not kissed Baal;* and in Job xxxi. 27, *My mouth hath not kissed my hand;* I have paid no sort of *adoration* to *false gods;* and in Psa. ii. 12, *Kiss the Son lest he be angry*,—close in with him, embrace affectionately, the offers of mercy made unto you through Christ Jesus, *lest he* (the Lord) *be angry with you, and ye perish;* which commandment this woman seems to have obeyed, both in the *literal* and *spiritual* sense. *Kissing the feet* was practised also among the *heathens*, to express *subjection* of *spirit*, and *earnest supplication*. See a long example in *Raphelius*, produced from *Polybius*, concerning the *Carthaginian* ambassadors when supplicating the *Romans* for peace. *With an humble and abject mind*, πεσοντες επι την γην, *they fell down on the earth*, τους ποδας καταφιλοιεν τῳ συνεδριῳ, *and kissed the feet of the council.* See also several examples in *Kypke*. Kissing the feet is a farther proof that this person had been educated a *heathen*. This was no part of a Jew's practice.

Verse 41. *A certain creditor*, &c.] It is plain that in this parable our Lord means, by the *creditor*, GOD, and, by the *two debtors*, *Simon* and the *woman* who was present. *Simon*, who had the light of the *law*, and who, in consequence of his profession as a *Pharisee*, was obliged to abstain from *outward* iniquity, might be considered as the *debtor* who owed only *fifty pence*, or *denarii*. The woman, whom I have supposed to be a *heathen*, not having these advantages, having no *rule* to regulate her actions, and no *curb* on her evil propensities, may be considered as the debtor who owed *five hundred pence*, or *denarii*. And when both were compared, *Simon's* debt to God might be considered, in reference to *hers*, as *fifty* to *five hundred*. However, we find, notwithstanding this great disparity, *both* were *insolvent*. Simon, the religious Pharisee, could no more pay his *fifty* to God than this poor *heathen* her *five hundred;* and, if both be not *freely forgiven* by the Divine mercy, both must finally perish. *Having* NOTHING *to* PAY, *he kindly* FORGAVE *them both*. Some think that this very Simon was no inconsiderable debtor to our Lord, as having been mercifully cleansed from a *leprosy;* for he is supposed to be the same as *Simon the leper*. See the note on Matt. xxvi. 6.

Verse 42. *Which of them will love him most?*] Which is under the greater *obligation* and *should* love him most?

Verse 43. He *to whom he forgave most.*] By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproof.

Verse 44. *Thou gavest me no water*] In this respect

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 [b] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 [c] Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

48 And he said unto her, [d] Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, [e] Who is this that forgiveth sins also?

50 And he said to the woman, [f] Thy faith hath saved thee: go in peace.

[b] Psa. xxiii. 5.——[c] 1 Tim. i. 14.——[d] Matt. ix. 2; Mark ii. 5.

[e] Matt. ix. 3; Mark ii. 7.——[f] Matt. ix. 22; Mark v. 34; x. 52; chap. viii. 48; xviii. 42.

Simon was sadly deficient in *civil* respect, whether this proceeded from *forgetfulness* or *contempt*. The custom of giving water to wash the guest's feet was very ancient. See instances in Gen. xviii. 4; xxiv. 32; Judg. xix. 21; 1 Sam. xxv. 41. In Hindoostan it is the custom, that when a superior enters the house of an inferior, the latter *washes his feet*, and gives him water to rinse his mouth before he eats. See AYEEN AKBERY, vol. iii. p. 226.

Verse 45. *Since the time I came in*] Rather, *Since the time* SHE *came in*, *αφ' ης εισηλθεν*, not *εισηλθον*, I *came in*, for it is clear from ver. 37 that the woman came in *after* Christ, having heard that he was sitting at meat in the Pharisee's house. The reading which I have adopted is supported by several *MSS.* and *Versions*.

Verse 46. *My head with oil thou didst not anoint*] *Anointing* the head with oil was as common among the Jews as *washing* the face with *water* is among us. See Ruth iii. 3; 2 Sam. xii. 20; xiv. 2; 2 Kings iv. 2; and Psa. xxiii. 5, where the author alludes to the Jewish manner of receiving and entertaining a guest. *Thou preparest a table* for me; *anointest my head with oil;* givest me an *overflowing cup*. See Matt. v. 17.

Verse 47. *For she loved much*] Or, THEREFORE *she loved much*. It appears to have been a consciousness of God's forgiving love that brought her at this time to the Pharisee's house. In the common translation her forgiveness is represented to be the *consequence* of her loving much, which is causing the *tree* to produce the *root*, and not the *root* the *tree*. I have considered *οτι* here as having the sense of *διοτι*, *therefore;* because, to make this sentence suit with the foregoing parable, ver. 42, 43, and with what immediately follows here, *but he to whom little is forgiven loveth little*, we must suppose her love was the *effect* of her being pardoned, not the *cause* of it. *Οτι* seems to have the sense of *therefore* in Matt. xiii. 13; John viii. 44; 1 Cor. x. 17; and in the Septuagint, in Deut. xxxiii. 52; Isa. xlix. 19; Hos. ix. 15; and Eccles. v. 6. Both these particles are often interchanged in the New Testament.

Loved much—loveth little] That is, A man's love to God will be in proportion to the *obligations* he *feels* himself under to the bounty of his Maker.

Verse 48. *Thy sins are forgiven.*] He gave her the fullest assurance of what he had said before to Simon, (ver. 47,) *Thy sins are forgiven*. While the *Pharisee* murmured, the poor *penitent* rejoiced.

Verse 50. *Thy faith hath saved thee*] Thy *faith* hath been the *instrument* of receiving the *salvation* which is promised to those who *repent*. *Go in peace.* Though peace of conscience be the inseparable consequence of the pardon of sin, yet here it seems to be used as a *valediction* or *farewell:* as if he had said, May goodness and mercy continue to follow thee! In this sense it is certainly used Judg. xviii. 6; 1 Sam. i. 17; xx. 42; xxix. 7; 2 Sam. xv. 9; James ii. 16.

THE affecting account of raising the widow's son to life, ver. 11–17, is capable of farther improvement. The following may be considered to be sober, pious uses of this transaction.

In this resurrection of the widow's son, four things are highly worthy of notice:—1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did when raised to life: and 4. The effect produced on the minds of the people.

I. *The* MEETING.

1. It was *uncommon:* it was a meeting of *life* and *death*, of *consolation* and *distress*. On the one part JESUS, accompanied by his disciples, and an innumerable crowd of people, advance towards the gate of the city of Nain: on the other part, a *funeral* solemnity proceeds out of the gate,—a person of distinction, as we may imagine from the number of the people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes, he meets *death* or *misery;* and wherever he comes, he dispenses *life* and *salvation*.

2. It was *instructive*. A *young* man was carried to the grave—an *only son*—cut off in the *flower* of his age from the pleasures, honours, profits, and expectations of life; a multitude of relatives, friends, and neighbours, in tears, affliction, and distress, accompanied the corpse. Behold the present life in its true point of light! How deceitful is the world! To hide its *vanity* and *wretchedness*, funeral *pomp* takes the place of the decorations of *life* and *health;* and pride, which carries the person through life, cleaves to the putrid carcass in the ridiculous adornments of *palls*,

scarfs, *cloaks*, and *feathers!* *Sin* has a complete triumph, when *pride* is one of the principal *bearers* to the tomb.

And shall not the living lay these things to heart? Remember, ye that are young, the *young* die oftener than the old; and it is because so many of the *former* die, that there are so few of the *latter* to die.

3. It was an *affecting* meeting. The mother of this young man followed the corpse of her son; her distress was extreme. She had already lost her *husband*, and in losing her only son she loses all that could be reckoned dear to her in the world. She lost her support, her glory, and the *name* of her *family* from among the tribes of her people. Jesus sees her in this state of affliction, and was moved with compassion towards her. This God of goodness cannot see the wretched without commiserating their state, and providing for their salvation.

4. *It was a happy meeting.* Jesus approaches this distressed widow, and says, *Weep not.* But who, with propriety, can give such advice in a case like this? Only that God who can dry up the fountain of grief, and remove the cause of distress. Weep for thy *sin*, weep for thy *relatives*, weep after *Christ*, and God will infallibly comfort thee.

II. *What Christ did to raise this dead man.*

1. *He came up*, ver. 14. When the blessed God is about to save a soul from spiritual death, he *comes up* to the heart by the light of his Spirit, by the preaching of his word, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

2. *He touched the bier.* God often stretches out his hand against the matter or occasion of sin, renders that *public* that was before *hidden*, lays afflictions upon the body; by some evil disease effaces that beauty, or impairs that strength, which were the occasions of sin; disconcerts the schemes and blasts the property of the worldly man. These were carrying him down to the chambers of death, and the merciful God is thus delivering him out of the hands of his murderers.

3. *He commanded—Young man! I say unto thee, Arise.* Sinners! You have been dead in trespasses and sins too long: now hear the voice of the Son of God. *Young people!* to you in particular is this commandment addressed. Delay not a moment: it will be more easy for you to return to God *now* than at any future time. And perhaps the present call may never be repeated. The sooner you hear the voice of God, the sooner you shall be happy.

III. *What the man did when raised to life.*

1. *He sat up*, ver. 15. When the quickening voice of God reaches the heart of a sinner, his first business is to lift up his head to contemplate the awful state in which he is found, and the horrible pit over which he hangs, and look about for a deliverer from the hell that is moved from beneath to meet him at his coming.

2. *He began to speak.* Prayer to God, for the salvation he needs, is indispensably requisite to every awakened sinner. Let him speak in prayer and praise; *prayer* for present salvation, and *praise*, because he is still out of hell. Let him also declare the power and goodness of God which have thus rescued him from the bitter pains of an eternal death.

3. *He walked. He* (Christ) *presented him to his mother.* Those who were carrying the corpse having heard the voice of the young man, immediately laid down the bier, and the young man stepping directly on the ground, Jesus took him by the hand and conducted him to his mother. What a change from the deepest affliction to the highest ecstacy of joy must have now taken place in this widow's heart! Happy moment!—when the quickening power of Christ restores a prodigal son to a disconsolate parent, and a member to Christ's mystical body, the Church militant!

IV. *The effect produced on the minds of the people.*

1. *Fear seized them*, ver. 16. A religious reverence penetrated their hearts, while witnessing the effects of the sovereign power of Christ. Thus should *we* contemplate the wonders of God's grace in the conviction and conversion of sinners.

2. *They glorified God.* They plainly saw that he had now visited his people: the miracle proclaimed his *presence*, and that a great *prophet* was risen among them, and they expect to be speedily *instructed* in all righteousness. The conversion of a sinner to God should be matter of public joy to all that fear his name; and should be considered as a full proof that the God of our fathers is still among their children. See verse 16.

3. *They published abroad the account.* The work of the grace of God should be made known to all: the Gospel should be preached in every place; and the miracle-working power of Christ every where recommended to notice. If those who are raised from the death of sin were more zealous in discoursing of, walking in, and recommending the Gospel of the grace of God, the kingdom of Christ would soon have a more extensive spread; and the souls thus employed would be incessantly watered from on high.

CHAPTER VIII.

Jesus preaches through every city and village, 1. *Women minister to him*, 2, 3. *Instructs the multitudes by the parable of the sower*, 4–8. *Explains it at large to his disciples*, 9–15. *Directions how to improve by hearing the Gospel*, 16–18. *His mother and brethren seek him*, 19–21. *He and his disciples go upon the lake, and are taken in a storm*, 22–25. *They arrive among the Gadarenes*, 26, *where he cures a demoniac*, 27–39. *He returns from the Gadarenes, and is requested by* Jairus *to heal his daughter*, 40–42. *On the way he cures a diseased woman*, 43–48. *Receives information that the daughter of Jairus is dead*, 49. *Exhorts the father to believe; arrives at the house, and raises the dead child to life*, 50–56.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And [a] certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, [b] out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 ¶ [c] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as

[a] Matt. xxvii. 55, 56.——[b] Mark xvi. 9.

[c] Matt. xiii. 2; Mark iv. 1.

NOTES ON CHAP. VIII.

Verse 1. *Throughout every city and village*] That is, of Galilee.

Verse 2. *Out of whom went seven devils*] Who had been possessed in a most extraordinary manner; probably a case of inveterate lunacy, brought on by the influence of evil spirits. The number *seven* may here express the superlative degree.

Mary Magdalene is commonly thought to have been a *prostitute* before she came to the knowledge of Christ, and then to have been a remarkable penitent. So *historians* and *painters* represent her: but neither from this passage, nor from any other of the New Testament, can such a supposition be legitimately drawn. She is here represented as one who had been possessed with *seven demons;* and as one among other women who had been healed by Christ of *evil* (or *wicked*) *spirits and infirmities.* As well might *Joanna* and *Susanna*, mentioned ver. 3, come in for a share of the censure as this Mary Magdalene; for they seem to have been dispossessed likewise by Jesus, according to St. Luke's account of them. They had all had infirmities, of what sort it is not said, and those infirmities were occasioned by evil spirits within them; and Jesus had healed them all: but *Mary Magdalene*, by her behaviour, and constant attendance on Jesus in his life-time, at his crucifixion, and at his grave, seems to have exceeded all the other women in duty and respect to his person. Bishop PEARCE.

There is a marvellous propensity in commentators to make some of the women mentioned in the Sacred Writings appear as *women* of *ill fame;* therefore *Rahab* must be a *harlot;* and *Mary Magdalene*, a *prostitute:* and yet nothing of the kind can be *proved* either in the *former* or in the *latter* case; nor in that mentioned chap. vii. 36, &c., where see the notes. Poor *Mary Magdalene* is made the patroness of *penitent prostitutes*, both by *Papists* and *Protestants;* and to the scandal of her name, and the reproach of the Gospel, houses fitted up for the reception of such are termed *Magdalene hospitals!* and the persons themselves *Magdalenes!* There is not only no proof that this person was such as commentators represent her, but there is the strongest presumptive proof against it: for, if she ever had been such, it would have been contrary to every rule of *prudence*, and every dictate of *wisdom*, for Christ and his apostles to have permitted such a person to *associate* with them, however fully she might have been converted to God, and however exemplary her life, at that time, might have been. As the world, who had seen her conduct, and knew her character, (had she been such as is insinuated,) could not see the *inward change*, and as they sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, they would certainly have availed themselves of so favourable an opportunity to subject the character and ministry of Christ to the blackest censure, had he permitted even a converted prostitute to minister to him and his disciples. They were ready enough to say that he was the *friend of publicans and sinners*, because he conversed with them in order to instruct and save their souls; but they could never say he was a *friend of prostitutes*, because it does not appear that such persons ever came to Christ; or that he, in the way of his ministry, ever went to them. I conclude therefore that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel of God; and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of Mary Magdalene, it is highly probable that she was a person of great respectability in that place; such a person as the wife of Chuza, Herod's steward, could associate with; and a person on whose conduct or character the calumniating Jews could cast no aspersions.

Verse 3. *Herod's steward*] Though the original word, επιτροπος, signifies sometimes the *inspector* or *overseer* of a *province*, and sometimes a *tutor of children*, yet here it seems to signify the *overseer of Herod's domestic affairs:* the *steward of his household. Steward of the household* was an office in the king's palace by s. 24, of Hen. VIII. The person is now entitled *lord steward of the king's household*, and the office is, I believe, more honourable and of more importance than when it was first created. *Junius* derives the word from the Islandic stivardur, which is compounded of stía, *work*, and bardur, a *keeper*, or *overseer:* hence our words, *warder*, *warden*, *ward*, *guard*, *guardian*, &c. The Greek word in Hebrew letters is frequent in the rabbinical writings, אפיטרופוס, and signifies among them the deputy ruler of a province. See on chap. xvi. 1. In the Islandic version, it is forstjonarmannz.

Unto him] Instead of *αυτῳ*, *to him*, meaning *Christ*, many of the best MSS. and versions have *αυτοις*, *to them*, meaning both our *Lord* and the *twelve apostles*, see ver. 1. This is unquestionably the true meaning. Christ receives these assistances and ministrations says pious *Quesnel*,—

1. To honour poverty by subjecting himself to it.

2. To humble himself in receiving from his creatures.

3. That he may teach the ministers of the Gospel to depend on the providence of their heavenly Father.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ [d] And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [e] that seeing they might not see, and hearing they might not understand.

11 ¶ [f] Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they* which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ [g] No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 [h] For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear; [i] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [k] seemeth to have.

[d] Matt. xiii. 10; Mark iv. 10.——[e] Isa. vi. 9; Mark iv. 12. [f] Matt. xiii. 18; Mark iv. 14.——[g] Matt. v. 15; Mark iv. 21; chap. xi. 33.——[h] Matt. x. 26; chap. xii. 2.——[i] Matt. xiii. 12 xxv. 29; chap. xix. 26.——[k] Or, *thinketh that he hath.*

4. To make way for the gratitude of those he had healed. And,

5. That he might not be burthensome to the *poor* to whom he went to preach.

Verse 5. *A sower went out to sow*] See all this parable largely explained on Matt. xiii. 1–23.

Verse 12. *Those by the way side*] Bishop Pearce thinks that Luke by οἱ here means σποροι, the *seeds*, though he acknowledges that he has never found such a word as σποροι in the plural number signifying *seeds*.

Verse 15. *With patience.*] Rather, *with perseverance*. The Greek word ὑπομονη, which our translators render *patience*, properly signifies here, and in Rom. ii. 7, *perseverance*. The *good ground*, because it is *good*, strong and vigorous, *continues* to bear: *bad* or *poor* ground cannot produce a good crop, and besides it is very soon exhausted. The persons called the *good ground* in the text are filled with the power and influence of God, and therefore *continue* to bring forth fruit; i. e. they persevere in righteousness. From this we may learn that the *perseverance of the saints*, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God. Those who are not fruitful are not in a state of perseverance.

Verse 16. *Lighted a candle*] This is a repetition of a part of our Lord's sermon on the mount. See the notes on Matt. v. 15; x. 26; and on Mark iv. 21, 22.

Verse 17. *For nothing is secret*, &c.] Whatever I teach you in private, ye shall teach publicly; and ye shall illustrate and explain every parable now delivered to the people.

Verse 18. *Even that which he seemeth to have.*] Or rather, *even what he hath.* Ὁ δοκει εχειν, rendered by our common version, *what he seemeth to have*, *seems* to me to contradict itself. Let us examine this subject a little.

1. To *seem* to have a thing, is only to have it in *appearance*, and not in *reality*; but what is possessed in *appearance* only can only be taken away in *appearance*; therefore on the one side there is no *gain*, and on the other side no *loss*. On this ground, the text speaks just nothing.

2. It is evident that ὁ δοκει εχειν, *what he seemeth to have*, here, is equivalent to ὁ εχει, *what he hath*, in the parallel places, Mark iv. 25; Matt. xiii. 12; xxv. 29; and in Luke xix. 26.

3. It is evident, also, that these persons had *something* which might be *taken away* from them. For 1. The *word of God*, the Divine *seed*, was planted in their hearts. 2. It had already produced some good effects; but they permitted the devil, the cares of the world, the desire of riches, and the love of pleasure, to destroy its produce.

4. The word δοκειν is often an *expletive*: so *Xenophon* in *Hellen*, vi. ὁτι εδοκει πατρικος φιλος αυτοις, *Because he seemed to be* (i. e. was) *their father's friend.* So in his Œcon. *Among the cities that seemed to be* (δοκουσαις, actually were) *at war.* So

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

19 ¶ [l] Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [m] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

26 ¶ [n] And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

[l] Matt. xii. 46; Mark iii. 31.

[m] Matt. viii. 23; Mark iv. 35.——[n] Matt. viii. 28; Mark v. 1.

Athenæus, lib. vi. chap. 4. *They who seemed to be* (δοκουντες, who really were) *the most opulent, drank out of brazen cups.*

5. It often *strengthens* the sense, and is thus used by the very best Greek writers. Ulpian, in one of his notes on Demosthenes' *Orat. Olinth.* 1, quoted by Bishop Pearce, says expressly, το δοκειν ου παντως επι αμφιβολου ταττουσιν οἱ παλαιοι, αλλα πολλακις και επι του αληθευειν. *The word* δοκειν *is used by the ancients to express, not always what is doubtful, but oftentimes what is true and certain.* And this is manifestly its meaning in Matt. iii. 9; Luke xxii. 24; John v. 39; 1 Cor. vii. 40; x. 12; xi. 16; Gal. ii. 9; Phil. iii. 4; and in the text. See these meanings of the word established beyond the possibility of successful contradiction, in Bishop Pearce's notes on Mark x. 42, and in Kypke *in loc.* See also the notes on Matt. xiii. 12.

Verse 19. *His mother and brethren*] See the notes on Matt. xii. 46, &c., and on Mark iii. 31, &c.

Verse 22. *Let us go over*, &c.] See on Matt. viii. 24, &c., and Mark iv. 36–41.

Verse 23. *There came down a storm of wind—and they—were in jeopardy.*] This is a parallel passage to that in Jonah i. 4. *There was a mighty tempest in the sea, so that the ship was like to be broken:* the latter clause of which is thus translated by the *Septuagint:* και το πλοιον εκινδυνευε του συντριβηναι, *And the ship was in the utmost danger of being dashed to pieces.* This is exactly the state of the disciples here; and it is remarkable that the very same word, εκινδυνευον, which we translate, *were in jeopardy*, is used by the evangelist, which is found in the Greek version above quoted. The word *jeopardy*, an inexpressive *French* term, and utterly unfit for the place which it now occupies, is properly the exclamation of a disappointed *gamester*, *Jeu perdu! The game is lost!* or, *j'ai perdu! I have lost!* i. e. *the game.*

Verse 25. *Where is your faith?*] Ye have a power to believe, and yet do not exercise it! Depend on God. Ye have *little faith*, (Matt. viii. 26,) because you do not use the grace which I have already given you. Many are looking for *more* faith without using that which they have. It is as possible to hide this talent as any other.

Verse 26. *The country of the Gadarenes*] Or, according to several MSS., *Gerasenes* or *Gergasenes.* See on Matt. viii. 28, and Mark v. 1.

Verse 27. *A certain man*] See the case of this demoniac considered at large, on the parallel places, Matt. viii. 28–34; Mark v. 1–20. In *India deranged* persons walk at liberty through the streets and country in all manner of dresses; sometimes entirely *naked;* and often perish while strolling from place to place. It is the same in *Ireland*, as there are no public asylums either there or in *India* for insane people.

Verse 28. *Jesus*, thou *Son of God most high*] The words *Jesus* and *God* are both omitted here by several MSS. I think it is very likely that the demons mentioned *neither.* They were constrained in a summary way to acknowledge his power; but it is probable they did not pronounce *names* which were of such dreadful import to themselves. The words which they spoke on the occasion seem to have been these: *What is it to thee and me, O Son of the most high?* See the note on Matt. viii. 29.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out [o] into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 [p] Then the whole multitude of the country of the Gadarenes round about [q] besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

38 Now [r] the man out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published through out the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ [s] And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ [t] And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stanched.

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[o] Rev. xx. 3.——[p] Matt. viii. 34.——[q] Acts xvi. 39.

[r] Mark v. 18.——[s] Matt. ix. 18; Mark v. 22.——[t] Matt. ix. 20.

Verse 31. *And they besought him that he would not command them to go out into the deep.*] In the Chaldaic philosophy, mention is made of certain *material demons*, who are permitted to wander about on the earth, and are horribly afraid of being sent into abysses and subterranean places. *Psellus* says, *De Dæmonibus:* "These *material* demons fearing to be sent into abysses, and standing in awe of the angels who send them thither, if even a man threaten to send them thither and pronounce the names of those angels whose office that is, it is inexpressible how much they will be affrighted and troubled. So great will their astonishment be, that they cannot discern the person that threatens them. And though it be some old woman or little old man that menaces them, yet so great is their fear that they depart as if the person who menaces had a power to kill them." See *Stanley's* Chaldaic Philosophy.

Verse 33. *Then went the devils out of the man, and entered into the swine*] Some critics and commentators would have us to understand all this of the *man himself*, who, they say, was a *most outrageous maniac;* and that, being permitted by our Lord, he ran after the swine, and drove them all down a precipice into the sea! This is solemn trifling indeed; or, at least, trifling with solemn things. It is impossible to read over the account, as given here by Luke, and admit this mode of explanation. *The devils went out of the man, and entered into the swine;* i. e. the madman ran after the swine! On this plan of interpretation there is nothing certain in the word of God; and every man may give it what meaning he pleases. Such comments are intolerable.

Verse 34. *They fled, and went and told it*] Απελθοντες, *They went*, is omitted by almost every MS. of repute, and by the best of the ancient versions. *Griesbach* leaves it out, and with propriety too, as it is not likely that so correct a writer as Luke would say, *They fled, and* WENT *and told it.*

Verse 40. Gladly *received him*] This is the proper import of the word απεδεξατο; therefore our translators needed not to have put *gladly* in Italics, as though it were not expressed in the text. *Raphelius* gives several proofs of this *in loc.*

Verse 41. *A man named Jairus*] See these two miracles—the raising of Jairus's daughter, and the cure of the afflicted woman—considered and explained at large, on Matt. ix. 18–26, and Mark v. 22–43.

Verse 42. *The people thronged him.*] Συνεπνιγον αυτον—almost *suffocated him*—so great was the throng about him.

Verse 43. *Spent all her living upon physicians*] See the note on Mark v. 26.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me; for I perceive [u] that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ [v] While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 ¶ But when Jesus heard *it*, he answered him, saying, Fear not; believe only, and she shall be made whole.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, [w] but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, [x] arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but [y] he charged them that they should tell no man what was done.

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[u] Mark v. 30; chap. vi. 19.——[v] Mark v. 35.——[w] John xi. 11, 13.

[x] Chap. vii. 14; John xi. 43.——[y] Matt. viii. 4; ix. 30; Mark v. 43.

Verse 46. *I perceive that virtue*] Δυναμιν, Divine or *miraculous power*. This Divine emanation did not proceed always from Christ, as necessarily as *odours* do from *plants*, for then all who touched him must have been equally partakers of it. Of the many that touched him, this woman and *none else* received this Divine virtue; and why? Because she came in *faith*. Faith alone attracts and receives the energetic influence of God at all times. There would be more miracles, at least of *spiritual* healing, were there more *faith* among those who are called *believers*.

Verse 54. *He put them all out*] That is, the *pipers* and those who made a *noise*, weeping and lamenting. See Matt. ix. 23; Mark v. 38. Pompous funeral ceremonies are ridiculous in themselves, and entirely opposed to the spirit and simplicity of the religion of Christ. Every where they meet with his disapprobation.

Verse 55. *And he commanded to give her meat.*] Though she was raised to life by a miracle, she was not to be preserved by a miracle. Nature is God's great instrument, and he delights to work by it; nor will he do any thing by his sovereign power, in the way of miracle, that can be effected by his ordinary providence. Again, God will have us be workers together with him: he provides food for us, but he does not eat for us; we eat for ourselves, and are thus nourished on the bounty that God has provided. Without the *food*, man cannot be nourished; and, unless he *eat* the food, it can be of no use to him. So, God provides salvation for a lost world, and bestows it on every penitent believing soul; but he neither repents nor believes for any man. A man repents and believes for himself, under the succours of God's grace.

CHAPTER IX.

Christ sends his apostles to preach and work miracles, 1–6. *Herod, hearing of the fame of Jesus, is perplexed; some suppose that John Baptist is risen from the dead; others, that Elijah or one of the old prophets was come to life*, 7–9. *The apostles return and relate the success of their mission. He goes to a retired place, and the people follow him*, 10, 11. *He feeds five thousand men with five loaves and two fishes*, 12–17. *He asks his disciples what the public think of him*, 18–21. *Foretells his passion*, 22. *Shows the necessity of self-denial, and the importance of salvation*, 23–25. *Threatens those who deny him before men*, 26. *The transfiguration*, 27–36. *Cures a demoniac*, 37–43. *Again foretells his passion*, 44, 45. *The disciples contend who shall be greatest*, 46–48. *Of the person who cast out devils in Christ's name, but did not associate with the disciples*, 49, 50. *Of the Samaritans who would not receive him*, 51–56. *Of the man who wished to follow Jesus*, 57, 58. *He calls another disciple, who asks permission first to bury his father*, 59. *Our Lord's answer*, 60–62.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

THEN [a] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And [b] he sent them to preach the kingdom of God, and to heal the sick.

3 [c] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 [d] And whatsoever house ye enter into, there abide, and thence depart.

5 [e] And whosoever will not receive you, when ye go out of that city, [f] shake off the very dust from your feet for a testimony against them.

6 [g] And they departed, and went through the towns, preaching the Gospel, and healing every where.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

7 ¶ [h] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? [i] And he desired to see him.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

10 ¶ [k] And the apostles, when they were returned, told him all that they had done. [l] And he took them, and went aside privately into a desert place belonging to the city called Bethsaida;

11 And the people, when they knew *it*, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ [m] And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

[a] Matt. x. 1; Mark iii. 13; vi. 7.——[b] Matt. x. 7, 8; Mark vi. 12; chap. x. 1, 9.——[c] Matt. x. 9; Mark vi. 8; chap. x. 4; xxii. 35.——[d] Matt. x. 11; Mark vi. 10.——[e] Matt. x. 14.

[f] Acts xiii. 51.——[g] Mark vi. 12.——[h] Matt. xiv. 1; Mark vi. 14.——[i] Chap. xxiii. 8.——[k] Mark vi. 30.——[l] Matthew xiv. 13. [m] Matt. xiv. 15; Mark vi. 35; John vi. 1, 5.

NOTES ON CHAP. IX.

Verse 1. *Power and authority*] Δυναμιν και εξουσιαν. The words properly mean here, the power to work miracles; and that authority by which the whole demoniac system was to be subjected to them. The reader will please to observe: 1. That Luke mentions both *demons* and *diseases;* therefore he was either mistaken, or *demons* and *diseases* are *not* the *same.* 2. The *treatment* of these two was not the *same:*—the demons were to be *cast out*, the diseases to be *healed.* See Matt. x. 1.

Verse 2. *To preach the kingdom of God*] For an explication of this phrase, see on Matt. iii. 1.

Verse 3. *Take nothing*] See on Mark vi. 7, 8.

Neither money] See on Matt. x. 9.

Neither have two coats] Show that in all things ye are ambassadors for God; and go on his charges.

Verse 4. *There abide, and thence depart.*] That is, remain in that lodging till ye depart from that city. Some MSS. and versions add μη, which makes the following sense: *There remain, and depart* NOT *thence.* See the note on Matt. x. 11.

Verse 7. *Herod the tetrarch*] See on Matt. ii. 1; xiv. 1.

By him] This is omitted by BCDL, *two* others, the *Coptic*, *Sahidic*, *Armenian*, and *four* of the *Itala.* It is probable that Luke might have written, *Herod, hearing of all the things that were done*, &c.; but Matthew says particularly, that it was the *fame of Jesus* of which he heard: chap. xiv. 1.

He was perplexed] *He was greatly perplexed*—διηπορει· from δια *emphat.* and απορεω, *I am in perplexity.* It is a metaphor taken from a traveller, who in his journey meets with several paths, one only of which leads to the place whither he would go; and, not knowing which to take, he is distressed with perplexity and doubt. The verb comes from *a, negative*, and πορος, a *way* or *passage.* A guilty conscience is a continual pest:—Herod had murdered John, and he is terribly afraid, lest he should arise from the dead, and bring his deeds to light, and expose him to that punishment which he deserved. See Mark vi. 16.

Verse 10. *Told him all*] *Related distinctly*—διηγησαντο, from δια, *through*, and ηγεομαι, *I declare:* hence the whole of this Gospel, because of its relating every thing so *particularly*, is termed διηγησις, chap. i. 1, a *particular* and *circumstantially detailed narration.* See on Mark vi. 30.

Verse 11. *The people—followed him*] Observe here *five* grand effects of Divine grace. 1. The people are drawn to *follow* him. 2. He kindly *receives* them. 3. He *instructs* them in the things of God. 4. He *heals* all their diseases. 5. He *feeds* their bodies and their souls. See *Quesnel.* Reader! Jesus is the *same* to the present moment. Follow him, and he will *receive, instruct, heal, feed*, and *save* thy soul unto eternal life.

Verse 12. *Send the multitude away*] See this miracle explained at large, on the parallel places, Matt xiv. 15–21; Mark vi. 36–44.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ [n] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, [o] John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? [p] Peter answering said, The Christ of God.

21 [q] And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [r] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ [s] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [t] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [u] For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [v] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ [w] And it came to pass about an eight days after these [x] sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him

[n] Matt. xvi. 13; Mark viii. 27.——[o] Matt. xiv. 2; verses 7, 8. [p] Matt. xvi. 16; John vi. 69.——[q] Matt. xvi. 20.——[r] Matt. xvi. 21; xvii. 22.——[s] Matt. x. 38; xvi. 24; Mark viii. 34; chap. xiv. 27.

[t] Matt. xvi. 26; Mark viii. 36.——[u] Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12.——[v] Matt. xvi. 28; Mark ix. 1.——[w] Matt. xvii. 1; Mark ix. 2.——[x] Or, *things*.

Verse 16. *Then he took the five loaves*] A minister of the Gospel, who is employed to feed souls, should imitate this conduct of Christ:

1. He ought to exhort the people to hear with *sedate* and *humble* reverence.

2. He should first take the *bread* of life *himself*, that he may be *strengthened* to feed others.

3. He ought frequently to *lift* his soul to *God*, in order to draw down the Divine blessing on himself and his hearers.

4. He should *break* the *loaves*—divide rightly the word of truth, and give to all such portions as are suited to their capacities and states.

5. What he cannot perform himself, he should endeavour to effect by the ministry of others; employing every promising talent, for the edification of the whole, which he finds among the members of the Church of God. Under such a pastor, the flock of Christ will increase and multiply. See *Quesnel*.

Verse 18. *Whom say the people*] Οἱ ὀχλοι, the *common people*, i. e. the *mass* of the people. See this question considered on Matt. xvi. 13, &c.

Verse 20. *But whom say ye that I am?*] Whom do ye tell the people that I am? What do ye preach concerning me? See also on Matt. xvi. 14; and see the observations at the end of this chapter.

The Christ of God.] The *Coptic* and later *Persic* read, *Thou art Christ God.* After this comes in Peter's confession of our Lord, as related Matt. xvi. 16, &c., where see the notes; and see also the observations of *Granville Sharp*, Esq., at the end of this chapter.

Verse 23. *If any* man *will come after me*] See on Matt. xvi. 24, and on Mark viii. 34, where the nature of *proselytism* among the Jews is explained.

Daily] Καθ' ἡμεραν is omitted by many reputable MSS., versions, and fathers. It is not found in the parallel places, Matt. xvi. 24; Mark viii. 34.

Verse 24. *Will save his life*] See on Matt. xvi 24, &c.

Verse 25. *Lose himself*] That is, his *life* or *soul*. See the parallel places, Matt. xvi. 25; Mark viii. 35, and especially the note on the former.

Or be cast away?] *Or receive* spiritual *damage*—η ζημιωθεις. I have added the word *spiritual* here, which I conceive to be necessarily implied. Because, if a man received only *temporal* damage in some respect or other, yet *gaining* the *whole world* must amply compensate him. But if he should receive *spiritual* damage—hurt to his soul in the smallest degree, the possession of the universe could not indemnify him. Earthly goods may repair earthly losses, but they cannot repair any breach that may be made in the *peace* or *holiness* of the soul. See on Matt. xvi. 26.

Verse 26. *Ashamed of me*] See on Mark viii. 38.

Verse 28. *About an eight days after*] See the whole of this important transaction explained at large on Matt. xvii. 1–13.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him [y] were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud:

35 And there came a voice out of the cloud, saying, [z] This is my beloved Son: [a] hear him.

36 And when the voice was past, Jesus was found alone. [b] And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [c] And it came to pass, that on the next day, when they were come down from the hill, much people met him. A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly de parteth from him.

40 And I besought thy disciples to cast him out: and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

[y] Dan. viii. 18; x. 9.——[z] Matt. iii. 17.——[a] Acts iii. 22.

[b] Matt. xvii. 9.——[c] Matt. xvii. 14; Mark ix. 14, 17.

Verse 31. *His decease*] Την εξοδον αυτου, *That going out* (or death) *of his*. That *peculiar* kind of death—its *nature*, *circumstances*, and *necessity* being considered. Instead of εξοδον, *thirteen* MSS. have δοξαν, *glory*. *They spoke of that glory of his, which he was about to fill up* (πληρουν) *at Jerusalem*. The *Æthiopic* unites both readings. The *death* of Jesus was his *glory*, because, by *it*, he gained the victory over sin, death, and hell, and purchased salvation and eternal glory for a lost world.

Verse 33. *It is good for us to be here*] Some MSS. add παντοτε, *It is good for us to be* ALWAYS *here*.

Verse 35. *This is my beloved Son*] Instead of ὁ αγαπητος, *the beloved one*, some MSS. and versions have εκλεκτος, *the chosen one*: and the *Æthiopic* translator, as in several other cases, to be sure of the true reading, retains *both*.

In whom I am well pleased, or *have delighted*—is *added* by some very ancient MSS. Perhaps this addition is taken from Matt. xvii. 5.

Verse 37. *Much people*] See on Matt. xvii. 14.

Verse 39. *A spirit taketh him, and he suddenly crieth out*] Πνευμα λαμβανει αυτον. This very phrase is used by heathen writers, when they speak of *supernatural* influence. The following, from *Herodotus*, will make the matter, I hope, quite plain. Speaking of *Scyles*, king of the *Scythians*, who was more fond of Grecian manners and customs than of those of his countrymen, and who desired to be privately *initiated into the Bacchic mysteries*, he adds: "Now because the Scythians reproach the Greeks with these *Bacchanals*, and say that to imagine a god driving men into paroxysms of madness is not agreeable to sound reason, a certain *Borysthenian*, while the king was performing the ceremonies of initiation, went out, and discovered the matter to the Scythian army in these words: 'Ye Scythians ridicule us because we celebrate the *Bacchanals*, και ἡμεας ὁ θεος ΛΑΜΒΑΝΕΙ, and the GOD POSSESSES US: but now the *same demon*, ουτος ὁ δαιμων, has TAKEN POSSESSION, ΛΕΛΑΒΗΚΕ, of your king, for he celebrates the Bacchanals, and ὑπο του θεου μαινεται, is filled with fury by this god." *Herodot.* l. iv. p. 250, edit. *Gale*.

This passage is exceedingly remarkable. The very expressions which Luke uses here are made use of by Herodotus. A *demon*, δαιμων, is the *agent* in the Greek historian, and a *demon* is the *agent* in the case mentioned in the text, ver. 42. In *both* cases it is said the *demon possesses* the persons, and the very same *word*, λαμβανει, is used to express this in both historians. Both historians show that the possessions were *real*, by the effects produced in the persons: the heathen king *rages* with *fury* through the influence of the *demon* called the god *Bacchus*; the person in the text *screams* out, (κραζει,) is greatly *convulsed*, and *foams* at the mouth. Here was a real possession, and such as often took place among those who were worshippers of demons.

Verse 42. *The devil threw him down, and tare* him.] See this case considered at large, on Matt. xvii. 15–18, and on Mark ix. 14–27.

Verse 43. *The mighty power*] This majesty of God, μεγαλειοτητι του Θεου. They plainly saw that it was a case in which any power inferior to that of God

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

44 [d] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 [e] But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [f] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [g] Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: [h] for he that is least among you all, the same shall be great.

49 ¶ [i] And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

50 And Jesus said unto him, Forbid *him* not: for [k] he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that [l] he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went, and entered into a village of the Samaritans, to make ready for him.

53 And [m] they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [n] Elias did?

55 But he turned, and rebuked them, and

[d] Matthew xvii. 22.——[e] Mark ix. 32; chap. ii. 50; xviii. 34. [f] Matt. xviii. 1; Mark ix. 34.——[g] Matt. x. 40; xviii. 5; Mark ix. 37; John xii. 44; xiii. 20.

[h] Matt. xxiii. 11, 12.——[i] Mark ix. 38; see Num. xi. 28. [k] See Matt. xii. 30; chap. xi. 23.——[l] Mark xvi. 19; Acts i. 2. [m] John iv. 4, 9.——[n] 2 Kings i. 10, 12.

could be of no avail; and they were deeply struck with the majesty of God manifested in the conduct of the blessed Jesus.

Verse 44. *Let these sayings sink down into your ears*] Or, *put these words into your ears*. To *other* words, you may lend *occasional* attention—but to what concerns my *sufferings* and *death* you must *ever* listen. Let them *constantly* occupy a place in your most serious meditations and reflections.

Verse 45. *But they understood not*] See the note on Mark ix. 32.

Verse 46. *There arose a reasoning*] Εισηλθε δε διαλογισμος, *A dialogue took place*—one *inquired*, and another *answered*, and so on. See this subject explained on Matt. xviii. 1, &c.

Verse 49. *We forbade him*] See this subject considered on Mark ix. 38, &c.

Verse 51. *That he should be received up*] Bishop PEARCE says: "I think the word αναλημψεως must signify, of Jesus's *retiring* or *withdrawing* himself, and not of his being *received up*: because the word συμπληρουσθαι, here used before it, denotes a time *completed*, which that of his *ascension* was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in *Galilee*, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his Divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii. 1: *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke, to chap. xix. 45, is represented by him as done by Jesus in his last journey from Galilee to Jerusalem."

He steadfastly set his face] That is, after proper and mature *deliberation*, he *chose* now to go up to Jerusalem, and *firmly determined* to accomplish his design.

Verse 52. *Sent messengers*] Αγγελους, *angels*, literally; but this proves that the word *angel* signifies a messenger of any kind, whether Divine or human. The messengers in this case were probably *James* and *John*.

Verse 53. *His face was*] They saw he was going up to Jerusalem to keep the feast; (it was the feast of tabernacles, John vii. 2;) and knowing him thereby to be a *Jew*, they would afford nothing for his *entertainment;* for, in religious matters, the *Samaritans* and *Jews* had no dealings: see John iv. 9. The Samaritans were a kind of mongrel heathens; they feared Jehovah, and served other gods, 2 Kings xvii. 34. They apostatized from the true religion, and persecuted those who were attached to it. See an account of them, Matt. xvi. 1. Those only who have deserted the truth of God, or who are uninfluenced by it, hate them who embrace and act by it. When a man has once decidedly taken the road to heaven, he can have but little credit any longer in the world, 1 John iii. 1.

Verse 54. *That we command fire*] Vengeance belongs to the Lord. What we suffer for *his sake*, should be left to himself to reprove or punish. The insult is offered to him, not to us. See the note on Mark iii. 17.

Verse 55. *Ye know not what manner of spirit ye are of.*] Ye do not consider that the present is a dispensation of infinite *mercy* and *love;* and that the design of God is not to *destroy* sinners, but to give them space to repent, that he may *save* them unto *eternal life*. And ye do not consider that the zeal

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

said, Ye know not what manner of spirit ye are of.

56 For [o] the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ [p] And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 [q] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

A. M. 4032 A. D. 28. An. Olymp CCI. 4.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, [r] I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, [s] and looking back, is fit for the kingdom of God.

[o] John iii. 17; xii. 47.——[p] Matt. viii. 19.——[q] Matt. viii. 21.

[r] See 1 Kings xix. 20, 21.——[s] Gen. xix. 17, 21; 2 Pet. ii. 21.

which you feel springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ who died for his enemies should never think of *avenging* themselves on their persecutors.

Verse 56. *And they went to another village.*] Which probably did entertain them; being, perhaps, without the Samaritan borders.

The words, *Ye know not of what spirit ye are; for the Son of man is not come to destroy men's lives, but to save them*, are wanting in ABCEGHLS–V, and in many others. *Griesbach* leaves the latter clause out of the text. It is probable that the most ancient MSS. read the passage thus: *But he turned, and rebuked them, and said, Ye know not of what spirit ye are. And they went to another village.* See the authorities in GRIESBACH.

Verse 57. *A certain* man] He was a scribe. See on Matt. viii. 19–22. It is probable that this took place when Christ was at *Capernaum*, as Matthew represents it, and not on the way to *Jerusalem* through *Samaria*.

Verse 61. *Another also said*] This circumstance is not mentioned by any of the other evangelists; and Matthew alone mentions the former case, ver. 57, 58.

Let me first go bid them farewell, which are at home] Επιτρεψον μοι αποταξασθαι τοις εις τον οικον μου—*Permit me to set in order my affairs at home.* Those who understand the Greek text will see at once that it will bear this translation well; and that this is the most natural. This person seems to have had in view the case of Elisha, who made a similar request to the Prophet Elijah, 1 Kings xix. 19, 20, which request was granted by the prophet; but our Lord, seeing that this person had too much attachment to the earth, and that his return to worldly employments, though for a short time, was likely to become the means of stifling the good desires which he now felt, refused to grant him that permission. That which we object to the execution of God's designs is sometimes the very thing from which we should immediately disengage ourselves.

Verse 62. *Put his hand to the plough*] Can any person properly discharge the work of the *ministry* who is engaged in *secular* employments? A *farmer* and a *minister* of the Gospel are incompatible characters. As a person who *holds the plough* cannot keep on a straight furrow if he look behind him; so he who is employed in the work of the ministry cannot do the work of an evangelist, if he turn his desires to worldly profits. A good man has said: "He who thinks it necessary to cultivate the favour of the world is not far from betraying the interests of God and his Church." Such a person *is not fit*, ευθετος, *properly disposed*, has not his mind properly *directed* towards the heavenly inheritance, and is not *fit* to show the way to others. In both these verses there is a plain reference to the call of Elisha. See 1 Kings xix. 19, &c.

1. CONSIDERING the life of mortification and self-denial which Christ and his disciples led, it is surprising to find that any one should voluntarily offer to be his disciple. But there is such an attractive influence in *truth*, and such a persuasive eloquence in the consistent steady conduct of a righteous man, that the *first* must have *admirers*, and the *latter*, *imitators*. Christianity, as it is generally exhibited, has little attractive in it; and it is no wonder that the cross of Christ is not prized, as the blessings of it are not known; and they can be known and exhibited by him only who follows Christ *fully*.

2. It is natural for man to wish to do the work of God in his own spirit; hence he is ready to call down fire and brimstone from heaven against those who do not conform to his own views of things. A spirit of persecution is abominable. Had *man* the government of the world, in a short time, not only *sects* and *parties*, but even true religion itself, would be banished from the face of the earth. Meekness, long-suffering, and benevolence, become the followers of Christ; and his followers should ever consider that his work can never be done but in his own spirit.

Since the notes on Matthew were published, I have received from *Granville Sharp*, Esq., a short Treatise, entitled, *Remarks on an important Text*, (viz. Matt. xvi. 18,) *which has long been perverted by the Church of Rome*, IN SUPPORT OF HER VAIN AND BANEFUL PRETENSIONS TO A SUPERIORITY OR SUPREME DOMINION OVER ALL OTHER EPISCOPAL CHURCHES.

As I should feel it an honour to introduce the name of such a veteran in the cause of *religion*, *liberty*, and *learning*, into my work, so it gives me pleasure to

insert the substance of his tract here, as forming a strong argument against a most Anti-christian doctrine.

"*And I also say unto thee, That thou art PETER; and upon this ROCK* I will build my Church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

"The Greek word πετρος (*Petros* or *Peter*) does not *mean a rock*, though it has, indeed, a *relative meaning* to the word πετρα, a *rock;* for it signifies only *a little piece of a rock*, or a *stone*, that has been dug out of a *rock;* whereby the dignity of the *real foundation* intended by our Lord, which he expressed by the prophetical figure of *Petra*, (a *rock*,) must necessarily be understood to bear a proportionable superiority of dignity and importance above the other preceding word, *Petros;* as *petra*, a real *rock*, is, comparatively, superior to a mere *stone*, or particle from the *rock;* because a *rock* is the regular *figurative* expression in Holy Scripture for a *Divine Protector:* יהוה כלעי *Jehovah* (is) *my rock*, (2 Sam. xxii. 2, and Psa. xviii. 2.) Again, אלהי צורי, *my God* (is) *my rock;* (2 Sam. xxii. 2, and Psa. xviii. 2;) and again, ומי צור מבלעדי אלהינו, *and who* (is) *a rock except our God?* 2 Sam. xxii. 32.

"Many other examples may be found throughout the Holy Scriptures; but these six alone are surely sufficient to establish the true meaning of the figurative expression used by our Lord on this occasion; as they demonstrate that nothing of less importance was to be understood than that of our Lord's own *Divine dignity*, as declared by St. Peter in the preceding context—'*Thou art the Christ, the Son of the living God!*'

"That our Lord really referred to *this declaration of Peter*, relating to his own *Divine dignity*, as being the true *rock*, *on which he would build his Church*, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the *stone* (πετρος, *petros*) and the *rock*, (πετρα, *petra*,) by the accurate grammatical terms in which both these words are expressly *recorded*. (For whatsoever may have been the language in which they were really *spoken*, perhaps in *Chaldee* or *Syriac*, yet in this point the *Greek record* is our only authoritative instructer.) The first word, πετρος, being a *masculine* noun, signifies merely a *stone;* and the second word, πετρα, though it is a *feminine* noun, cannot signify any thing of less magnitude and importance than a *rock*, or strong mountain of defence. The true *meaning* of the name was at first declared by our Lord to be Cephas, a *stone;* and a learned commentator, Edward Leigh, Esq., asserts that πετρος doth *always signify a* STONE, *never a rock*. Critica Sacra, p. 325.

"With respect to the first.—The word πετρος, *petros*, in its highest figurative sense of a *stone*, when applied to *Peter*, can represent only *one* true believer, or faithful member of Christ's Church; that is, *one* out of the great multitude of true believers in Christ, who, as *figurative stones*, form altogether the glorious spiritual building of Christ's Church, and *not* the *foundation* on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to *God*, or to *Christ alone*, as I have already demonstrated by several undeniable texts of Holy Scripture. And though even Christ himself is sometimes, in Holy Scripture, called a *stone*, (λιθος, but not πετρος,) yet, whenever this figurative expression is applied to him, it is always with such a clear distinction of *superiority* over all other *figurative stones* as will not admit the least idea of any *vicarial stone* to be substituted in his place; as, for instance: He is called '*the head stone of the corner*,' (Psa. cxviii. 22,) '*in Zion a precious corner stone*,' (Isa. xxviii. 16,) by whom alone the other *living stones of the spiritual house* are rendered '*acceptable to God;*' as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared in his address to the Churches dispersed *throughout Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia;* wherein he manifestly explains that very text of Isaiah, as follows:—'*Ye also*,' (says the apostle,) '*as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices* ACCEPTABLE TO GOD, BY' (or through) 'JESUS CHRIST.' (1 Pet. ii. 5.) Thus plainly acknowledging the *true foundation*, on which the other *living stones* of the primitive *catholic Church* were built, in order to render them '*acceptable to God*,' as '*a holy priesthood*.'

And the apostle then proceeds (in the very next verse) to his citation of the above-mentioned text from Isaiah:—'*Wherefore also*,' (says he, ver. 6,) 'it is contained in the Scripture, *Behold, I lay in Sion a* CHIEF CORNER STONE, *elect, precious; and he that believeth on him*' (επ' αυτω, *on him*, that is, on *Jesus Christ*, the *only* CHIEF CORNER STONE) '*shall not be confounded. Unto you, therefore, which believe*' (he) 'IS PRECIOUS,' (or, *an honour;* as rendered in the margin,) '*but unto them which be disobedient*' (he is, δε, also) '*the stone which the builders disallowed, the same*' (ουτος, for there is no other person that can be entitled to this supreme distinction in the Church) '*is made the* HEAD OF THE CORNER.'

"From this whole argument of St. Peter, it is manifest that there cannot be any other true *head of the Church* than Christ himself; so that the pretence for setting up *a vicarial head on earth*, is not only contrary to St. Peter's instruction to the eastern Churches, long after Christ's ascent into heaven; but also (with respect to the inexpediency and impropriety of acknowledging such a *vicar on earth* as the Roman pretender) is equally contrary to our Lord's own instruction to his disciples (and, of course, also contrary to the faith of the true *primitive catholic Church* throughout the whole world) when he promised them, that, '*Where two or three are gathered together in my name*' (said our *Lord* JESUS, the true *rock* of the Church) '*there am I in the midst of them*,' Matt. xviii. 20.

"So that the appointment of any '*vicar on earth*,' to represent that *rock* or *eternal head of the Church* whose *continual presence*, even with the smallest congregations on earth, is so expressly *promised*, would be not only *superfluous* and *vain*, but must also be deemed a most *ungrateful affront* to the benevolent *Promiser* of his *continual* presence; such as must have been suggested by our *spiritual enemies* to promote an apostasy from the *only sure foundation*, on which the *faith*, *hope*, and *confidence* of the *true catholic Church* can be built and supported!

"Thus, I trust that the true sense of the first noun, πετρος, *a stone*, is here fairly stated; and also, its *relative meaning* to the second noun, πετρα, *a rock*, as far as it can reasonably be deemed applicable to the Apostle *Peter*.

"And a due consideration also of the second noun, πετρα, *a rock*, will produce exactly the same effect; that is, it will demonstrate that the supreme title of the *rock*, which, in other texts of Holy Scripture, is applied to *Jehovah*, or *God*, alone, (as I have already shown,) most certainly was not intended by our Lord to be understood as applicable to his disciple *Peter;* but only to that true testimony which St. *Peter* had just before declared, concerning the Divine dignity of the Messiah—'*Thou art the Christ, the Son of the living God.*'

"I have already remarked that πετρα (a rock) is a *feminine* noun; and a clear distinction is maintained between πετρος, the *masculine* noun, in this text, and the said *feminine* noun πετρα, the *rock*, by the grammatical terms in which the latter, in its *relatives* and *articles*, is expressed, which are all regularly *feminine* throughout the whole sentence; and thereby they demonstrate that our Lord did *not* intend that the new *appellation*, or nominal distinction, which he had just before given to Simon, (viz. πετρος, the *masculine* noun in the beginning of the sentence,) should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same *masculine* noun, πετρος, must necessarily have been repeated in the next part of the sentence with a *masculine* pronoun, viz. επι τουτῳ τῳ πετρῳ, instead of επι ταυτῃ τῃ πετρᾳ, the present text; wherein, on the contrary, not only the gender is changed from the *masculine* to the *feminine*, but also the figurative character itself, which is as much superior, in dignity, to the Apostle *Simon*, and also to his new appellative πετρος, as a *rock* is superior to a mere *stone*. For the word πετρος cannot signify any thing more than a *stone;* so that the popish application to *Peter*, (or πετρος,) as the *foundation of Christ's Church*, is not only inconsistent with the real meaning of the appellative which Christ, at that very time, conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, πετρα, the *rock;* επι ταυτῃ τῃ πετρᾳ, '*upon this rock;*' the declared foundation of the Church, a title of dignity, which (as I have already shown by several texts of Scripture) is applicable only to *God* or to *Christ*.

"And be pleased to observe farther, that the application of this supreme title (the *rock*) to Peter, is inconsistent (above all) with the plain *reference to the preceding* CONTEXT, made by our Lord in the beginning of this very verse—'AND *I* ALSO *say unto thee*'—which manifestly points out (both by the copulative '*and*,' and the connective adverb '*also*') the inseparable connection of this verse with the previous declaration of Peter, concerning our Lord's Divine dignity in the preceding sentence—'*Thou art the Christ, the Son of the living God;*' and thereby demonstrates that our Lord's immediate reply ('AND *I* ALSO SAY *unto thee*, &c.) did necessarily include this declaration of *Peter*, as being the principal object of the sentence—the true *foundation*, or *rock*, on which alone the *catholic Church* can be properly built; because our *faith in Christ* (that he is truly '*the Son of the living God*') is unquestionably the only security or *rock* of our salvation.

"And *Christ* was also the *rock* even of the primitive Church of Israel; for St. Paul testifies, that '*they*' (i. e. the hosts of Israel) '*did all drink of that spiritual drink: for they drank of that spiritual* ROCK *that followed them, and that* ROCK *was* CHRIST,' 1 Cor. x. 4. And the apostle, in a preceding chapter, (1 Cor. iii. 11,) says, '*Other foundation can no man lay than that is laid, which is* JESUS CHRIST.'

"In the margin of our English version of 1 Cor. x. 4, instead of '*followed them*,' we find, '*went with them;*' which is not only the literal meaning of the *Greek*, '*followed them*,' but it is also unquestionably true that *Christ* was, in a more particular manner, *the* ROCK *of their defence*, when he '*followed them*,' than when he '*went before them*,' as related in Exod. xiii. 21.—'*And the Lord*' (in the Hebrew, expressly, *Jehovah*) 'WENT BEFORE THEM *by day in a pillar of a cloud to* LEAD THEM *the way, and by night in a pillar of fire*,' &c. Yet, afterwards, a necessary change was made by the Protector of the hosts of Israel, in his military manœuvres with the two marching armies, as we are informed in the next chapter, xiv. 19. For though, at first, '*he went* BEFORE *the camp of Israel*,' yet he afterwards '*removed, and went* BEHIND *them; and the pillar of the cloud removed from before them, and stood*' (or rather, was *stationed* in the order of marching) '*behind them.*' Which is properly expressed by St. Paul (in the above-cited text, 1 Cor. x. 4) as '*the rock that followed them.*' For Christ was more particularly '*a rock of defence to Israel*,' by this changed manœuvre in *following them;* because he thereby prevented the pursuit of their cruel enemies, the *standing armies* of the Egyptian tyrant.

"I must remark, however, that in the text, which is parallel to St. Paul's testimony that *Christ* was *the* ROCK *which followed*, viz. Exod. xiv. 19, 20, Christ is not mentioned under the supreme title of *Jehovah*, (as in the preceding chapter, ver. 21,) but only as '*an angel of God.*' But the *angel* appointed to this most gracious and merciful purpose of the Almighty was really of a *supreme Divine dignity*, infinitely superior to *all other angels*. For (in another parallel text on the same subject, wherein the title of *angel* is also given, viz. Exod. xxiii. 20 to 23,) God declared, saying, '*My name is in him*,' (viz. the name *Jehovah*, signifying *all time, past, present*, and *future*, or the *eternal Being.*)—'*Behold*,' (said God to the hosts of Israel,) '*I send* AN ANGEL' (or a messenger) '*before thee, to keep thee in the way*,' (the object of intention before described,) '*and to bring thee into the place which I have prepared. Beware of him*,' [or rather, *watch*, (thyself,) or *be respectful before him*, לפניו or *in his presence*,] '*and obey his* VOICE,' (i. e. the WORD *of God*, the true character of Christ, even before the creation;) '*provoke him not*,' (or rather, *murmur not*, against him,) '*for he will not pardon your transgressions, for* MY NAME IS IN HIM,' (not placed *upon* him, as the outward tokens of mere temporary authority are given, to be exhibited like the insignia of nobility, or

robes of magistrates, but really '*in him*,' בקרבו '*within him*,' i. e. thoroughly included in his personal existence.) '*But if thou shalt indeed obey* HIS VOICE,' (i. e. '*the word of God*,' the true figurative character of the Son of God,) '*and shalt do all that* I SPEAK,' (for it is *Jehovah*, the Lord God, that speaketh in Christ,) '*then I will be an enemy to thine enemies*,' &c. It is therefore unquestionably evident, from the examination of all these texts, that *Christ*, whom St. Paul has declared to be '*the rock that followed*' the Israelites, was also *the Lord*, or *Jehovah*, (as he is expressly called in the first text here cited, Exod. xiii. 21,) that '*went before*' the Israelites '*by day*,' in a pillar of a cloud, to lead them in '*the way, and by night in a pillar of fire*,' &c., as expressly declared in the first text cited in this note; and, therefore, an attempt to set up any *mere mortal man*, as the *rock* or *foundation* of the *true catholic Church*, must be attributed either to extreme ignorance of the Holy Scriptures, or to extreme wickedness; but certainly, also, to the delusions of *spiritual enemies*."

That the power of the keys, or of binding and loosing, belonged equally to all the apostles, the author goes on to prove.

"But there is a testimony of high authority, which renders it unquestionable that this declaration of our Lord respecting the *power of* '*binding and loosing*,' related '*to them*,' (the other disciples,) '*as well as to him*:'—even another declaration, made by our Lord himself, '*to his disciples*,' respecting the same identical power, which our Lord attributed equally to *all the disciples* then present.

"The particular discourse of our Lord to which I now refer seems to have been made at Capernaum, after the miracle of the fish (bearing the tribute money in his mouth) which Peter was sent to catch; as related in the 17th chapter of St. Matthew. And in the beginning of the very next chapter (the 18th) we are informed as follows:—'*At the* SAME TIME *came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*' Our Lord's answer to this question (wherein he urges the necessity of a humiliation like that of *little children*, as the proper disposition to qualify mankind *for the kingdom of heaven*) is continued from the 2d verse to the 14th verse of this chapter; which shows that the *disciples*, in general, were *still present*, as they would certainly wait for the desired answer to their own question; and then our Lord immediately afterwards proceeded to instruct them (from the 15th to the 17th verse) in the general duty of behaviour towards a brother that has trespassed against us. After which our Lord added, (in the 18th verse,) '*Verily I say unto* YOU, (ὑμιν, a *plural* pronoun, which must refer unto *all the disciples* that were then assembled,) '*Whatsoever* YE SHALL BIND *on earth*,' (δησητε, a verb in the second person *plural*, plainly including *all the disciples* that were then present,) '*shall be bound in heaven; and whatsoever* YE SHALL LOOSE *on earth*,' (λυσητε, another *plural* verb,) '*shall be loosed in heaven*.'

"This is exactly the *power of the keys*, which the Church of *Rome* has, most absurdly, attributed to St. *Peter* alone, in order to invest the *bishops of Rome* (on the vain pretence of their being St. Peter's successors) with an exclusive claim to all these ecclesiastical privileges of *binding* and *loosing*, which our Lord manifestly, in this parallel text, attributed *to all his faithful apostles*, without any partial distinction.

"But the importance of examining, not only *parallel* texts, but also more particularly the *context*, of any difficult sentence in Holy Scripture, for a more easy comprehension of the true meaning, is clearly exemplified in the examination of the first text in question viz. Matt. xvi. 18, 19; for we are informed in the very next verse, the 20th, that our Lord '*THEN charged his disciples*,' (τοτε, *then*, that is, immediately after his discourse about the *rock* and *keys*,) '*that they should tell no man that he was Jesus the Christ*;' manifestly referring to the first circumstance of the *context* concerning himself, viz. the declaration of Peter, '*Thou art the Christ*,' &c. (Matt. xvi. 16,) in answer to his own question to all the disciples—'*Whom say ye that I am?*'

"That this question *was not* addressed to *Peter alone* is manifest by the *plural pronoun* and *verb*, (ὑμεις λεγετε,) '*Whom say* YE *that I am?*' And therefore St. Peter's answer must be considered as intended not merely for himself, but also for his brethren, the other faithful witnesses of Christ's miracles and doctrines; so that the substance of this answer—'*Thou art the Christ, the Son of the living God*'—must necessarily be understood as the true *foundation* or *rock* of the Catholic Church, revealed to Peter by our heavenly Father, as stated in the 17th and 18th verses.

"This declaration, therefore, that *he was the Christ*, was manifestly the subject of our Lord's charge to the disciples, that '*they should tell no man*;' that is, not until after the time of his sufferings and death, which were the next topics in the continuation of his discourse. The declaration of Peter, therefore, demonstrated the *true* foundation, or *rock*, of the Church, which (as Christ himself testified) our heavenly Father had revealed to Peter. And it is also remarkable, that the very next discourse of our Lord to his disciples, recorded in the *context*, (ver. 21,) should produce that severe censure against *Peter*, which still farther demonstrated that *Peter* could not be the *rock* on which Christ's Church was to be built. (Matt. xvi. 21.)—'*From that time forth*' (απο τοτε) '*began Jesus to show unto his disciples how that he must go unto Jerasalem, and* SUFFER *many things of the elders, and chief priests, and scribes, and* BE KILLED,' (all the predicted consequences of his being *the* CHRIST, the character which Peter himself had declared,) '*and*' (that he should) '*be raised again the third day. Then Peter took him*,' (ver. 22,) '*and began to rebuke him, saying, Be it far from thee, Lord*,' (or, rather, according to the Greek original, as rendered in the margin—'*Pity thyself, Lord*')—'*this shall not be unto thee. But he*' (Christ, ver. 23) '*turned and said unto Peter*,' [τῳ πετρῳ, the same appellative (signifying a *stone*, or a small part of a *rock*) which was given to Peter by our Lord, in the 18th verse]—'*Get thee behind me, Satan*, (said our Lord,) *thou art an offence unto me; for thou savourest not the things that be of God; but those that be of men*.'

"Thus a fair examination and comparison of the whole *context*, completely sets aside the vain suppo-

sition of the *Romish Church*, that *Peter* was the *rock* of Christ's Church. And I sincerely hope that a similar attention to this whole *context* may prevent any future attempts, that might otherwise be prompted by the prejudices of *Roman Catholics*, to bring forward again this long-disputed question, on which they have vainly set up the pretended *supremacy* of the *Romish Church* above all other episcopal Churches; and that it may be silenced, and set at rest, for ever hereafter."

CHAPTER X.

Christ appoints seventy disciples to go before him, two by two, to preach, heal, &c., 1–12. *Pronounces woes on Chorazin and Capernaum*, 13–16. *The seventy return, and give account of their mission*, 17–20. *Christ rejoices that the things which were hidden from the wise and prudent had been revealed unto babes, and shows the great privileges of the Gospel*, 21–24. *A lawyer inquires how he shall inherit eternal life, and is answered*, 25–29. *The story of the good Samaritan*, 30–37. *The account of* Martha *and* Mary, 38–42.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

AFTER these things, the Lord appointed other seventy also, and [a] sent them two and two before his face, into every city and place, whither he himself would come.

2 Therefore said he unto them, [b] The harvest truly *is* great, but the labourers *are* few: [c] pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: [d] behold, I send you forth as lambs among wolves. A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

4 [e] Carry neither purse, nor scrip, nor shoes: and [f] salute no man by the way.

5 [g] And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

[a] Matt. x. 1; Mark vi. 7.——[b] Matthew ix. 37, 38; John iv. 35. [c] 2 Thess. iii. 1.——[d] Matt. x. 16.

[e] Matt. x. 9, 10; Mark vi. 8; chap. ix. 3.——[f] 2 Kings iv. 29 [g] Matt. x. 12.

NOTES ON CHAP. X.

Verse 1. *The Lord appointed other seventy*] Rather, *seventy others*, not *other seventy*, as our translation has it, which seems to intimate that he had appointed seventy *before* this time, though, probably, the word *other* has a reference to the *twelve* chosen first: he not only chose twelve disciples to be constantly *with* him; but he chose seventy others to go *before* him. Our blessed Lord formed every thing in his Church on the model of the Jewish Church; and why? Because it was the pattern shown by God himself, the Divine *form*, which pointed out the *heavenly substance* which now began to be established in its place. As he before had chosen *twelve* apostles, in reference to the *twelve patriarchs*, who were the chiefs of the *twelve tribes*, and the heads of the Jewish Church, he now *publicly appointed* (for so the word *ανεδειξεν* means) *seventy* others, as Moses did the *seventy* elders whom he associated with himself to assist him in the government of the people. Exod. xviii. 19; xxiv. 1–9. These Christ sent by *two* and *two:* 1. To teach them the necessity of *concord* among the ministers of righteousness. 2. That in the mouths of two witnesses every thing might be established. And, 3. That they might comfort and support each other in their difficult labour. See on Mark vi. 7. Several MSS. and versions have *seventy-two* Sometimes the Jews chose six out of each tribe: this was the number of the great Sanhedrin. The names of these seventy disciples are found in the margin of some ancient MSS., but this authority is questionable.

Verse 2. *That he would send forth*] Εκβαλῃ.—There seems to be an allusion here to the case of reapers, who, though the harvest was perfectly ripe, yet were in *no hurry* to cut it down. News of this is brought to the *Lord of the harvest* the *farmer*, and he is entreated to exert his authority, and hurry them out; and this he does because the harvest is spoiling for want of being reaped and gathered in. See the notes on Matt. ix. 37, 38.

Verse 3. *Lambs among wolves.*] See on Matt. x. 16.

Verse 4. *Carry neither purse nor scrip*] See on Matt. x. 9, &c., and Mark vi. 8, &c.

Salute no man by the way.] According to a canon of the Jews, a man who was about any sacred work was exempted from all *civil* obligations for the time; forasmuch as obedience to God was of infinitely greater consequence than the cultivation of private friendships, or the returning of civil compliments.

Verse 5. *Peace* be *to this house.*] See on Matt. x. 12.

Verse 6. *The son of peace*] In the Jewish style, a man who has any *good* or *bad* quality is called *the son* of it. Thus, wise men are called *the children of wisdom*, Matt. xi. 19; Luke vii. 35. So, likewise, what a man is *doomed* to, he is called *the son* of, as in Eph. ii. 3, wicked men are styled the *children of wrath:* so Judas is called *the son of perdition*, John xvii. 12; and a man who *deserves to die* is called, 2 Sam. xii. 5, a *son of death. Son of peace* in the text not only means a *peaceable, quiet* man, but one also of *good report* for his *uprightness* and *benevolence.* It

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

7 [h] And in the same house remain, [i] eating and drinking such things as they give: for [k] the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 [l] And heal the sick that are therein, and say unto them, [m] The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 [n] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that [o] it shall be more tolerable in that day for Sodom, than for that city.

13 [p] Wo unto thee, Chorazin! wo unto thee, Bethsaida! [q] for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 [r] And thou, Capernaum, which art [s] exalted to heaven, [t] shalt be thrust down to hell.

16 [u] He that heareth you, heareth me; and [v] he that despiseth you, despiseth me; [w] and he that despiseth me, despiseth him that sent me.

17 ¶ And [x] the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, [y] I beheld Satan as lightning fall from heaven.

19 Behold, [z] I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that

[h] Matt. x. 11.——[i] 1 Cor. x. 27.——[k] Matt. x. 10; 1 Cor. ix. 4, &c.; 1 Tim. v. 18.——[l] Chap. ix. 2.——[m] Matt. iii. 2; iv. 17; x. 7; ver. 11.——[n] Matt. x. 14; chap. ix. 5; Acts xiii. 51; xviii. 6.——[o] Matt. x. 15; Mark vi. 11.——[p] Matt. xi. 21.——[q] Ezek. iii. 6.——[r] Matt. xi. 23.

[s] See Gen. xi. 4; Deut. i. 28; Isa. xiv. 13; Jer. li. 53.——[t] See Ezek. xxvi. 20; xxxii. 18.——[u] Matt. x. 40; Mark ix. 37; John xiii. 20.——[v] 1 Thess. iv. 8.——[w] John v. 23.——[x] Verse 1. [y] John xii. 31; xvi. 11; Rev. ix. 1; xii. 8, 9.——[z] Mark xvi. 18; Acts xxviii. 5.

would have been a dishonour to this mission, had the missionaries taken up their lodgings with those who had not a good report among them who were without.

Verse 7. *The labourer is worthy*] See on Matt x. 8 and 12.

Go not from house to house.] See on Matt. x. 11. It would be a great offence among the *Hindoos* if a guest, after being made welcome at a house, were to leave it and go to another.

Verse 9. *The kingdom of God is come nigh unto you.*] Εφ ὑμας, *is just upon you.* This was the general text on which they were to preach all their sermons. See it explained, Matt. iii. 2.

Verse 11. *Even the very dust of your city*] See on Matt. x. 14, 15.

Verse 13. *Wo unto thee, Chorazin!*] See on Matt. xi. 21–24.

Verse 15. *To hell.*] *To hades.* See this explained, Matt. xi. 23.

Verse 16. *He that despiseth you, despiseth me*] "The holy, blessed God said: 'Honour my statutes, for they are my ambassadors: and a man's ambassador is like to himself. If thou honour my precepts, it is the same as if thou didst honour me; and if thou despise them, thou despisest me." *R. Tancum.* "He that murmurs against his teacher is the same as if he had murmured against the Divine Shekinah." *Sanhedrin*, fol. 110.

Verse 17. *The seventy returned again with joy*] Bishop PEARCE thinks they returned while our Lord was on his slow journey to Jerusalem, and that they had been absent only a few days.

Verse 18. *I beheld Satan*] Or, *Satan himself*,—τον Σατανας, *the very Satan*, the *supreme adversary*,—falling as lightning, with the utmost *suddenness*, as a flash of lightning falls from the clouds, and at the same time in the most *observable* manner. The fall was both very *sudden* and very *apparent*. Thus should the fall of the corrupt Jewish state be, and thus was the fall of idolatry in the Gentile world.

Verse 19. *To tread on serpents*, &c.] It is possible that by *serpents* and *scorpions* our Lord means the *scribes* and *Pharisees*, whom he calls *serpents* and a *brood of vipers*, Matt. xxiii. 33, (see the note there,) because, through the subtilty and venom of the old *serpent*, the devil, they *opposed* him and his doctrine; and, by *trampling* on these, it is likely that he means, they should get a *complete victory* over such: as it was an ancient custom to trample on the kings and generals who had been taken in battle, to signify the complete conquest which had been gained over them. See Josh. x. 24. See also Rom. xvi. 20. See the notes on Mark xvi. 17, 18.

Verse 20. *Because your names are written in heaven.*] This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

the spirits are subject unto you; but rather rejoice, because [a] your names are written in heaven.

21 ¶ [b] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [c] All [d] things are delivered to me of my Father: and [e] no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [f] Blessed *are* the eyes which see the things that ye see:

24 For I tell you, [g] that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

A. M. 4032 A. D. 28. An. Olymp CCI. 4.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [h] Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, [i] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [k] thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and [l] thou shalt live.

29 But he, willing to [m] justify himself, said unto Jesus, And who is my neighbour?

[a] Exod. xxxii. 32; Psa. lxix. 28; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. xiii. 8; xx. 12; xxi. 27.——[b] Matt. xi. 25.——[c] Matt. xxviii. 18; John iii. 35; v. 27; xvii. 2. [d] Many ancient copies add these words, *And turning to his disciples, he said.*——[e] John i. 18; vi. 44, 46.——[f] Matt. xiii. 16. [g] 1 Pet. i. 10.——[h] Matt. xix. 16; xxii. 35.——[i] Deut. vi. 5. [k] Lev. xix. 18.——[l] Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11, 13, 21; Rom. x. 5.——[m] Chap. xvi. 15.

the land is ordered to be *registered*, with the names of its parents, and the time when born, baptized, or registered; and this register is generally kept in the parish church, or in some public place of safety. Such a register as this is called in Phil. iv. 3; Rev. iii. 5, &c., *the book of life*, i. e. the book or register where the persons were enrolled as they *came into life*. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, and to cut off the *unworthy* from the rights and privileges of the peaceable, upright citizens. To this custom of blotting the names of deceased and disorderly persons out of the public registers, there appear to be allusions, Exod. xxxii. 32, where see the note; and Rev. iii. 5; Deut. ix. 14; xxv. 19; xxix. 20; 2 Kings xiv. 27; Psa. lxix. 28; cix. 13, and in other places.

Verse 21. *Rejoiced in spirit*] Was truly and heartily joyous: felt an inward triumph. But τῷ πνευματι, τῷ ἁγιῳ, *the* Holy *Spirit*, is the reading here of BCDKL, *six* others; the *three Syriac*, later *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, all the *Itala* except one, and *Augustin* and *Bede*. These might be considered sufficient authority to admit the word into the text.

I thank thee] Bishop Pearce justly observes, the thanks are meant to be given to God for revealing them to babes, not for hiding them from the others. See on Matt. xi. 25.

Thou hast hid] That is, thou hast *not revealed* them to the scribes and Pharisees, who idolized their own wisdom; but thou *hast revealed* them to the simple and humble of heart.

Verse 22. The Codex Alexandrinus, several other very ancient MSS, and some ancient versions, as well as the *margin* of our *own*, begin this verse with, *And turning to his disciples, he said*. But as this clause begins ver. 23, it is not likely that it was originally in both. *Griesbach* has left these words out of the text, and Professor White says, *Certissime* delenda, "These words should most assuredly be erased."

Verse 22. *All things are delivered to me*] See on Matt. xi. 27.

Verse 23. *Blessed* are *the eyes which see the things that ye see*] There is a similar saying to this among the rabbins, in *Sohar. Genes.*, where it is said, "Blessed is that generation which the earth shall bear, when the King Messiah cometh."

Verse 24. *Many prophets*] See on Matt. xiii. 11 and 17.

Verse 25. *A certain lawyer*] See on Matt. xxiv. 35.

Verse 27. *Thou shalt love the Lord*] See this important subject explained at large, on Matt. xxii. 37–40.

Thy neighbour as thyself.] See the nature of *self-love* explained, on Matt. xix. 19.

Verse 29. *Willing to justify himself*] Wishing to make it appear that he was a *righteous* man, and that consequently he was in the straight road to the kingdom of God, said, *Who is my neighbour?* supposing our Lord would have at once answered, "Every Jew is to be considered as such, and the Jews only." Now as he imagined he had never been deficient in his conduct to any person of his *own nation*, he thought he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbour*, as may be seen from Lev. xxix. 15, 16, 17, and 18. But our Lord shows here, that the acts of kindness which a man is bound to perform to his neighbour when in distress, he should perform to *any* person, of whatever *nation*, *religion*, or *kindred*, whom he finds in necessity. As the word πλησιον signifies one who is *near*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, [n] he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain [o] Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

35 And on the morrow when he departed, he took out two [p] pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

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[n] Psa. xxxviii. 11.——[o] John iv. 9.

[p] See Matt. xx. 2.

Angl. Sax. nehȝtan, he that is *next*, this very circumstance makes any person our neighbour whom we *know*; and, if in *distress*, an object of our most compassionate regards. If a man came from the most *distant* part of the earth, the moment he is *near* you he has a claim upon your *mercy* and *kindness*, as you would have on his, were *your* dwelling-place transferred to *his* native country. It is evident that our Lord uses the word πλησιον (very properly translated neighbour, from *nae* or *naer*, near, and *buer*, to dwell) in its plain, literal sense. Any person whom you *know*, who *dwells hard* by, or who *passes near* you, is your *neighbour* while *within* your *reach*.

Verse 30. *And Jesus answering*] Rather, *Then Jesus took him up*. This I believe to be the meaning of the word ὑπολαβων; he threw out a challenge, and our Lord *took him up* on his own ground. See Wakefield's *Testament*.

A certain man *went down from Jerusalem*] Or, *A certain man of Jerusalem going down to Jericho*. This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho. See *Lightfoot*.

Fell among thieves] At this time the whole land of Judea was much infested with hordes of banditti; and it is not unlikely that many robberies might have been committed on that very road to which our Lord refers.

Verse 31. *And by chance*] Κατα συγκυριαν properly means the *coincidence* of *time* and *circumstance*. At the time in which the poor Jew was half dead, through the wounds which he had received, a priest came where he was. So the *priest's* coming *while* the *man* was in that *state* is the *coincidence* marked out by the original words.

Verses 31 and 32. *Priest* and *Levite* are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succour and comfort; and their inhuman conduct here was a flat breach of the law, Deut. xxii. 1–4.

Verse 33. *Samaritan* is mentioned merely to show that he was a person from whom a *Jew* had no right to expect any help or relief, because of the enmity which subsisted between the two nations.

Verse 34. *Pouring in oil and wine*] These, beaten together, appear to have been used formerly as a common medicine for fresh wounds. Bind up a fresh cut immediately in a soft rag or lint, moistened with pure olive oil, and the parts will heal by what is called the *first intention*, and more speedily than by any other means.

An inn] Πανδοχειον, from παν, *all*, and δεχομαι, *I receive*; because it *receives all comers*.

Verse 35. *Two pence*] *Two denarii*, about *fifteen pence*, English; and which, probably, were at that time of ten times more value there than so much is with us now.

Verse 36. *Which—was neighbour*] Which fulfilled the *duty* which *one* neighbour owes to *another*?

Verse 37. *He that showed mercy*] Or, *so much mercy*. His *prejudice* would not permit him to name the *Samaritan*, yet his *conscience* obliged him to acknowledge that he was the only righteous person of the three.

Go, and do thou likewise] Be even to thy enemy in distress as kind, humane, and merciful, as this Samaritan was. As the *distress* was on the part of a *Jew*, and the *relief* was afforded by a *Samaritan*, the lawyer, to be consistent with the decision he had already given, must feel the force of our Lord's inference, that it was *his* duty to act to any person, of whatever nation or religion he might be, as this *Samaritan* had acted toward his countryman. It is very likely that what our Lord relates here was a real matter of fact, and not a *parable*; otherwise the captious lawyer might have objected that no such case had ever existed, and that any inference drawn from it was only begging the question; but as he was, in all probability, in possession of the fact himself, he

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named [q] Martha received him into her house.

39 And she had a sister, called Mary, [r] which also [s] sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

A. M. 4032 A. D. 28. An. Olymp. CCI. 4.

41 And Jesus answered and said unto her, Martha, Martha, [t] thou art careful and troubled about many things.

42 But [u] one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

[q] John xi. 1; xii. 2, 3.——[r] 1 Cor. vii. 32, &c.——[s] Chap. viii. 35; Acts xxii. 3.

[t] Matt. vii. 21; Psa. xxvii. 4.——[u] Matthew vi. 19, 21; xvi. 26; 2 Cor. v. 16.

was forced to acknowledge the propriety of our Lord's inference and advice.

Those who are *determined* to find something allegorical, even in the plainest portions of Scripture, affirm that the whole of this relation is to be allegorically considered; and, according to them, the following is the true exposition of the text.

The *certain man* means *Adam*—*went down*, his *fall*—from *Jerusalem*, ירה שלום *yorih shalom*, he shall see peace, perfection, &c., meaning his state of primitive innocence and excellence—*to Jericho*, (ירחו *yareacho*, his moon,) the *transitory* and *changeable* state of existence in this world—*thieves*, sin and Satan—*stripped*, took away his righteousness, which was the clothing of the soul—*wounded*, infected his heart with all evil and hurtful desires, which are the wounds of the spirit—*half dead*, possessing a *living body*, carrying about a *soul dead* in sin.

The priest, the moral law—the *Levite*, the ceremonial law—*passed by*, either *could* not or *would* not afford any relief, because by the law is the *knowledge* of sin, not the *cure* of it. *A certain Samaritan*, Christ; for so he was called by the Jews, John viii. 48—*as he journeyed*, meaning his coming from heaven to earth; his being *incarnated*—*came where he was*, put himself in man's place, and bore the punishment due to his sins—*had compassion*, it is through the love and compassion of Christ that the work of redemption was accomplished—*went to him*, Christ first *seeks* the sinner, who, through his miserable estate, is incapable of *seeking* or *going to* Christ—*bound up his wounds*, gives him comfortable promises, and draws him by his love—*pouring in oil*, pardoning *mercy*—*wine*, the consolations of the *Holy Ghost*—*set him on his own beast*, supported him *entirely* by his grace and goodness, so that *he* no longer lives, but Christ lives in him—*took him to an inn*, his *Church*, uniting him with his people—*took care of him*, placed him under the continual notice of his providence and love—*when he departed*, when he left the world and ascended to the Father—*took out two pence*, or denarii, the *law* and the *Gospel;* the one to convince of sin, the other to show how it is to be removed—*gave them to the host*, the ministers of the Gospel for the edification of the Church of Christ—*take care of him*, as they are God's watchmen and God's stewards, they are to watch over the flock of Christ, and give to each his portion of meat in due season. *What thou spendest more*, if thou shouldst lose thy *health* and *life* in this work—*when I come again*, to judge the world, *I will repay thee*, I will reward thee with an eternity of glory.

Several primitive and modern fathers treat the text in this way. What I have given *before* is, I believe, the meaning of our blessed Lord. What I have given here is *generally true* in *itself*, but certainly does not follow from the text. Mr. Baxter's note here is good: "They who make the wounded man Adam, and the good Samaritan Christ, abuse the passage." A practice of this kind cannot be too strongly reprehended. Men may take that advantage of the circumstances of the case to illustrate the above facts and doctrines; but let no man say this is the *meaning* of the relation; no: but he may say, we may make this use of it. Though I cannot recommend this kind of preaching, yet I know that some simple upright souls have been edified by it. I dare not forbid a man to work by whom God may choose to work a miracle, because he follows not with us. But such a mode of interpretation I can never recommend.

Verse 38. *A certain village*] If this village was Bethany, where Martha and Mary lived, at less than two miles' distance from Jerusalem, see John xi. 1, 18; xii. 2, then this must have happened *later* than Luke places it; because, in chap. xix. 29, he represents Jesus as having arrived after this at Bethany; and what is said in chap. xiii. 22, and xvii. 11, seems to confirm that this visit of Jesus to Martha and Mary ought to be placed later. Bishop PEARCE.

Received him] *Kindly received*, ὑπεδεξατο, she *received* him in a *friendly* manner, *under her roof;* and entertained him *hospitably*. So the word is used in the best Greek writers. Martha is supposed by some to have been a *widow*, with whom her brother Lazarus and sister Mary lodged.

Verse 39. *Sat at Jesus' feet*] This was the posture of the Jewish scholars, while listening to the instructions of the rabbins. It is in this sense that St. Paul says he was *brought up at the* FEET *of Gamaliel*, Acts xxii. 3.

Verse 40. *Martha was cumbered*] Περιεσπατο, *perplexed*, from περι, *about*, and σπαω, *I draw*. She was harassed with different cares and employments at the same time; one drawing one way, and another, another: a proper description of a worldly mind. But in Martha's favour it may be justly said, that all her anxiety was to provide *suitable* and *timely* entertainment for our Lord and his disciples; for this is the

sense in which the word διακονιαν, *serving*, should be taken. And we should not, on the merest supposition, attribute earthly-mindedness to a woman whose character stands unimpeachable in the Gospel; and who, by entertaining Christ and his disciples, and providing liberally for them, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness.

Dost thou not care] Dost thou not think it wrong, that my sister thus leaves me to provide and prepare this supper, *alone?*

Help me.] Συναντιλαβηται, from συν, *together*, and αντιλαμβανομαι, *to support*. The idea is taken from two pillars meeting together at the top, exactly over the *centre* of the distance between their bases, and thus mutually supporting each other. Order her to *unite* her skill and strength with mine, that the present business may be done with that *speed* and in that order which the necessity and importance of the case demand.

Verse 41. *Thou art careful and troubled*] *Thou art distracted*, μεριμνας, *thy mind is divided*, (see on Matt. xiii. 22,) in consequence of which, τυρβαζη, *thou art disturbed*, thy spirit is thrown into a *tumult*.

About many things.] Getting a *variety* of things ready for this entertainment, much more than are necessary on such an occasion.

Verse 42. *One thing is needful*] This is the end of the sentence, according to *Bengel*. "Now Mary hath chosen, &c.," begins a new one. One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father.

Mary hath chosen that good part] That is, of hearing my word, of which she shall not be deprived; it being at present of infinitely greater importance to attend to my teaching than to attend to any domestic concerns. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual *portion* which endures for ever, and which shall not be taken away from her; therefore I cannot command her to leave her present employment, and go and help thee to bring forward a variety of matters, which are by no means necessary at this time. Our Lord both preached and practised the doctrine of self-denial; he and his disciples were contented with a *little*, and sumptuous entertainments are condemned by the spirit and design of his Gospel. *Multos morbos, multa fercula fecerunt.* Seneca. "Many *dishes*, many *diseases.*"

Bishop Pearce remarks that the word χρεια, *needful*, is used after the same manner for *want of food* in Mark ii. 25, where of David it is said, χρειαν εσχε, *he had need*, when it means he was *hungry*. I believe the above to be the true meaning of these verses; but others have taken a somewhat different sense from them: especially when they suppose that by *one thing needful* our Lord means the *salvation of the soul*. To attend to *this* is undoubtedly the most necessary of all things, and should be the *first*, the *grand* concern of every human spirit; but in my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. Kypke *in loc.* has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some, "a *frigid* method of explaining the passage;" well, so let it be; but he that fears God will sacrifice every thing at the shrine of truth. I believe this alone to be the true meaning of the place, and I dare not give it any other. *Bengelius* points the whole passage thus: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful. Now, Mary hath chosen that good portion, which shall not be taken away from her.*

That the salvation of the soul is the first and greatest of all human concerns, every man must acknowledge who feels that he has a soul; and in humility of mind to hear Jesus, is the only way of getting that acquaintance with the doctrine of salvation without which how can he be saved? While we fancy we are in no spiritual *necessity*, the things which concern salvation will not appear *needful* to us! A conviction that we are spiritually poor must precede our application for the true riches. The *whole*, says Christ, need not the *physician*, but those who are *sick*. Martha has been blamed, by incautious people, as possessing a carnal, worldly spirit; and as Mary Magdalene has been made the chief of all prostitutes, so has Martha of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone, she erred. There is not the slightest intimation that she was either worldly-minded or careless about her soul; nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of Mary. The utmost that can be said on the subject is, Martha was *well* employed, but Mary, on this occasion, *better*.

If we attend to the punctuation of the original text, the subject will appear more plain. I shall transcribe the text from Bengel's own edition, Stutgardiæ, 1734, 12mo. Luke x 41, 42.—v. 41. αποκριθεις δε ειπεν αυτη ὁ Ιησους, Μαρθα, Μαρθα, μεριμνας και τυρβαζη περι πολλα· ένος δε εςι χρεια. Μαρια δε την αγαθην μεριδα εξελεξατο, ήτις ουκ αφαιρεθησεται απ' αυτης. "Then Jesus answered her, Martha, Martha, thou art anxiously careful and disturbed about many things; but one thing is necessary. But Mary hath chosen that good portion which shall not be taken away from her." I have shown, in my notes, *that Martha was making a greater provision for her guests than was needful*; that it was in consequence of this that she required her sister's help; that Jesus tenderly reproved her for her unnecessary anxiety and superabundant provision, and asserted that but *one thing*, call it *course* or *dish*, *was necessary* on the occasion, yet she had provided *many*; and that this needless provision was the cause of the anxiety and extra labour. Then, taking occasion, from the circumstances of the case, to vindicate Mary's conduct, and to direct his loving reproof more pointedly at Martha's heart, he adds, *Mary hath chosen a good portion*; that is, she avails herself of the

present opportunity to hear my teaching, and inform herself in those things which are essential to the salvation of the soul. I cannot, therefore, order her to leave my teaching, to serve in what I know to be an *unnecessary service*, however kindly designed: for it would be as unjust to deprive *her* of this *bread of life*, after which she so earnestly hungers, as to deprive thee, or thy *guests*, of that measure of *common food* necessary to sustain life. All earthly portions are perishing: "*Meats for the belly, and the belly for meats, but God will destroy both it and them; but the work of the Lord abideth for ever;*" her portion, therefore, *shall not be taken away from her.* This is my view of the whole subject; and all the terms in the original, not only countenance this meaning, but necessarily require it. The words, *one thing is needful*, on which we lay so much stress, are wanting in some of the most ancient MSS., and are *omitted* by some of the *fathers*, who quote all the rest of the passage: a plain proof that the meaning which we take out of them was not thought of in very ancient times; and in other MSS., versions, and fathers, there is an unusual *variety of readings* where even the *thing*, or *something like it*, is retained. Some have it thus: *Martha, Martha, thou labourest much, and yet a little is sufficient, yea, one thing only.* Others: *And only one thing is required.* Others: *Thou art anxious and embarrassed about many things, when that which is needful is very small.* Others: *But here there need only a few things.* Others: *But a few things, or one only, is necessary.* Now these are the readings of *almost all* the ancient *versions;* and we plainly perceive, by them, that what we term the *one thing needful*, is not understood by one of them as referring to the *salvation of the soul*, but to the *provision* THEN to be made. It would be easy to multiply authorities, but I spare both my own time and that of my reader. In short, I wonder how the present most exceptionable mode of interpretation ever obtained; as having no countenance in the *text*, ancient *MSS.* or *versions*, and as being false in itself; for even Christ himself could not say, that *sitting at his feet*, and *hearing his word*, was the ONE *thing* NEEDFUL. Repentance, faith, *prayer*, obedience, and a thousand other things are necessary to our salvation, besides merely *hearing the doctrines of Christ*, even with the *humblest heart.*

CHAPTER XI.

Christ teaches his disciples to pray, 1–4. *Shows the necessity of importunity in prayer*, 5–13. *Casts out a dumb demon*, 14. *The Jews ascribe this to the power of Beelzebub; our Lord vindicates his conduct*, 15–23. *Miserable state of the Jews*, 24–26. *Who they are that are truly blessed*, 27, 28. *He preaches to the people*, 29–36. *A Pharisee invites him to dine with him, who takes offence because he washed not his hands*, 37, 38. *Our Lord exposes their hypocrisy*, 39–44. *He denounces woes against the lawyers*, 45–52. *The scribes and Pharisees are greatly offended, and strive to entangle him in his words*, 53, 54.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [a] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 Give us [b] day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

[a] Matt. vi. 9.

[b] Or *for the day.*

NOTES ON CHAP. XI.

Verse 1–5. *Teach us to pray*] See the nature of prayer, with an ample explanation of the different parts of the Lord's Prayer, treated of in Matt. vi. 5–15. The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second passover; and this in Luke was given probably after the third passover, between the feasts of tabernacles, and the dedication. It is thus that Bishop Newcome places them in his Greek Harmony of the Gospels.

There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the various readings in the MSS. of the New Testament. It should be remarked, also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel.

Verse 4. *Lead us not into temptation*, &c.] Dr. Lightfoot believes that this petition is intended against the visible apparitions of the devil, and his actual obsessions; he thinks that the meaning is too much softened by our translation. *Deliver us from evil*, is certainly a very inadequate rendering of ρυσαι ημας απο του πονηρου; literally, *Deliver us from the wicked one.*

Verse 6. *In his journey is come*] Or, perhaps more literally, *A friend of mine is come to me out of his way*, εξ οδου, which renders the case more urgent—a friend of mine, benighted, belated, and who has lost his way, is come unto me. This was a strong reason why he should have prompt relief.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine [c] in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, [d] Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 [e] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 [f] If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [g] offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ [h] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [i] He casteth out devils through [k] Beelzebub the chief of the devils.

[e] Or, *out of his way.*——[d] Ch. xviii. 1, &c.——[e] Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6; 1 John iii. 22.

[f] Matt. vii. 9.——[g] Gr. *give.*——[h] Matt. ix. 32; xii. 22.——[i] Matt. ix. 34; xii. 24.——[k] Gr. *Beelzebul*, and so ver. 18, 19.

Verse 7. *My children are with me in bed*] Or, *I and my children are in bed*; this is Bishop PEARCE's translation, and seems to some preferable to the common one. See a like form of speech in 1 Cor. xvi. 11, and in Eph. iii. 18. However, we may conceive that he had his little children, *τα παιδια*, in bed with him; and this heightened the difficulty of yielding to his neighbour's request.

But if he persevere knocking. (*At si ille perseveraverit pulsans.*) This sentence is added to the beginning of ver. 8, by the *Armenian*, *Vulgate*, four copies of the *Itala*, *Ambrose*, *Augustin*, and *Bede*. On these authorities (as I find it in no Greek MS.) I cannot insert it as a *part* of the original text; but it is necessarily *implied*; for, as Bishop Pearce justly observes, unless the man in the parable be represented as *continuing* to solicit his friend, he could not possibly be said to use *importunity*: once only to ask is not to be importunate.

Verse 9. *And* (or, *therefore*) *I say unto you, Ask*] Be importunate with God, not so much to prevail on *him* to save you, as to get yourselves brought into a proper disposition to receive that mercy which he is ever disposed to give. He who is not importunate for the salvation of his soul does not feel the need of being saved; and were God to communicate his mercy to such they could not be expected to be grateful for it, as favours are only prized and esteemed in proportion to the sense men have of their necessity and importance. See this subject explained Matt. vii. 7, 8.

Verse 12. *Offer him a scorpion?*] Σκορπιον. The Greek etymologists derive the name from *σκορπιζειν τον ιον*, *scattering the poison.* But is there any *similitude* between a *scorpion* and an *egg*, that the one might be given and taken in *place* of the other? We know there is the utmost similitude between some *fish*, especially those of the *eel* kind, and *serpents*; and that there are *stones* exactly similar to *bread* in their appearance; from which we may conjecture that our Lord intended to convey the same idea of similitude between an *egg* and a *scorpion.* Perhaps the word scorpion here may be used for any kind of serpent that proceeds from an egg, or the word *egg* may be understood: the common snake is *oviparous*; it brings forth a number of *eggs*, out of which the young ones are hatched. If he asks an egg, will he, for one that might *nourish* him, give him *that* of a *serpent.* But Bochart states, *that the body of a scorpion is like to an egg, especially if it be a white scorpion; which sort* Nicander, Ælian, Avicenna, *and others, maintain to be the first species. Nor do scorpions differ much in size from an egg in Judea, if we may credit what the monks of Messua say, that there are about Jerusalem, and through all Syria, great scorpions*, &c. *Hieroz.* l. iv. cap. xxix. col. 641, edit. 1692. To this it may be said, there may be such a *similitude*, between a white scorpion and an egg, if the *legs* and *tail* of the former be taken away; but how there can be a resemblance any other way, I know not. It is, however, a fact, that the *alligator* and *crocodile* come from eggs; two of those lie now before me, scarcely so large as the egg of the goose, longer, but not so thick. Now, suppose reference be made to one such egg, in which the young crocodile is hatched, and is ready to burst from its enclosure, would any father give such an egg to a hungry child? No. If the child asked an egg, he would not, instead of a proper one, give him that of the crocodile or the alligator, in which the young serpent was hatched, and from which it was just ready to be separated.

Verse 13. *The Holy Spirit*] Or, as several MSS. have it, *πνευμα αγαθον*, *the good spirit.* See on Matt. vii. 11.

Verse 14. *Casting out a devil*] See on Matt. xii. 22.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 And others, tempting *him*, [l] sought of him a sign from heaven.

17 [m] But [n] he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I [o] with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 [p] When a strong man armed keepeth his palace, his goods are in peace:

22 But [q] when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 [r] He that is not with me is against me: and he that gathereth not with me scattereth.

24 [s] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and [t] the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [u] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

28 But he said, Yea, [v] rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ [w] And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [x] Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation

31 [y] The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for [z] they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 [a] No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [b] bushel, but on a candlestick, that they which come in may see the light.

34 [c] The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

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[l] Matthew xii. 38; xvi. 1.——[m] Matt. xii. 25; Mark iii. 24. [n] John ii. 25.——[o] Exod. viii. 19.——[p] Matt. xii. 29; Mark iii. 27. [q] Isa. liii. 12; Col. ii. 15.——[r] Matt. xii. 30.——[s] Matt. xii. 43. [t] John v. 14; Heb. vi. 4; x. 26; 2 Pet. ii. 20.

[u] Chap. i. 28, 48.——[v] Matt. vii. 21; chap. viii. 21; James i. 25.——[w] Matt. xii. 38, 39.——[x] Jonah i. 17; ii. 10.——[y] 1 Kings x. 1.——[z] Jonah iii. 5.——[a] Matt. v. 15; Mark iv. 21; chap. viii. 16.——[b] See Matt. v. 15.——[c] Matt. vi. 22.

Verse 19. *Beelzebub*] See on Matt. x. 25.

Verse 20. *Finger of God*] See on Exod. viii. 19.

Verse 24. *When the unclean spirit*] See on Matt. xii. 43.

Verse 27. *A certain woman—lifted up her voice, and said*] It was very natural for a *woman*, who was probably a *mother*, to exclaim thus. She thought that the happiness of the woman who was mother to such a son was great indeed; but our blessed Lord shows her that even the holy virgin could not be benefited by her merely being the mother of his human nature, and that they only were happy who carried Christ in their hearts. True happiness is found in *hearing* the glad tidings of salvation by Christ Jesus, and *keeping* them in a holy heart, and practising them in an unblamable life.

Verse 29. *This is an evil generation*] Or, *This is a wicked race of men.* See on Matt. xii. 38–42.

Verse 31. *The queen of the south*, &c.] Perhaps it would be better to translate, *A queen of the south, and the men of this race, shall rise up in judgment*, &c. See the note on ver. 7. The 32d verse may be read in the same way.

Verse 33. *No man, when he hath lighted*, &c.] See on Matt. v. 15. Our Lord intimates, that if he worked a miracle among such an obstinate people, who were determined to disbelieve every evidence of his Messiahship, he should act as a man who lighted a candle and then covered it with a bushel, which must prevent the accomplishment of the end for which it was lighted. See also on Mark iv. 21, &c.

Verse 34. *The light of the body is the eye*] Or,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when [d] the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And [e] when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 [f] And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but [g] your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 [h] But rather give alms [i] of such things as ye have; and, behold, all things are clean unto you.

42 [k] But wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 [l] Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 [m] Wo unto you, scribes and Pharisees,

[d] Gr. *a candle by its bright shining.*——[e] Mark vii. 3.——[f] Matt. xxiii. 25.——[g] Tit. i. 15.——[h] Isa. lviii. 7; Dan. iv. 27; chap. xii. 33.

[i] Or, *as you are able.*——[k] Matt. xxiii. 23. ——[l] Matt. xxiii. 6; Mark xii. 38, 39.——[m] Matt. xxiii. 27.

the eye is the lamp of the body. See on Matt. vi. 22, &c.

The 35th and 36th verses are wanting in some MSS., and are variously read in others.

Verse 36. *The whole shall be full of light*] Or, *altogether enlightened;* i. e. when the eye is perfect, it enlightens the whole body. Every object within the reach of the eye is as completely seen as if there was an eye in every part. So the eye is to every part of the body what the lamp is to every part of the house.

When the light of Christ dwells fully in the heart, it extends its influence to every *thought*, *word*, and *action;* and directs its possessor how he is to act in all *places* and *circumstances*. It is of the utmost importance to have the soul properly influenced by the wisdom that comes from above. The doctrine that is *contrary* to the Gospel may say, *Ignorance is the mother of devotion;* but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly *light* has nothing to do.

Verse 37. *To dine*] Οπως αριζηση. The word αριστειν signifies the *first* eating of the day. The Jews made but *two* meals in the day; their αριστον may be called their *breakfast* or their *dinner*, because it was *both*, and was but a slight meal. Their chief meal was their δειπνον or supper, after the heat of the day was over; and the same was the principal meal among the *Greeks* and *Romans*. *Josephus*, in his Life, says, sect. 54, *that the legal hour of the* αριστον, *on the Sabbath, was the sixth hour*, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same. Bishop Pearce.

Verse 38. *First washed*] See on Mark vii. 2–4.

Verse 39. *Ye—make clean the outside*] See on Matt. xxiii. 25.

Verse 40. *Did not he that made that which is without*] Did not the maker of the dish form it so, both outwardly and inwardly, as to answer the purpose for which it was made? And can it answer this purpose without being clean in the inside as well as on the outside? God has made you such, both as to your bodies and souls, as he intended should show forth his praise; but can you think that the purpose of God can be accomplished by you while you only attend to *external* legal purifications, your hearts being full of rapine and wickedness? How unthinking are you to imagine that God can be pleased with this *outward* purification, when all *within* is unholy!

Verse 41. *Give alms of such things as ye have*] Meaning either what was within the *dishes* spoken of before; or what was within their *houses* or *power:* or what they had *at hand*, for so τα ενοντα is used by the purest Greek writers. Cease from *rapine:* far from spoiling the poor by wicked exactions, rather *give* them alms of every thing you *possess;* and when a *part* of every thing you *have* is sincerely consecrated to God for the use of the poor, then all that remains will be *clean* unto you; you will have the blessing of God in your basket and store, and every thing will be sanctified to you. These verses are very difficult, and are variously translated and interpreted by critics and divines. I have given what I believe to be our Lord's meaning, in the preceding paraphrase. For a description of the rapine, &c., of the Pharisees, see on Matt. xxiii. 25.

Verse 42. *Ye tithe mint and rue*] See on Matt. xxiii. 23.

Verse 43. *Ye love the uppermost seats*] Every one of them affected to be a *ruler* in the synagogues. See on Matt. xxiii. 5.

Verse 44. *Ye are as graves which appear not*] In Matt. xxiii. 27, our Lord tells them that they *exactly resembled white-washed tombs:* they had no fairness but on the *outside:* (see the note there:) but here he says they are like *hidden tombs*, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them did not consider what corruption was within; so they, under the *veil* of hypocrisy, covered their iniquities, so that those who had any intercourse or connection with them did not perceive what accomplished knaves they had to do with.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

hypocrites! [n] for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, *ye* lawyers! [o] for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [p] Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, [q] I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

51 [r] From the blood of Abel unto [s] the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [t] Wo unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [u] hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and [v] seeking to catch something out of his mouth, that they might accuse him.

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[n] Psa. v. 9.——[o] Matt. xxiii. 4.——[p] Matt. xxiii. 29.——[q] Matt. xxiii. 34.——[r] Gen. iv. 8.

[s] 2 Chron. xxiv. 20, 21.——[t] Matthew xxiii. 13.——[u] Or, *forbade*.
[v] Mark xii. 13.

Verse 45. *Thou reproachest us*] He alone who searches the heart could unmask these hypocrites; and he did it so effectually that their own consciences acknowledged the guilt, and *re-echoed* their own reproach.

Verse 46. *Ye lade men with burdens*] By insisting on the observance of the traditions of the elders, to which it appears, by the way, they paid no great attention themselves. See on Matt. xxiii. 4.

Verse 47. *Ye build the sepulchres*] That is, ye rebuild and beautify them. See on Matt. xxiii. 29.

Verse 48. *Truly ye bear witness*] Ye acknowledge that those of old who killed the prophets were your *fathers*, and ye are about to show, by your conduct towards me and my apostles, that ye are not *degenerated*, that *ye* are as capable of murdering a prophet *now*, as *they* were *of old*.

Verse 49. *The wisdom of God*] These seem to be Luke's words, and to mean that Jesus, *the wisdom of God*, (as he is called, 1 Cor. i. 24,) added the words which follow here, on that occasion: and this interpretation of the words is agreeable to that of Matthew, who makes Jesus speak in his own person: *Wherefore behold, I send you prophets*, &c., Matt. xxiii. 34. See the note there, and see Bishop Pearce.

Verse 50. *That the blood*] That the particle *ἱνα* may be translated *so that*, pointing out the *event* only, not the *design* or *intention*, Bishop Pearce has well shown in his note on this place, where he refers to a like use of the word in chap. ix. 45; xiv. 10; John x. 17; Rom. v. 20; xi. 11; 1 Cor. i. 15, 31, &c.

Verse 51. *From the blood of Abel*] See this subject explained at large on Matt. xxiii. 34.

Required] Εκζητηθησεται may be translated either by the word *visited* or *revenged*, and the latter word evidently conveys the meaning of our Lord. They are here represented as having this blood among them; and it is intimated that God will come by and by to *require* it, and to *inquire* how it was shed, and to *punish* those who shed it.

Verse 52. *Ye have taken away the key of knowledge*] By your traditions ye have taken away the true method of interpreting the prophecies: ye have given a wrong meaning to those scriptures which speak of the kingdom of the Messiah, and the people are thereby hindered from entering into it. See on Matt. xxiii. 13.

Verse 53. *Began to urge* him *vehemently*] Δεινως ενεχειν, They *began to be furious*. They found themselves completely unmasked in the presence of a vast concourse of people. See chap. xii. 1, (for we cannot suppose that all this conversation passed while Christ was at meat in the Pharisee's house, as Matthew, chap. xxiii. 25, shows that these words were spoken on another occasion.) They therefore questioned him on a variety of points, and hoped, by the multitude and impertinence of their questions, to puzzle or irritate him, so as to induce him to *speak rashly*, (for this is the import of the word αποστοματιζειν,) that they might find some subject of accusation against him. See *Wetstein* and *Kypke*.

A MINISTER of the Gospel of God should, above all men, be continent of his tongue; his enemies, in certain cases, will crowd question upon question, in order so to puzzle and confound him that he may speak unadvisedly with his lips, and thus prejudice the truth he was labouring to promote and defend. The following is a good prayer, which all who are called to defend or proclaim the truths of the Gospel may confidently offer to their God. "Let thy wisdom and light, O Lord, disperse their artifice and my darkness! Cast the bright beams of thy light upon those who have to defend themselves against subtle and deceitful men! Raise and animate their hearts, that they may not be

wanting to the cause of truth. Guide their tongue, that they may not be deficient in prudence, nor expose thy truth by any indiscretions or unseasonable transports of zeal. Let meekness, gentleness, and long-suffering influence and direct their hearts; and may they ever feel the full weight of that truth: *The wrath of man worketh not the righteousness of God!*" The following advice of one of the ancients is good: Στηθι ἑδραιος ὡς ακμων τυπτομενος, καλον γαρ αθλητου δερεσθαι και νικαν. "Stand thou firm as a beaten anvil: for it is the part of a good soldier to be flayed alive, and yet conquer."

CHAPTER XII.

Christ preaches to his disciples against hypocrisy, and against timidity in publishing the Gospel, 1–5. *Excites them to have confidence in Divine providence*, 6, 7. *Warns them against denying him, or betraying his cause*, 8, 9. *Of the blasphemy against the Holy Ghost*, 10. *Promises direction and support in persecution*, 11, 12. *Warns the people against covetousness*, 13–15. *Parable of the rich man who pulled down his granaries to build greater*, 16–21. *Cautions against carking cares and anxieties*, 22–32. *The necessity of living to God, and in reference to eternity*, 33–40. *At the request of Peter, he farther explains the preceding discourse*, 41–48. *The effects that should be produced by the preaching of the Gospel*, 49–53. *The signs of the times*, 54–57. *The necessity of being prepared to appear before the judgment seat of God*, 58, 59.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

IN [a] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, [b] Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [c] For there is nothing covered that shall not be revealed; neither hid that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 [d] And I say unto you, [e] my friends, Be not afraid of them that kill the body, and after that have no more that they can do:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two [f] farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

[a] Matt. xvi. 6; Mark viii. 15.——[b] Matt. xvi. 12.——[c] Matt. x. 26; Mark iv. 22; Luke viii. 17.

[d] Matt. x. 28; Isa. li. 7, 8, 12, 13; Jer. i. 8.——[e] John xv. 14, 15. [f] See Matt. x. 29.

NOTES ON CHAP. XII.

Verse 1. *An innumerable multitude of people*] Των μυριαδων του οχλου, *myriads of people*. A myriad is ten thousand, and myriads must, at the very lowest, mean twenty thousand. But the word is often used to signify a crowd or multitude which cannot be readily numbered. There was doubtless a vast crowd assembled on this occasion, and many of them were deeply instructed by the very important discourse which our Lord delivered.

Leaven of the Pharisees] See Matt. xvi. 1–12.

Which is hypocrisy.] These words are supposed by some to be an addition to the text, because it does not appear that it is their *hypocrisy* which Christ alludes to, but their *false doctrines*. They had, however, a large proportion of *both*.

Verse 2. *There is nothing covered*] See the notes on Matt. v. 15; x. 26, 27; Mark iv. 22.

Verse 4. *Kill the body*] See on Matt. x. 28.

Verse 5. *Fear him*] Even the *friends* of God are commanded to fear God, as a being who has authority to *send both body and soul into hell*. Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness. A man has but one life to lose, and one soul to save; and it is madness to sacrifice the salvation of the soul to the preservation of the life.

Verse 6. *Are not five sparrows sold for two farthings?*] See this explained on Matt. x. 29, from which place we learn that two sparrows were sold for one farthing, and here that *five* were sold for two farthings: thus we find a certain proportion—for *one farthing* you could get but *two*, while for *two farthings* you could get *five*.

Verse 7. *Fear not therefore*] Want of faith in the providence and goodness of God is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in him. His *wisdom* cannot be surprised, his *power* cannot be *forced*, his *love* cannot *forget* itself. Man distrusts God, and fears that he is forgotten by him, because he judges of God by himself; and he knows that he is apt to forget his Maker, and be unfaithful to him. See on Matt. x. 29–31.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 [g] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

10 And [h] whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 [i] And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, [k] Man, who made me a judge or a divider over you? A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 And he said unto them, [l] Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [m] Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

[g] Matt. x. 32; Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23. [h] Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16.——[i] Matt. x. 19; Mark xiii. 11; chap. xxi. 14.——[k] John xviii. 36.——[l] 1 Tim. vi. 7, &c.——[m] Eccles. xi. 9; Ecclus. xi. 19; 1 Cor. xv. 32; James v. 5.

Verse 8. *Shall confess*] See on Matt. x. 32, 33.

Verse 10. *Him that blasphemeth*] See the *sin against the Holy Ghost* explained, Matt. xii. 32.

Verse 11. Unto *magistrates and powers*] See Matt. x. 17–20.

Take ye no thought] See Matt. vi. 25; x. 19.

Verse 13. *Speak to my brother, that he divide*] Among the Jews, the children had the inheritance of their fathers divided among them; the eldest had a double portion, but all the rest had equal parts. It is likely the person complained of in the text was the elder brother; and he wished to keep the whole to himself—a case which is far from being uncommon. The spirit of *covetousness* cancels all bonds and obligations, makes wrong right, and cares nothing for father or brother.

Verse 14. *A judge*] Without some judgment given in the case, no division could be made; therefore Jesus added the word *judge*. PEARCE. A minister of Christ ought not to concern himself with *secular* affairs, any farther than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a perfect disengagement from worldly things was more necessary for the ministers of his Church than that of a charity applying itself to temporal concerns. He who preaches salvation to *all* should never make himself a *party man;* otherwise he loses the confidence, and consequently the opportunity of doing good to the party against whom he decides. Better to leave all these things to the civil magistrate, unless where a lawsuit may be prevented, and the matter decided to the satisfaction or acquiescence of both parties.

Verse 15. *Beware of covetousness*] Or rather, *Beware of all inordinate desires.* I add πασης, *all*, on the authority of ABDKLM–Q, *twenty-three* others, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive fathers*.

Inordinate desires. Πλεονεξιας, from πλειον, *more*, and εχειν, *to have;* the desire to have *more* and *more*, let a person possess whatever he may. Such a disposition of mind is never satisfied; for, as soon as one object is gained, the heart goes out after another.

Consisteth not in the abundance] That is, *dependeth not on the abundance.* It is not *superfluities* that support man's life, but *necessaries.* What is *necessary*, God gives liberally; what is *superfluous*, he has not promised. Nor can a man's life be *preserved* by the abundance of his possessions: to prove this he spoke the following parable.

Verse 16. *The ground of a certain rich man*, &c.] He had generally what is called good luck in his farm, and this was a remarkably plentiful year.

Verse 17. *He thought within himself*] Began to be puzzled in consequence of the increase of his goods. *Riches*, though ever so well acquired, produce nothing but vexation and embarrassment.

Verse 18. *I will pull down*, &c.] The rich are full of *designs* concerning this life, but in general take no thought about eternity till the time that their *goods* and their *lives* are both taken away.

Verse 19. *Soul, thou hast much goods*] Great possessions are generally accompanied with *pride*, *idleness*, and *luxury;* and these are the greatest enemies to salvation. Moderate poverty, as one justly observes, is a great talent in order to salvation; but it is one which nobody desires.

Take thine ease, eat, drink, and *be merry.*] This was exactly the creed of the ancient Atheists and Epicureans. *Ede, bibe, lude; post mortem nulla voluptas.* What a wretched portion for an immortal spirit! and yet those who know not God have no other, and many of them not even this.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 But God said unto him, *Thou* fool, this night [n] thy [o] soul shall be required of thee: [p] then whose shall those things be which thou hast provided?

21 So *is* he that layeth up treasure for himself, [q] and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [r] Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and [s] God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [t] neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 [u] But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for [v] it is your

[n] Or, *do they require thy soul.*——[o] Job xx. 22; xxvii. 8; Psa. lii. 7; James iv. 14.——[p] Psa. xxxix. 6; Jer. xvii. 11.——[q] Matt. vi. 20; ver. 33; 1 Tim. vi. 18, 19; James ii. 5.

[r] Matt. vi. 25.——[s] Job xxxviii. 41; Psa. cxlvii. 9.——[t] Or, *Live not in careful suspense.*——[u] Matt. vi. 33.——[v] Matthew xi. 25, 26.

Verse 20. Thou *fool!*] To imagine that a man's comfort and peace can depend upon *temporal* things; or to suppose that these can satisfy the wishes of an immortal spirit!

This night] How awful was this saying! He had just made the necessary arrangements for the gratification of his sensual appetites; and, in the very night in which he had finally settled all his plans, his soul was called into the eternal world! What a dreadful awakening of a soul, long asleep in sin! He is now hurried into the presence of his Maker; none of his worldly goods can accompany him, and he has not a particle of heavenly treasure! There is a passage much like this in the book of Ecclesiasticus, chap. xi. 18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him; and that he must leave those things to others, and die.* We may easily see whence the above is borrowed.

Verse 21. *So* is *he*] That is, *thus will it be.* This is not an individual case; all who make this life their portion, and who are destitute of the peace and salvation of God, shall, sooner or later, be *surprised* in the same way.

Layeth up treasure for himself] This is the essential characteristic of a covetous man: he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for *himself;* to please himself, and to gratify his avaricious soul. Such a person is commonly called a *miser*, i. e. literally, a *wretched, miserable man.*

Verse 22. *Take no thought*] *Be not anxiously careful.* See on Matt. vi. 25.

Verse 25. *To his stature one cubit?*] See on Matt. vi. 27.

Verse 28. *Into the oven*] See the note on Matt. vi. 30.

Verse 29. *Neither be ye of doubtful mind.*] Or, *in anxious suspense*, μη μετεωριζεσθε. Raphelius gives several examples to prove that the meaning of the word is, *to have the mind agitated with useless thoughts, and vain imaginations concerning food, raiment, and riches, accompanied with perpetual uncertainty.*

Verse 30. *The nations of the world seek after*] Or, *earnestly seek*, επιζητει from επι, *above, over*, and ζητεω, *I seek;* to seek one thing after another, to be continually and eagerly coveting. This is the employment of the nations of this world, utterly regardless of God and eternity! It is the essence of *heathenism* to live only for *this life;* and it is the property of *Christianity* to lead men to live here in reference to another and better world. Reader! how art thou living?

Dr. Lightfoot observes on this place, that κοσμος, the world, and αιων, world or age, have a meaning in the sacred writings which they have not in profane authors. Αιων has relation to the *Jewish ages*, and κοσμος to the *ages* that are *not Jewish:* hence, by συντελεια του αιωνος, Matt. xxiv. 3, is meant the end of the Jewish age or world: and προ χρονων αιωνιων, Tit. i. 2, means before the *Jewish* world began; and hence it is that the term *world* is very often, in the New Testament, to be understood only of the Gentiles.

Verse 32. *Fear not, little flock*] Or, *very little flock*, το μικρον ποιμνιον. This is what some term a double diminutive, and, literally translated, is, *little little flock.* Though this refers solely to the apostles and first believers, of whom it was *literally* true, yet we may say that the number of genuine believers *has* been, and *is* still, small, in comparison of *heathens* and *false Christians.*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Father's good pleasure to give you the kingdom.

33 ¶ [w] Sell that ye have, and give alms; [x] provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ [y] Let your loins be girded about, and [z] *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 [a] Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 [b] And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [c] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [d] Who then is that faithful and wise steward, whom *his* Lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his Lord when he cometh shall find so doing.

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[w] Matt. xix. 21; Acts ii. 45; iv. 34.——[x] Matt. vi. 20; chap. xvi. 9; 1 Tim. vi. 19.——[y] Eph. vi. 14; 1 Pet. i. 13.——[z] Matt. xxv. 1, &c.——[a] Matt. xxiv. 46.——[b] Matt. xxiv. 43; 1 Thess v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.——[c] Matt. xxiv. 44; xxv. 13; Mark xiii. 33; chap. xxi. 34, 36; 1 Thess. v. 6; 2 Pet. iii. 12.——[d] Matt. xxiv. 45; xxv. 21; 1 Cor. iv. 2.

It is your Father's good pleasure] Ευδοκησεν, It *hath pleased*, &c., though this tense joined with an *infinitive* has often the force of the present. Our Lord intimates, God has *already* given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost, and has undertaken to protect and save you to the uttermost; therefore, fear not; the *smallness* of your number cannot hurt you, for omnipotence itself has undertaken your cause.

Verse 33. *Sell that ye have*] Dispose of *your goods*. Be not like the foolish man already mentioned, who *laid up* the produce of his fields, without permitting the poor to partake of God's bounty: turn the fruits of your fields (which are beyond what you need for your own support) into money, and give it in alms; and the treasure thus *laid out*, shall be as *laid up* for yourselves and families in heaven. This *purse* shall not *grow old*, and this *treasure* shall not *decay*. Ye shall by and by find both the *place* where you laid up the treasure, and the *treasure* itself in the *place*; for he who hath pity on the poor *lendeth* unto the Lord; and he may rest assured, that whatever, for Christ's sake, he thus lays out, it will be paid him again.

Verse 34. *Where your treasure is*] Men fix their hearts on their treasures, and often resort to the *place* where they have deposited them, to see that all is safe and secure. Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth. There is a curious parallel passage to this in *Plautus*, quoted by Bishop *Pearce* on Matt. vi. 21. *Nam ego sum hic; animus domi est, sc. cum argento meo.* "I am here; but my heart is at home, i. e. with my money."

Verse 35. *Let your loins*] Be active, diligent, determined, ready; let all hinderances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand. See on ver. 37.

Verse 36. *That wait for their lord*] See the notes on Matt. xxv. 1, &c.

The wedding] How the Jewish weddings were celebrated, see in the notes on Matt. viii. 12; xxii. 13.

Verse 37. *He shall gird himself*] Alluding to the long garments which were worn in the eastern countries; and which, in *travelling* and *serving*, were *tucked up* in their *belts*. That those among the Romans who waited on the company at table were *girded*, and had their clothes *tucked up*, appears from what Horace says, Sat. vi. b. ii. l. 107: *Veluti* SUCCINCTUS *cursitat* HOSPES, He runs about like a girded waiter. The *host* himself often performed this office. And ibid. viii. 10: *Puer altè cinctus:* and that the same custom prevailed among the *Jews* appears from John xiii. 4, 5, and Luke xvii. 8. From this verse we may gather likewise, that it was the custom of those days, as it was, not long since, *among us*, for the *bridegroom*, at the wedding supper, to wait as a *servant* upon the company. See Bishop PEARCE.

Verse 38. *If he shall come in the second watch*] See the note on Matt. xiv. 25.

Verse 40. *Be ye therefore ready also*] It is pretty evident that what is related here, from verse 35 to 49, was spoken by our Lord at another time. See Matt. xxiv. 42, &c., and the notes there.

Verse 42. *Faithful and wise steward*] See on Matt. xxiv. 45; where the several parts of the steward's office are mentioned and explained. Those appear to have been stewards among the Jews, whose business it was to provide all the members of a family, not only with food, but with raiment.

Verse 45. *Begin to beat*, &c.] See the different

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

44 [e] Of a truth I say unto you, that he will make him ruler over all that he hath.

45 [f] But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [g] cut him in sunder, and will appoint him his portion with the unbelievers.

47 And [h] that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 [i] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ [k] I am come to send fire on the earth; and what will I, if it be already kindled?

50 But [l] I have a baptism to be baptized with; and how am I [m] straitened till it be accomplished! A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

51 [n] Suppose ye that I am come to give peace on earth? I tell you, Nay; [o] but rather division:

52 [p] For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [q] When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

[e] Matt. xxiv. 47.——[f] Matt. xxiv. 48.——[g] Or, *cut him off*, Matt. xxiv. 51.——[h] Num. xv. 30; Deut. xxv. 2; John ix. 41; xv. 22; Acts xvii. 30; James iv. 17.——[i] Lev. v. 17; 1 Tim. i. 13.

[k] Ver. 51.——[l] Matt. xx. 22; Mark x. 38.——[m] Or, *pained*. [n] Matt. x. 34; ver. 49.——[o] Mic. vii. 6; John vii. 43; ix. 16; x. 19.——[p] Matt. x. 35.——[q] Matt. xvi. 2.

parts of this bad minister's conduct pointed out on Matt. xxiv. 48, 49.

Verse 46. *With the unbelievers.*] Or, rather, *the unfaithful*; *των απιστων*. Persons who had the light and knowledge of God's word, but made an improper use of the privileges they received. The persons mentioned here differ widely from *unbelievers* or *infidels*, viz. those who were in a state of *heathenism*, because they had not the revelation of the Most High: the latter knew not the will of God, ver. 48, and, though they acted against it, did not do it in obstinacy; the former knew that will, and daringly opposed it. They were *unfaithful*, and therefore heavily punished.

Verse 47. *Shall be beaten with many* stripes.] Criminals among the Jews could not be beaten with more than forty stripes; and as this was the sum of the severity to which a whipping could extend, it may be all that our Lord here means. But, in some cases, a man was adjudged to receive fourscore stripes! How could this be, when the law had decreed only forty? Answer: By doubling the crime. He received forty for each crime; if he were guilty of *two* offences, he might receive fourscore. See *Lightfoot*.

Verse 48. *Shall be beaten with few*] For petty offences the Jews in many cases inflicted so few as *four*, *five*, and *six* stripes. See examples in *Lightfoot*.

From this and the preceding verse we find that it is a crime to be ignorant of God's will; because to every one God has given less or more of the means of instruction. Those who have had much light, or the opportunity of receiving much, and have not improved it to their own salvation, and the good of others, shall have punishment proportioned to the light they have abused. On the other hand, those who have had little light, and few means of improvement, shall have few stripes,—shall be punished only for the abuse of the knowledge they possessed. See at the end of the chapter.

Verse 49. *I am come to send fire*] See this subject largely explained on Matt. x. 34, &c. From the connection in which these words stand, both in this place and in Matthew, it appears as if our Lord intended by the word *fire*, not only the consuming influence of the Roman *sword*, but also the influence of his own *Spirit* in the destruction of sin. In both these senses this fire was already kindled: as yet, however, it appeared but as a *spark*, but was soon to break out into an all-consuming flame.

Verse 50. *But I have a baptism*] The fire, though already kindled, cannot *burn up* till after the Jews have put me to death: then the Roman *sword* shall come, and the *Spirit* of judgment, burning, and purification shall be poured out.

Verse 51. *To give peace*] See Matt. x. 34.

Verse 52. *Five in one house divided*] See on Matt x. 35, 36.

Verse 54. *A cloud rise*] See on Matt. xvi. 2, 3.

Verse 56. *This time?*] Can ye not discover from the writings of the prophets, and from the events

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

57 Yea, and why even of yourselves judge ye not what is right?

58 [r] When thou goest with thine adversary to the magistrate, [s] *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [t] mite.

[r] Prov. xxv. 8; Matt. v. 25.

[s] See Psa. xxxii. 6; Isa. lv. 6.——[t] See Mark xii. 42.

which now take place, that this is the time of the Messiah, and that I am the very person foretold by them?

Verse 57. *And why—judge ye*] Even without the express declarations of the prophets, ye might, from what ye *see* and *hear* yourselves, *discern* that God has now visited his people in such a manner as he never did before.

Verse 58. *When thou goest with thine adversary*] This and the next verse are a part of our Lord's sermon upon the mount. See them explained Matt. v. 25, 26. St. Luke is very particular in collecting and relating every word and action of our blessed Lord, but seldom gives them in the order of time in which they were spoken or done. See the *Preface* to this Gospel.

Give diligence] Δος εργασιαν, *Give labour*, do every thing in thy power to get free before a suit commences.

The officer] Πρακτωρ properly signifies such an officer as was appointed to levy the *fines* imposed by the law for a violation of any of its precepts. See *Kypke*.

Verse 59. *Till thou hast paid the very last mite.*] And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing of teeth, pay to Divine justice the debt a sinner has contracted? This is impossible: let him who readeth understand.

The subject of the 47th and 48th verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of Divine things would be a sufficient excuse for their crimes; and, that they might have but *few stripes*, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known; and, perhaps, in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach, and lives in a country blessed with the preaching of the Gospel of Jesus Christ

CHAPTER XIII.

Christ preaches the necessity of repentance, from the punishment of the Galileans massacred by Pilate, 1–3. *And by the death of those on whom the tower in Siloam fell,* 4, 5. *The parable of the barren fig tree,* 6–9. *Christ cures a woman who had been afflicted eighteen years,* 10–13. *The ruler of the synagogue is incensed and is reproved by our Lord,* 14–17. *The parable of the mustard seed,* 18, 19; *of the leaven,* 20–21. *He journeys towards Jerusalem, and preaches,* 22. *The question, Are there few saved? and our Lord's answer, with the discourse thereon,* 23–30. *He is informed that Herod purposes to kill him,* 31, 32. *Predicts his own death at Jerusalem, and denounces judgments on that impenitent city,* 33–35.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THERE were present at that season some that told him of the [a] Galileans, whose blood Pilate had mingled with their sacrifices.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

2 And Jesus answering said unto

[a] Acts v. 37; chap. xxiii. 6–12.

NOTES ON CHAP. XIII.

Verse 1. *At that season*] At what time this happened is not easy to determine; but it appears that it was now a piece of news which was told to Christ and his disciples for the *first* time.

Whose blood Pilate had mingled] This piece of history is not recorded (as far as I can find) by Josephus: however, he states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction; but, as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

them, Suppose ye that these Galileans were [b] sinners above all the Galileans, because they suffered such things?

3 I tell you, [c] Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were [d] sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 ¶ He spake also this parable: [e] A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

[b] John ix. 2; Acts xxviii. 4.——[c] Eccles. ix. 2; Rom. ii. 8, 9; xi. 22.

[d] Or, *debtors*, Matt. xviii. 24; chap. xi. 4.——[e] Isa. v. 2; Matt. xxi. 19.

who was a mortal enemy to Herod, a pretext to fall upon and slay many of them; and thus, perhaps, sacrifice the people to the resentment he had against the prince. Archelaus is represented by Josephus as sending his soldiers into the temple, and slaying 3000 men while they were employed in offering sacrifices. Josephus, War, b. ii. c. 1, s. 3, and ii. c. 5. Some suppose that this refers to the followers of Judas Gaulonites, (see Acts v. 37,) who would not acknowledge the Roman government, a number of whom Pilate surrounded and slew, while they were sacrificing in the temple. See Josephus, Antiq. lib. 18: but this is not very certain.

Verse 4. *The tower in Siloam*] This tower was probably built over one of the porticoes near the pool, which is mentioned John ix. 7. See also Neh. iii. 15.

Debtors, οφειλεται, a Jewish phrase for *sinners*. Persons professing to be *under* the law are *bound* by the law to be obedient to all its precepts; those who obey not are reckoned *debtors* to the law, or rather to that Divine *justice* from which the law came. A different word is used when speaking of the *Galileans*: they are termed ἁμαρτωλοι, as this word is often used to signify *heathens*; see the notes on chap. vii. 37; it is probably used here in nearly a similar sense. "Do ye who live in Jerusalem, and who consider yourselves peculiarly attached to the law, and under the strongest obligations to obey it—do ye think that those Galileans were more *heathenish* than the rest of the Galileans, because they suffered such things? No. It was not on this account that they perished: both these cases exhibit a *specimen* of the manner in which ye shall all perish, if ye do not speedily repent, and turn to God."

Verse 5. *Ye shall all likewise perish.*] Ὡσαυτως, ὁμοιως, *In a like way, in the same manner*. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c., who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temple. See Josephus, War, b. vi. ch. iv., v., vi.; and see the notes on Matt. xxiv.

It is very wrong to suppose that those who suffer by the *sword*, or by natural *accidents*, are the most culpable before God. An *adequate* punishment for sin cannot be inflicted in *this world:* what God does *here*, in this way, is in general: 1st, through mercy, to alarm others; 2, to show his hatred to sin; 3, to preserve in men's minds a proper sense of his providence and justice; and 4, to give sinners, in one or two particular instances, a *general specimen* of the punishment that awaits all the perseveringly impenitent.

Verse 6. *A certain* man] Many meanings are given to this parable, and divines may abound in them; the sense which our Lord designed to convey by it appears to be the following:—

1. *A person*, τις, God Almighty. 2. *Had a fig tree*, the Jewish Church. 3. *Planted in his vineyard*—established in the land of Judea. 4. *He came seeking fruit*—he required that the Jewish people should walk in righteousness, in proportion to the spiritual culture he bestowed on them. 5. *The vine-dresser*—the Lord Jesus, for God hath committed all judgment to the Son, John v. 22. 6. *Cut it down*—let the Roman sword be unsheathed against it. 7. *Let it alone*—Christ is represented as *intercessor* for sinners, for whose sake the day of their probation is often lengthened; during which time he is constantly employed in doing every thing that has a tendency to promote their salvation. 8. *Thou shalt cut it down*—a time will come, that those who have not turned at God's invitations and reproofs shall be cut off, and numbered with the transgressors.

Verse 7. *Behold these three years*] From this circumstance in the parable, it may be reasonably concluded that Jesus had been, at the time of saying this, exercising his ministry for three years past; and, from what is said in verse 8, of letting it alone this year also, it may be concluded likewise that this parable was spoken about a *year* before Christ's crucifixion; and, if both these conclusions are reasonable, we may thence infer that this parable was not spoken at the time which appears to be assigned to it, and that the whole time of Christ's public ministry was about *four* years. See Bishop Pearce. But it has already been remarked that St. Luke never studies chronological arrangement. See the *Preface* to this Gospel.

Why cumbereth it the ground?] Or, in other words, *Why should the ground be also useless?* The tree itself brings forth no fruit; let it be cut down that a more profitable one may be planted in its *place*. *Cut it down.* The Codex Bezæ has added here, φερε την αξινην, Bring the axe and cut it down. If this read

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*.

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the Sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 [f] And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day; and said unto the people, [g] There are six days in which men ought to work: in them therefore come and be healed, and [h] not on the Sabbath day.

15 The Lord then answered him, and said,

[f] Mark xvi. 18; Acts ix. 17.——[g] Exod. xx. 9.

[h] Matt. xii. 10; Mark iii. 2; chap. vi. 7; xiv. 3.

ing be genuine, it is doubtless an allusion to Matt. iii. 10: *Now the axe lieth at the root of the trees.* If the writer has added it on his own authority, he probably referred to the place above mentioned. See the note on the above text.

There is something very like this in the Γεωπονικα, or De Re Rustica of the ancient Greek writers on agriculture. I refer to cap. 83 of lib. x., p. 773; edit. *Niclas*, entitled, Δενδρον ακαρπον καρποφορειν, *How to make a* barren *tree fruitful.* Having girded yourself, and tied up your garments, take a bipen or axe, and with an angry mind approach the tree as if about to cut it down. Then let some person come forward and deprecate the cutting down of the tree, making himself responsible for its future fertility. Then, seem to be appeased, and so spare the tree, and afterwards it will yield fruit in abundance. "Bean straw (manure of that material,) scattered about the roots of the tree, will make it fruitful." That a similar superstition prevailed among the Asiatics, *Michaelis* proves from the Cosmographer *Ibn Alvardi*, who prescribes the following as the mode to render a sterile palm tree fruitful: "The owner, armed with an axe, having an attendant with him, approaches the tree, and says, *I must cut this tree down, because it is unfruitful.* Let it alone, I beseech thee, says the other, and this year it will bring forth fruit. The owner immediately strikes it thrice with the back of his axe; but the other preventing him says, I beseech thee to spare it, and I will be answerable for its fertility. Then the tree becomes abundantly fruitful." Does not our Lord refer to such a custom?

Verse 11. *A woman which had a spirit of infirmity*] Relative to this subject *three* things may be considered:—

I. The woman's infirmity.

II. Her cure. And

III The conduct of the ruler of the synagogue on the occasion.

I. The woman's infirmity.

1. What was its *origin?* Sin. Had this never entered into the world, there had not been either pain, distortion, or death.

2. Who was the *agent* in it? *Satan;* ver. 16. God has often permitted demons to act on and in the bodies of men and women; and it is not improbable that the principal part of unaccountable and inexplicable disorders still come from the same source.

3. What was the *nature* of this infirmity? She was *bowed together*, bent down to the earth, a situation equally painful and humiliating; the *violence* of which she could not support, and the *shame* of which she could not conceal.

4. What was the *duration* of this infirmity? *Eighteen years.* A long time to be under the constant and peculiar influence of the *devil.*

What was the *effect* of this infirmity? The woman was so bowed together that she *could in no case stand straight*, or look toward heaven.

II. The woman's cure.

1. *Jesus saw her*, ver. 12. Notwithstanding her infirmity was *great*, *painful*, and *shameful*, she took care to attend the synagogue. While she hoped for help from God, she saw it was her duty to wait in the appointed way, in order to receive it. Jesus saw her *distress*, and the *desire* she had both to worship her Maker and to get her health restored, and his eye affected his heart.

2. He *called* her to him. Her heart and her distress spoke loudly, though her lips were silent; and, as she was thus calling for help, Jesus calls her to himself that she may receive help.

3. *Jesus laid his hands on her.* The hand of his *holiness terrifies*, and the hand of his *power expels*, the demon. Ordinances, however excellent, will be of no avail to a sinner, unless he apprehend Christ in them.

4. *Immediately she was made straight*, ver. 13. This cure was—1. A *speedy* one—it was done in an *instant.* 2. It was a *perfect* one—she was made *completely* whole. 3. It was a *public* one—there were *many* to attest and render it credible. 4. It was a *stable* and *permanent* one—she was *loosed*, for ever loosed from her infirmity. 5. Her soul partook of the good done to her body—*she glorified God.* As she knew before that it was *Satan* who had *bound* her, she knew also that it was *God* only that could *loose* her; and now, feeling that she is loosed, she gives God that honour which is due to his name.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Thou hypocrite, [i] doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [k] being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [l] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three [m] measures of meal, till the whole was leavened.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 [n] And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, [o] Are there few that be saved? And he said unto them,

24 [p] Strive to enter in at the strait gate: for [q] many, I say unto you, will seek to enter in, and shall not be able.

25 [r] When once the master of the house is risen up, and [s] hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [t] Lord, Lord, open unto us; and he shall answer and say unto you, [u] I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

[i] Chap. xiv. 5.——[k] Chap. xix. 9.——[l] Matt. xiii. 31; Mark iv. 30.——[m] See Matt. xiii. 33.——[n] Matt. ix. 35; Mark vi. 6. [o] 2 Esdr. viii. 1, 3.——[p] Matt. vii. 13.

[q] See John vii. 34; viii. 21; xiii. 33; Rom. ix. 31.——[r] Psa. xxxii. 6; Isa. lv. 6.——[s] Matthew xxv. 10.——[t] Chap. vi. 46. [u] Matt. vii. 23; xxv. 12.

III. The conduct of the ruler of the synagogue on the occasion.

1. He answered with *indignation*, ver. 14. It would seem as if the demon who had left the *woman's body* had got into *his heart*. It is not an infrequent case to find a person filled with rage and madness, while beholding the effects of Christ's power upon others. Perhaps, like this ruler, he pretends *zeal* and *concern* for the honour of religion: "These preachings, prayer meetings, convictions, conversions, &c., are not carried on in *his way*, and therefore they cannot be of God." Let such take care, lest, while denying the operation of God's hand, they be given up to demonic influence.

2. He endeavours to prevent others from receiving the kind help of the blessed Jesus—*He said unto the people*, &c., ver. 14. Men of this character who have extensive influence over the poor, &c., do immense harm: they often hinder them from hearing that word which is able to save their souls. But for this also they must stand before the judgment seat of Christ. Reader, hast thou ever acted in this way?

3. Jesus retorts his condemnation with peculiar force; ver. 15, 16. Thou *hypocrite*—to pretend zeal for God's glory, when it is only the workings of thy malicious, unfeeling, and uncharitable heart. Wouldst *thou* not even take thy *ass* to water upon the Sabbath day? And wouldst thou deprive a *daughter of Abraham* (one of thy own *nation* and *religion*) of the mercy and goodness of God upon the Sabbath? Was not the Sabbath instituted for the benefit of man?

4. *His adversaries were ashamed*, ver. 17. The *mask* of their hypocrisy, the only *covering* they had, is taken away; and now they are exposed to the just censure of that multitude whom they deceived, and from whom they expected continual applause.

5. His indignation and uncharitable censure, not only turn to his own confusion, but are made the instruments of the edification of the multitude—*they rejoiced at all the glorious things which he did*. Thus, O Lord! the wrath of man shall praise thee, and the remainder thereof thou shalt restrain.

A preacher will know how to apply this subject to general edification.

Verses 18, 19. *The kingdom—is like a grain of mustard seed*] See on Matt. xiii. 31.

Verse 21. *Like leaven*] See this explained, Matt. xiii. 33.

Verse 22. *Journeying toward Jerusalem.*] Luke represents all that is said, from chap. ix. 51, as having been done and spoken while Christ was on his last journey to Jerusalem. See the note on chap. ix. 51, and xii. 58, and see the *Preface*.

Verse 23. *Are there few that be saved?*] A question either of *impertinence* or *curiosity*, the answer to which can profit no man. The grand question is, *Can* I *be saved?* Yes. *How? Strive earnestly to enter in through the strait gate*—αγωνιζεσθε, *agonize*—exert every power of body and soul—let your salvation be the grand business of your whole life.

Verse 24. *Many—will seek*] They *seek*—wish and desire; but they do not *strive:* therefore, because they will not *agonize*—will not be in earnest, they shall not get in. See this subject more particularly explained on Matt. vii. 13, 14.

Verse 25. *And hath shut to the door*] See the notes on Matt. vii. 22, 23, and xxv. 10, 11–41.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 [v] But he shall say, I tell you, I know you not whence ye are; [w] depart from me, all *ye* workers of iniquity.

28 [x] There shall be weeping and gnashing of teeth, [y] when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 [z] And, behold, there are last which shall be first, and there are first which shall be last.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* [a] I shall be perfected.

33 Nevertheless I must walk to-day, and to-

[v] Matt. vii. 23; xxv. 41; ver. 25.——[w] Psa. vi. 8; Matt. xxv. 41. [x] Matt. viii. 12; xiii. 42; xxiv. 51.

[y] Matthew viii. 11.——[z] Matthew xix. 30; xx. 16; Mark x. 31. [a] Heb. ii. 10.

Verse 28. *Abraham, and Isaac*, &c.] See on Matt. viii. 12, where the figures and allusions made use of here are particularly explained.

Verse 29. *They shall come*] That is, the *Gentiles*, in every part of the world, shall receive the Gospel of the grace of God, when the *Jews* shall have rejected it.

Verse 30. *There are last which shall be first*] See on Matt. xix. 30.

Verse 31. *Depart hence*, &c.] It is probable that the place from which Christ was desired to depart was Galilee or Perea; for beyond this Herod had no jurisdiction. It can scarcely mean Jerusalem, though it appears from chap. xxiii. 7, that *Herod Antipas* was *there* at the time of our Lord's crucifixion.

Herod will kill thee.] *Lactantius* says that this Herod was the person who chiefly instigated the Jewish rulers to put our Lord to death: *Tum Pontius, et allorum clamoribus, et Herodis tetrarchæ instigatione, metuentis ne regno pelleretur, victus est:*—fearing lest himself should be expelled from the kingdom, if Christ should be permitted to set up his. See LACT. *Inst. Div.* lib. iv. c. xviii., and Bishop Pearce on Luke xxiii. 7.

Verse 32. *Tell that fox*] Herod was a very vicious prince, and lived in public incest with his sister-in-law, Mark vi. 17: if our Lord meant him here, it is hard to say why the character of *fox*, which implies *cunning*, *design*, and *artifice*, to hide evil intentions, should be attributed to him, who never seemed studious to conceal his vices. But we may suppose that Christ, who knew his heart, saw that he covered his desire for the destruction of our Lord, under the *pretence* of *zeal* for the *law* and welfare of the Jewish people. A fox among the Jews appears to have been the emblem of a wicked ruler, who united cunning with cruelty, and was always plotting how he might aggrandize himself by spoiling the people. See a quotation in *Schoettgen.*

The following observation from the judicious Bishop *Pearce* deserves attention. "It is not certain," says he, "that Jesus meant Herod here: he might only have intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or the person who sent him,) for it is probable, that the advice was given *craftily*, and with design to frighten Jesus, and make him go from that place."

To-day and to-morrow] I am to work miracles for two days more, and on the third day I shall be put to death. But it is probable that this phrase only means, that he had but a *short* time to live, without specifying its duration.

Perfected.] Or *finished*, τελειουμαι. I shall then have *accomplished* the purpose for which I came into the world, leaving nothing *undone* which the counsel of God designed me to *complete*. Hence, in reference to our Lord, the word implies his *dying*; as the plan of human redemption was not *finished*, till he bowed his head and gave up the ghost on the cross: see John xix. 30, where the same word is used. It is used also in reference to Christ's *death*, Heb. ii. 10; v. 9; see also Acts xx. 24, and Heb. xii. 23. The word *finish*, &c., is used in the same sense both by the Greeks and Latins. See KYPKE.

Verse 33. *I must walk*, &c.] I must continue to work miracles and teach for a short time yet, and then I shall die in Jerusalem: therefore I cannot *depart*, according to the advice given me, (ver. 31,) nor can a hair of my head fall to the ground till my work be all done.

To-day and to-morrow, &c.] Kypke contends that the proper translation of the original is, *I must walk to-day and to-morrow* IN THE NEIGHBOURING COASTS: and that εχομενη is often understood in this way: see Mark i. 38, and his notes there. That Christ was now in the jurisdiction of Herod, as he supposes, is evident from ver. 31; that he was on his last journey to Jerusalem, chap. ix. 51; that he had just passed through Samaria, chap. ix. 52, 56; that as Samaria and Judea were under the Roman procurator, and *Perea* was subject to *Herod Antipas*, therefore he concludes that Christ was at this time in *Perea;* which agrees with Matt. xix. 1, and Mark x. 1, and Luke xvii. 11. He thinks, if the words be not understood in this way, they are contrary to ver. 32, which says that on it Christ is to die, while this says he is to live and act.

Perish out of Jerusalem.] A man who professes to be a *prophet* can be tried on that ground only by the grand Sanhedrin, which always resides at Jerusalem; and as the Jews are about to put me to death, under the pretence of my being a false prophet, therefore my sentence must come from *this city*, and my death take place in it.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 [b] O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 Behold, [c] your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [d] Blessed *is* he that cometh in the name of the Lord.

[b] Matt. xxiii. 37.——[c] Lev. xxvi. 31, 32; Psa. lxix. 25; Isa. i. 7; Dan. ix. 27; Micah iii. 12.

[d] Psa. cxviii. 26; Matt. xxi. 9; Mark xi 10; chap. xix. 38; John xii. 13.

Verse 34. *O Jerusalem, Jerusalem*] See the note on Matt. xxiii. 37–39, where the metaphor of the hen is illustrated from the Greek *Anthology*.

Verse 35. *Your house*] Ὁ οἰκος, *the temple*—called here *your house*, not *my house*—I acknowledge it no longer; I have abandoned it, and will dwell in it no more for ever. So he said, 2 Chron. xxxvi. 17, when he delivered the temple into the hands of the Chaldeans—*the house of* YOUR *sanctuary*. A similar form of speech is found, Exod. xxxii. 7, where the Lord said to Moses, THY *people*, &c., to intimate that he acknowledged them no longer for his followers. See the notes on Matt. xxiii. 21, 38. But some think that our Lord means, not the *temple*, but the whole commonwealth of the Jews.

The principal subjects in this chapter may be found considered at large, on the parallel places in Matthew and Mark, to which the reader is referred. As to the account of the woman with the spirit of infirmity, which is not mentioned by any other of the evangelists, see it largely illustrated in the notes on ver. 10, &c.

CHAPTER XIV.

Christ heals a man ill of the dropsy, on a Sabbath day, 1–6. *He inculcates humility by a parable*, 7–11. *The poor to be fed, and not the rich*, 12–14. *The parable of the great supper*, 15–24. *How men must become disciples of Christ*, 25–27. *The parable of the prudent builder, who estimates the cost before he commences his work*, 28–30. *And of the provident king*, 31, 32. *The use of these parables*, 33. *The utility of salt while in its strength and perfection; and its total uselessness when it has lost its savour*. 34, 35.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND it came to pass, [a] as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

2 And, behold, there was a certain

[a] Job v. 13, 15; Psa. xxxvii. 32; cxl. 5; Jer. xx. 10; Mark iii. 2; chap. vi. 7; xi. 37.

NOTES ON CHAP. XIV.

Verse 1. *Chief Pharisees*] Or, *one of the rulers of the Pharisees*. A man who was of the sect of the Pharisees, and one of the rulers of the people.

To eat bread on the Sabbath day] But why is it that there should be an invitation or dinner given on the Sabbath day? Answer: The Jews purchased and prepared the best viands they could procure for the Sabbath day, in order to do it honour. See several proofs in Lightfoot. As the Sabbath is intended for the benefit both of the body and soul of man, it should not be a day of austerity or fasting, especially among the labouring poor. The most wholesome and nutritive food should be then procured if possible; that both body and soul may feel the influence of this Divine appointment, and give God the glory of his grace. On this blessed day, let every man eat his bread with gladness and singleness of heart, praising God. In doing this, surely there is no reason that a man should *feed himself without fear*. If the Sabbath be a festival, let it be observed unto the Lord; and let no unnecessary acts be done; and avoid that bane of religious solemnity, giving and receiving visits on the Lord's day.

They watched him.] Or, *were maliciously watching*, παρατηρουμενοι—from παρα, *intens.* or denoting *ill*, and τηρεω, to *observe*, *watch*. *Raphelius*, on Mark iii. 2, has proved from a variety of authorities that this is a frequent meaning of the word:—*clam et insidiosè observare, quid alter agat*—to observe privately and insidiously what another does. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing *friendship* and *affection*, he invited our blessed Lord to his table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him, and take away his life. In eating and drinking, people feel generally less restraint than at other times, and are apt to converse more freely. The man who can take such an advantage over one of his *own guests* must have a baseness of soul, and a fellness of malice, of which, we would have thought, for the honour of human nature, that devils alone were capable. Among the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, [b] Is it lawful to heal on the Sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, [c] Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 [d] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [e] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper,

Matt. xii. 10.——[c] Exod. xxiii. 5; Deut. xxii. 4; chap. xiii. 15. [d] Prov. xxv. 6, 7.

[e] Job xxii. 29; Psa. xviii. 27; Prov. xxix. 23; Matt. xxiii. 12, chap. xviii. 14; James iv. 6; 1 Pet. v. 5.

Turks, if a man only taste *salt* with another, he holds himself bound, in the most solemn manner, never to do that person any injury. I shall make no apology for inserting the following anecdote.

A public robber in Persia, known by the name of *Yacoub*, *ibn Leits Saffer*, broke open the treasury of *Dirhem*, the governor of *Sistan*. Notwithstanding the obscurity of the place, he observed, in walking forward, something that *sparkled* a little: supposing it to be some precious stones, he put his hand on the place, and taking up something, touched it with his tongue, and found it to be *salt*. He immediately left the treasury, without taking the smallest article with him! The governor finding in the morning that the treasury had been broken open, and that nothing was carried off, ordered it to be published, that "Whoever the robber was who had broke open the treasury, if he declared himself, he should be freely pardoned, and that he should not only receive no injury, but should be received into the good graces of the governor." Confiding in the promise of Dirhem, *Yacoub* appeared. The governor asked, How it came to pass that, after having broken open the treasury, he took nothing away? *Yacoub* related the affair as it happened, and added, "*I believed that I was become your* FRIEND *in eating of your* SALT, *and that the* LAWS *of that friendship would not permit me to touch any thing that appertained to you.*" *D'Herbelot.* Bib. Orient. p. 415. How base must that man be, who professes Christianity, and yet makes his own table a snare for his friend!

Verse 2. *The dropsy.*] Υδρωπικος, *dropsical;* from ὑδωρ, water, and ωψ, the countenance, because in this disorder the *face* of the patient is often very much bloated. Probably the insidious Pharisee had brought this dropsical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the Sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!

Verse 4. *They held their peace.*] They could not answer the question but in the *affirmative;* and as they were determined to accuse him if he did heal the man, they could not give an answer but such as would condemn themselves, and therefore they were silent.

Verse 5. *An ass or an ox*] See on chap. xiii. 15.

Verse 7. *They chose out the chief rooms*] When custom and law have regulated and settled *places* in public assemblies, a man who is obliged to attend may take the place which belongs to him, without injury to himself or to others: when nothing of this nature is *settled*, the law of *humility*, and the love of *order*, are the only judges of what is proper. To take the highest place when it is not our due is public vanity: obstinately to refuse it when offered is another instance of the same vice, though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal, as the open seeking of a superior place. See *Quesnel.* In this parable our Lord only repeats advices which the rabbins had given to their pupils, but were too proud to conform to themselves. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, *Go up higher;* but do not take the uppermost seat, lest they say unto thee, *Come down:* for it is better that they should say unto thee, *Go up, go up;* than that they should say, *Come down, come down.* See *Schoettgen.*

Verse 11. *For whosoever exalteth himself*, &c.] This is the unchangeable conduct of God: he is ever abasing the proud, and giving grace, honour, and glory to the humble.

Verse 12. *Call not thy friends*, &c.] Our Lord certainly does not mean that a man should not entertain at particular times, his friends, &c.; but what he inculcates here is *charity to the poor;* and what he condemns is those entertainments which are given to

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call [f] the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [g] Blessed *is* he that shall eat bread in the kingdom of God.

16 [h] Then said he unto him, A certain man made a great supper, and bade many:

17 And [i] sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, [k] That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [l] If any *man* come to me, [m] and hate not

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[f] Neh. viii 10, 12; Tob. ii. 2; iv. 7.——[g] Rev. xix. 9.——[h] Matt. xxii. 2.——[i] Prov. ix. 2, 5.

[k] Matt. xxi. 43; xxii. 8; Acts xiii. 46.——[l] Deut. xiii. 6; xxxiii. 9; Matt. x. 37.——[m] Rom. ix. 13.

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the *rich*, either to *flatter* them, or to procure a similar *return*; because the money that is thus criminally laid out properly belongs to the poor.

Verse 14. *For they cannot recompense thee*] Because you have done it for God's sake only, and they cannot make you a recompense, therefore God will consider himself your debtor, and will recompense you in the resurrection of the righteous. There are many very excellent sayings among the rabbins on the excellence of charity. They produce both Job and Abraham as examples of a very merciful disposition. "Job, *say they*, had an open door on each of the four quarters of his house, that the poor, from whatever direction they might come, might find the door of hospitality open to receive them. But Abraham was more charitable than Job, for he travelled over the whole land in order to find out the poor, that he might conduct them to his house."

Verse 15. *That shall eat bread in the kingdom of God.*] This is spoken in conformity to the general expectation of the Jews, who imagined that the kingdom of the Messiah should be wholly of a secular nature. Instead of αρτον, *bread*, EKMS–V, more than *one hundred* others, with some *versions* and *fathers*, read αριστον, *a dinner*. This is probably the best reading, as it is likely it was a *dinner* at which they now sat; and it would be natural for the person to say, *Happy is he who shall dine in the kingdom of God.* It does not appear that there was any but this person present, who was capable of relishing the conversation of our Lord, or entering at all into its spiritual reference.

Verse 16–24. *A certain man made a great supper*, &c.] See a similar parable to this, though not spoken on the same occasion, explained, Matt. xxii. 1–14.

Verse 17. *Sent his servant*] *Messengers* are sent to invite the guests to a Hindoo feast; when not only *relations*, but all persons of the same *division of caste* in the neighbourhood, are invited. A *refusal* to attend is considered as a *great affront.*

Verse 22. *And yet there is room.*] On some occasions, so numerous are the guests that there is *not room* for them to sit in the court of the person who makes the feast, and a larger is therefore borrowed.

Verse 23. *Compel* them *to come in*] Αναγκασον, *Prevail* on them by the most earnest entreaties. The word is used by Matthew, chap. xiv. 22, and by Mark, chap. vi. 45; in both which places, when Christ is said, αναγκαζειν, to constrain his disciples to get into the vessel, nothing but his *commanding* or *persuading* them to do it can be reasonably understood. The Latins use *cogo*, and *compello*, in exactly the same sense, i. e. to *prevail* on by *prayers*, *counsels*, *entreaties*, &c. See several examples in Bishop PEARCE, and in KYPKE. No other kind of constraint is ever recommended in the Gospel of Christ; every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. See at the end of the chapter.

Verse 26. *And hate not*] Matthew, chap. x. 37, expresses the true meaning of this word, when he says, *He who loveth his father and mother* MORE *than me.* In chap. vi. 24, he uses the word *hate* in the same sense. When we read, Rom. ix. 13, *Jacob have*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

his father, and mother, and wife, and children, and brethren, and sisters, [n] yea, and his own life also, he cannot be my disciple.

27 And [o] whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For [p] which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [q] Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

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[n] Rev. xii. 11.——[o] Matt. xvi. 24; Mark viii. 34; chap. ix. 23; 2 Tim. iii. 12.——[p] Prov. xxiv. 27.——[q] Matt. v. 13; Mark ix. 50

I loved, but Esau have I hated, the meaning is simply, I have loved Jacob—the Israelites, more than Esau—the Edomites; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said on Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*. See also Deut. xxi. 15–17; and Bishop *Pearce* on this place. See also the notes on Matt. x. 37.

Verse 27. *Doth not bear his cross*] See on Matt. x. 38; xvi. 24.

Verse 28. *To build a tower*] Probably this means no more than a *dwelling house*, on the top of which, according to the Asiatic manner, battlements were built, both to take the fresh air on, and to serve for refuge from and defence against an enemy. It was also used for prayer and meditation.

This parable represents the absurdity of those who undertook to be disciples of Christ, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking. He that will be a true disciple of Jesus Christ shall require no less than the mighty power of God to support him; as both hell and earth will unite to destroy him.

Verse 33. *Whosoever he be of you*] This seems to be addressed particularly to those who were *then*, and who were *to be*, preachers of his Gospel; and who were to travel over all countries, publishing salvation to a lost world.

Verse 34. *Salt* is *good*] See on Matt. v. 13, and Mark ix. 51.

On the subject referred to this place from ver. 23, *Compel them to come in*, which has been adduced to favour religious persecution, I find the following sensible and just observations in Dr. Dodd's notes.

"1st. Persecution for conscience' sake, that is, inflicting penalty upon men merely for their religious principles or worship, is plainly founded on a supposition that one man has a right to *judge for another* in matters of religion, which is manifestly absurd, and has been fully proved to be so by many excellent writers of our Church.

"2nd. Persecution is most evidently inconsistent with that fundamental principle of morality, that we should do to others as we could reasonably wish they should do to us; a rule which carries its own demonstration with it, and was intended to take off that bias of self-love which would divert us from the straight line of equity, and render us partial judges betwixt our neighbours and ourselves. I would ask the advocate of *wholesome severities*, how he would relish his own arguments if turned upon himself? What if he were to go abroad into the world among Papists, if he be a Protestant; among Mohammedans if he be a Christian? Supposing he were to behave like an honest man, a good neighbour, a peaceable subject, avoiding every injury, and taking all opportunities to serve and oblige those about him; would he think that, merely because he refused to follow his neighbours to their altars or their mosques, he should be seized and imprisoned, his goods confiscated, his person condemned to tortures or death? Undoubtedly he would complain of this as a very great hardship, and soon see the absurdity and injustice of such a treatment when it fell upon him, and when such *measure* as he would *mete* to others was measured to him again.

"3d. Persecution is absurd, as being by no means calculated to answer the end which its patrons profess to intend by it; namely, the glory of God, and the salvation of men. Now, if it does any good to men at all, it must be by making them truly religious; but religion is not a mere name or a ceremony. True religion imports an entire change of the heart, and it must be founded in the inward conviction of the mind, or it is impossible it should be, what yet it must be, *a reasonable service*. Let it only be considered what violence and persecution can do towards producing such an inward conviction. A man might as reasonably expect to bind an immaterial spirit with a cord, or to beat down a wall with an argument, as to convince the understanding by threats and tortures. Persecution is much more likely to make men hypocrites than

sincere converts. They may perhaps, if they have not a firm and heroic courage, change their profession while they retain their sentiments; and, supposing them before to be unwarily in the wrong, they may learn to add falsehood and villany to error. How glorious a prize! especially when one considers at what an expense it is gained. But,

"4th. Persecution tends to produce much mischief and confusion in the world. It is mischievous to those on whom it falls; and in its consequences so mischievous to others, that one would wonder any wise princes should ever have admitted it into their dominions, or that they should not have immediately banished it thence; for, even where it succeeds so far as to produce a change in men's *forms* of worship, it generally makes them no more than hypocritical professors of what they do not believe, which must undoubtedly debauch their characters; so that, having been villains in one respect, it is very probable that they will be so in another, and, having brought deceit and falsehood into their religion, that they will easily bring it into their conversation and commerce. This will be the effect of persecution where it is yielded to; and where it is opposed (as it must often be by upright and conscientious men, who have the greater claim upon the protection and favour of government) the mischievous consequences of its fury will be more flagrant and shocking. Nay, perhaps, where there is no true religion, a native sense of honour in a generous mind may stimulate it to endure some hardships for the cause of truth. 'Obstinacy,' as one well observes, 'may rise as the understanding is oppressed, and continue its opposition for a while, merely to avenge the cause of its injured liberty.'

"Nay, 5th. The cause of truth itself must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. For, even upon the supposition that in some countries it might tend to promote and establish the *purity* of the Gospel, yet it must surely be a great impediment to its *progress*. What wise heathen or Mohammedan prince would ever admit Christian preachers into his dominions, if he knew it was a principle of their religion that, as soon as the majority of the people were converted by arguments, the rest, and himself with them, if he continued obstinate, must be proselyted or extirpated by fire and sword? If it be, as the advocates for persecution have generally supposed, a dictate of the law of nature to propagate the true religion by the sword; then certainly a Mohammedan or an idolater, with the same notions, supposing him to have truth on his side, must think himself obliged in conscience to arm his powers for the extirpation of Christianity; and thus a holy war must cover the face of the whole earth, in which nothing but a miracle could render Christians successful against so vast a disproportion in numbers. Now, it seems hard to believe that to be *a truth* which would naturally lead to the extirpation of truth in the world; or that a Divine religion should carry in its own bowels the principle of its own destruction.

"But, 6th. This point is clearly determined by the lip of truth itself; and persecution is so far from being encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to its whole genius. It is condemned by the example of Christ, *who went about doing good;* who *came not to destroy men's lives, but to save them;* who waived the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to the corporal punishment, even of those who had most justly deserved it. And his doctrine also, as well as his example, has taught us to be *harmless as doves; to love our enemies; to do good to them that hate us; and pray for them that despitefully use and persecute us.*"

From all this we may learn that the *Church* which tolerates, encourages, and practises persecution, under the pretence of *concern for the purity of the faith*, and *zeal for God's glory*, is *not the Church of Christ;* and that no man can be of *such a Church* without endangering his salvation. Let it ever be the glory of the *Protestant Church*, and especially of the Church of England, that it discountenances and abhors all persecution on a religious account; and that it has diffused the same benign temper through that STATE with which it is associated

CHAPTER XV.

Publicans and sinners draw near to hear our Lord, at which the Pharisees are offended, 1, 2. *Christ vindicates his conduct in receiving them by the parable of the lost sheep*, 3–7. *The parable of the lost piece of money*, 8–10; *and the affecting parable of the prodigal son*, 11–32.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN [a] drew near unto him all the publicans and sinners for to hear him

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, [b] and eateth with them.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Matt. ix. 10.

[b] Acts xi. 3; Gal. ii. 12.

NOTES ON CHAP. XV.

Verse 1. *Publicans and sinners*] Τελωναι και αμαρτωλοι, *tax-gatherers and heathens;* persons who neither believed in Christ nor in Moses. See the note on chap. vii. 36. Concerning the *tax-gatherers*, see the note on Matt. v. 46.

Verse 2. *Receiveth sinners*] Προσδεχεται. He receives them *cordially, affectionately*—takes them to *his bosom;* for so the word implies. What mercy Jesus receives sinners in the most *loving, affectionate* manner, and saves them unto eternal life! Reader, give glory to God for ever!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 ¶ And he spake this parable unto them, saying,

4 [c] What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep [d] which was lost.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, [e] more than over ninety and nine just persons, which need no repentance.

[c] Matt. xviii. 12.

[d] 1 Pet. ii. 10, 25.——[e] Chap. v. 32.

Verse 4. *What man of you*] Our Lord spoke this and the following parable to justify his conduct in receiving and conversing with sinners or *heathens*.

A hundred sheep] Parables similar to this are frequent among the Jewish writers. The whole flock of mankind, both *Jews* and *Gentiles*, belongs unto this Divine Shepherd; and it is but reasonable to expect, that the gracious proprietor will look after those who have gone astray, and bring them back to the flock. The *lost sheep* is an emblem of a *heedless, thoughtless* sinner: one who follows the corrupt dictates of his own heart, without ever reflecting upon his conduct, or considering what will be the issue of his unholy course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray: it will bleat for the flock, and still run on in an opposite direction to the place where the flock is: this I have often noticed. No creature is more *defenceless* than a sheep, and more exposed to be devoured by *dogs* and *wild beasts*. Even the *fowls* of the air seek their destruction. I have known ravens often attempt to destroy lambs by picking out their eyes, in which, when they have succeeded, as the creature does not *see* whither it is going, it soon falls an easy prey to its destroyer. Satan is ever going about as a roaring lion seeking whom he may devour; in order to succeed, he *blinds* the understanding of sinners, and then finds it an easy matter to tumble them into the pit of perdition. Who but a *Pharisee* or a *devil* would find fault with the shepherd who endeavours to rescue his sheep from so much danger and ruin!

Verse 7. *Just persons, which need no repentance.*] Who do not require *such* a *change of mind* and *purpose* as these do—who are not so profligate, and cannot repent of sins they have never committed. Distinctions of this kind frequently occur in the Jewish writings. There are many persons who have been brought up in a sober and regular course of life, attending the ordinances of God, and being true and just in all their dealings; these most materially differ from the heathens mentioned ver. 1, because they believe in God, and attend the means of grace: they differ also essentially from the tax-gatherers mentioned in the same place, because they *wrong no man*, and are upright in their dealings. Therefore they cannot repent of the sins of a *heathen*, which they have not practised; nor of the *rapine* of a *tax-gatherer*, of which they have never been guilty. As, therefore, these *just persons* are put in opposition to the *tax-gatherers* and *heathens*, we may at once see the scope and design of our Lord's words: *these needed no repentance* in comparison of the others, as not being guilty of their crimes. And as these belonged, by outward profession at least, to the flock of God, and were sincere and upright according to their light, they are considered as being in no danger of being *lost;* and as they fear God, and work righteousness according to their light, he will take care to make those farther discoveries to them, of the purity of his nature, the holiness of his law, and the necessity of the atonement, which he sees to be necessary. See the case of *Cornelius*, Acts x. 1, &c. On this ground, the owner is represented as feeling more joy in consequence of finding *one sheep* that was *lost*, there having been almost no hope of its recovery, than he feels at seeing ninety and nine still safe under his care. "Men generally rejoice more over a small *unexpected* advantage, than over a much greater good to which they have been accustomed." There are some, and their opinion need not be hastily rejected, who imagine that by the *ninety and nine just persons*, our Lord means the *angels*—that they are in *proportion* to men, as *ninety-nine* are to *one*, and that the Lord takes more pleasure in the return and salvation of one sinner, than in the uninterrupted obedience of ninety-nine holy angels; and that it was through his superior love to fallen man that he took upon him *his* nature, and not the nature of *angels*. I have met with the following weak objection to this: *viz.* "The text says *just persons;* now, *angels* are not *persons*, therefore *angels* cannot be meant." This is extremely foolish; there may be the *person* of an *angel*, as well as of a *man;* we allow *persons* even in the Godhead; besides, the original word, δικαιοις, means simply just ones, and may be, with as much propriety, applied to *angels* as to *men*. After all, our Lord may refer to the *Essenes*, a sect among the Jews, in the time of our Lord who were strictly and conscientiously moral; living at the utmost distance from both the hypocrisy and pollutions of their countrymen. These, when compared with the great mass of the Jews, needed no repentance. The reader may take his choice of these interpretations, or make a better for himself. I have seen other methods of explaining these words: but they have appeared to me either too absurd or too improbable to merit particular notice.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 ¶ Either what woman having ten [f] pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, a certain man had two sons:

12 And the younger of them said to *his* father, Father, [g] give me the portion of goods that falleth *to me*. And he divided unto them [h] *his* living.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there [i] wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly

[f] *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to sevenpence halfpenny, and is equal to the Roman penny; Matt. xviii. 28.

[g] Deut. xxi. 16; Psalms xvii. 14; Proverbs xix. 13, 14. [h] Mark xii. 44.——[i] Psa. lxxiii. 27; Proverbs xxix. 3; 1 Pete. iv. 3.

Verse 8. *Ten pieces of silver*] Δραχμας δεκα, *ten drachmas*. I think it always best to retain the names of these ancient coins, and to state their value in English money. Every reader will naturally wish to know by what *names* such and such coins were called in the countries in which they were current. The Grecian *drachma* was worth about *sevenpence three farthings* of our money; being about the same value as the Roman *denarius*.

The *drachma* that was lost is also a very expressive emblem of a sinner who is estranged from God, and enslaved to habits of iniquity. The *longer* a piece of money is lost, the less probability is there of its being again found; as it may not only lose its *colour*, and not be easily *observed*, but will continue to be more and more *covered* with *dust* and *dirt:* or its *value* may be vastly *lessened* by being so trampled on that a part of the *substance*, together with the *image* and *superscription*, may be worn off. So the sinner sinks *deeper* and *deeper* into the impurities of sin, loses even his *character* among men, and gets the image and superscription of his Maker defaced from his heart. He who wishes to find the image of God, which he has lost by sin, must attend to that word which will be a *lantern* to his steps, and receive that *Spirit* which is a *light* to the soul, to convince of sin, righteousness, and judgment. He must *sweep the house*—put away the evil of his doings; and *seek diligently*—use every mean of grace, and cry incessantly to God, till he restore to him the light of his countenance. Though parables of this kind must not be obliged to *go on all fours*, as it is termed; yet they afford many useful hints to preachers of the Gospel, by which they may edify their hearers. Only let all such take care not to *force* meanings on the words of Christ which are contrary to their *gravity* and *majesty*.

Verse 12. *Give me the portion of goods*] It may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew that it was to minister to his debauches that his profligate son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the east for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not *legally* refuse to comply with the application. It appears indeed that the spirit of this law was to provide for the child in case of ill treatment by the father: yet the demand must *first* be acceded to, before the matter could be legally inquired into; and then, "if it was found that the father was irreproachable in his character, and had given no just cause for the son to separate from him, in that case, the civil magistrate fined the son in two hundred puns of cowries." See Code of Gentoo laws, pr. disc. p. 56; see also do. chap. ii. sec. 9, p. 81, 82; xxi. sec. 10, p. 301.

Verse 13. *Not many days after*] He probably hastened his departure for fear of the fine which he must have paid, and the reproach to which he must have been subjected, had the matter come before the civil magistrate. See above.

Riotous living.] Ζων ασωτως, in a course of life that led him to *spend all:* from *a not*, and σωω *I save*. And this we are informed, ver. 30, was among *harlots;* the readiest way in the world to exhaust the *body*, debase the *mind*, ruin the *soul*, and destroy the *substance*.

Verse 14. *A mighty famine in that land*] As he was of a profligate turn of mind himself, it is likely he sought out a place where riot and excess were the ruling characteristics of the inhabitants; and, as poverty is the sure consequence of prodigality, it is no wonder that famine preyed on the whole country.

Verse 15. *To feed swine.*] The basest and vilest of all employments; and, to a *Jew*, peculiarly degrading. Shame, contempt, and distress are wedded to sin, and can never be divorced. No character could be meaner in the sight of a Jew than that of a *swineherd:* and *Herodotus* informs us, that in Egypt they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connections with them. Herod. lib. ii. cap. 47.

Verse 16. *With the husks*] Κερατιων. *Bochart*, I

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

with the husks that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But [k] when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, [l] and in thy sight, and am no more worthy to be called thy son.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 [m] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

[k] Acts ii. 39; Eph. ii. 13, 17.——[l] Psa. li. 4.

[m] Ver. 32; Eph. ii. 1; v. 14; Rev. iii. 1.

think, has proved that κερατια does not mean *husks:* to signify which the Greek botanical writers use the word λοβοι; several examples of which he gives from *Theophrastus.* He shows, also, that the original word means the fruit of the *ceratonia* or *charub* tree, which grows plentifully in *Syria.* This kind of pulse, *Columella* observes, was made use of to feed *swine.* See Bochart, *Hieroz.* lib. ii. cap. lvi. col. 707–10.

Verse 17. *When he came to himself*] A state of *sin* is represented in the sacred writings as a course of *folly* and *madness;* and *repentance* is represented as a restoration to *sound sense.* See this fully explained on Matt. iii. 2.

I perish with hunger!] Or, *I perish* HERE. Ωδε, *here,* is added by BDL, *Syriac,* all the *Arabic* and *Persic, Coptic, Æthiopic, Gothic, Saxon, Vulgate,* all the *Itala,* and several of the fathers.

Verse 18. *Against heaven*] Εις τον ουρανον; that is, *against God.* The Jews often make use of this periphrasis in order to avoid mentioning the *name* of God, which they have ever treated with the utmost reverence. But some contend that it should be translated, *even unto heaven;* a Hebraism for, I have sinned exceedingly—beyond all description.

Verse 20. *And kissed him.*] Or, *kissed him again and again;* the proper import of κατεφιλησεν αυτον. The father thus showed his great tenderness towards him, and his great affection for him.

Verse 21. *Make me as one of thy hired servants,* is *added* here by several MSS. and versions; but it is evident this has been added, merely to make his conduct agree with his resolution, ver. 19. But by this a very great beauty is lost: for the design of the inspired penman is to show, not merely the *depth* of the profligate son's *repentance,* and the *sincerity* of his *conversion,* but to show the *great affection of the father,* and his *readiness* to *forgive* his disobedient son. His tenderness of heart cannot *wait* till the son has made his confession; his bowels yearn over him, and he *cuts short* his tale of contrition and self-reproach, by giving him the most plenary assurances of his pardoning love.

Verse 22. *Bring forth the best robe*] *Bring out that chief garment,* την στολην την πρωτην, the garment which was laid by, to be used only on *birth-days* or *festival* times. Such as that which Rebecca had laid by for Esau, and which she put on Jacob when she made him personate his brother. See the notes on Gen. xxvii. 15.

Put a ring on his hand] Giving a ring was in ancient times a mark of *honour* and *dignity.* See Gen. xli. 42; 1 Kings xxi. 8; Esth. viii. 2; Dan. vi. 17; James ii. 2.

Shoes on his *feet*] Formerly those who were captivated had their shoes taken off, Isa. xx. 1; and when they were restored to liberty their shoes were restored. See 2 Chron. xxviii. 15. In *Bengal, shoes* of a superior quality make one of the distinguishing parts of a person's dress. Some of them cost as much as a *hundred rupees* a pair; £10 or £12. Reference is perhaps made here to some such costly shoes. It is the same among the *Chinese:* some very costly *shoes* and *boots* of that people are now before me.

Verse 23. *The fatted calf, and kill* it] Θυσατε, *Sacrifice it.* In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as *consecrated,* and the guests were considered as feeding on Divine food. This custom is observed among the Asiatics to this day.

Verse 24. *Was dead*] Lost to all good—given up to all evil. In this figurative sense the word is used by the best Greek writers. See many examples in *Kypke.*

Verse 25. *His elder son*] Meaning probably persons of a *regular moral life,* who needed no repentance in comparison of the prodigal already described.

In the field] Attending the concerns of the farm.

He heard music] Συμφωνιας, a number of sounds *mingled* together, as in a *concert.*

Dancing.] Χορων. But Le Clerc denies that the word means *dancing* at all, as it properly means a *choir of singers.* The *symphony* mentioned before may mean the musical instruments which accompanied the choirs of singers.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was [n] angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, [o] Lo, these many years do I serve thee, neither transgressed I [p] at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, [q] Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad; [r] for this thy brother was dead, and is alive again; and was lost, and is found.

[n] Matt. xx. 15; Acts xiii. 46; Romans xi. 28, 31.——[o] Genesis xxxi. 38, 41.

[p] Matt. vi. 2; xv. 8; chap. xvi. 15; xviii. 11.——[q] Isa. v. 4; Matt. xx. 12.——[r] Ver. 24; Psa. cxix. 176; Matt. xviii. 12.

Verse 28. *He was angry*] This refers to the indignation of the scribes and Pharisees, mentioned ver. 1, 2. In every point of view, the anger of the old son was *improper* and *unreasonable*. He had already received *his* part of the inheritance, see ver. 12, and his profligate brother had received no more than what was his just dividend. Besides, what the father had acquired *since* that division he had a right to dispose of as he pleased, even to give it all to one son; nor did the ancient customs of the Asiatic countries permit the *other* children to claim any share in such property thus disposed of. The following is an institute of the GENTOO *law* on this subject: (CODE, chap. ii. sect. 9, p. 79:) "If a father gives, by his own choice, land, houses, orchards, and the earning of his own industry, to one of his sons, the other sons shall not receive any share of it." Besides, whatever property the father had acquired *after* the above division, the son or sons, as the prodigal in the text, could have no claim at all on, according to another institute in the above Asiatic laws, see chap. ii. sect. ii. p. 85, but the father might divide it among those who remained with him: therefore is it said in the text, "Son, thou art ALWAYS *with me*, and ALL that I have is THINE," ver. 31.

Verse 29. *Never—a kid*] It is evident from ver. 12, that the father gave him his portion when his profligate brother claimed his; for *he divided his whole substance between them*. And though he had not *claimed* it, so as to *separate* from, and live independently of, his father, yet he might have done so whenever he chose; and therefore his complaining was both *undutiful* and *unjust*.

Verse 30. *This thy son*] THIS son of THINE—words expressive of supreme contempt: THIS *son*—he would not condescend to call him by his *name*, or to acknowledge him for his *brother;* and at the same time, bitterly reproaches his amiable father for his affectionate tenderness, and readiness to receive his once undutiful, but now penitent, child!

For HIM] I have marked those words in small capitals which should be strongly accented in the pronunciation: this last word shows how supremely he despised his poor unfortunate brother.

Verse 31. *All that I have is thine.*] See on ver. 28.

Verse 32. *This thy brother*] Or, THIS *brother of* THINE. To awaken this ill-natured, angry, inhumane man to a proper sense of his duty, both to his parent and brother, this amiable father returns him his *own unkind words*, but in a widely different spirit. *This son of mine* to whom I show mercy is THY *brother*, to whom thou shouldst show bowels of tenderness and affection; especially as he is no longer the *person* he *was:* he *was dead* in sin—he is *quickened* by the power of God: he was *lost* to thee, to me, to himself, and to our God; but now he is *found:* and he will be a comfort to me, a help to thee, and a standing proof, to the honour of the Most High, that God receiveth sinners. This, as well as the two preceding parables, was designed to vindicate the conduct of our blessed Lord in receiving tax-gatherers and heathens; and as the Jews, to whom it was addressed, could not but approve of the conduct of this benevolent father, and reprobate that of his *elder son*, so they could not but justify the conduct of Christ towards those outcasts of men, and, at least in the silence of their hearts, pass sentence of condemnation upon themselves. For the *sublime*, the *beautiful*, the *pathetic*, and the *instructive*, the *history of Joseph* in the Old Testament, and *the parable of the prodigal son* in the New, have no parallels either in sacred or profane history.

THE following reflections, taken chiefly from pious *Quesnel*, cannot fail making this *incomparable parable* still more instructive.

Three points may be considered here: I. The degrees of his fall. II. The degrees of his restoration; and, III. The consequences of his conversion.

I. The prodigal son is the emblem of a sinner who refuses to depend on and be governed by the Lord. How dangerous is it for us to desire to be at our own disposal, to live in a state of independency, and to be our own governors! God cannot give to wretched man a greater proof of his wrath than to abandon him to the corruption of his own heart.

Not many days, &c., ver. 13. The misery of a sinner has its *degrees;* and he soon arrives, *step* by *step*, at the highest *pitch* of his wretchedness.

The *first* degree of his misery is, that he loses sight of God, and removes at a *distance* from him. There is a boundless distance between the love of God, and impure self-love; and yet, strange to tell, we pass in a moment from the one to the other!

The *second degree* of a sinner's misery is, that the *love of God* being no longer retained in the heart, *carnal love* and impure desires necessarily enter in, reign there, and corrupt all his actions.

The *third degree* is, that he squanders away all spiritual riches, and *wastes* the substance of his gracious Father in riot and debauch.

When he had spent all, &c., ver. 14. The *fourth degree* of an apostate sinner's misery is, that having forsaken God, and lost his grace and love, he can now find nothing but poverty, misery, and want. How *empty* is that soul which God does not fill! What a *famine* is there in that heart which is no longer nourished by the bread of life!

In this state, *he joined himself*—εκολληθη, *he cemented, closely united* himself, and *fervently cleaved to a citizen of that country*, ver. 15.

The *fifth degree* of a sinner's misery is, that he renders himself a slave to the devil, is made partaker of his nature, and incorporated into the infernal family. The *farther* a sinner goes from God, the *nearer* he comes to eternal ruin.

The *sixth degree* of his misery is, that he soon finds by experience the hardship and rigour of his slavery. There is no *master* so cruel as the *devil;* no *yoke* so heavy as that of *sin;* and no *slavery* so *mean* and *vile* as for a man to be the drudge of his own carnal, shameful, and brutish *passions*.

The *seventh degree* of a sinner's misery is, that he has an insatiable hunger and thirst after happiness; and as this can be had only in God, and he seeks it in the creature, his misery must be extreme. *He desired to fill his belly with the husks*, ver. 16. The pleasures of sense and appetite are the pleasures of *swine*, and to such creatures is he resembled who has frequent recourse to them, 2 Pet. ii. 22.

II. Let us observe, in the next place, the several *degrees* of a sinner's *conversion* and *salvation*.

The *first* is, he begins to know and feel his misery, the guilt of his conscience, and the corruption of his heart. He *comes to himself*, because the Spirit of God *first comes to him*, ver. 17.

The *second* is, that he *resolves* to forsake sin and all the occasions of it; and firmly purposes in his soul to return immediately to his God. *I will arise*, &c., ver. 18.

The *third* is, when, under the influence of the spirit of faith, he is enabled to look towards God as a compassionate and tender-hearted *father*. *I will arise and go to my father*.

The *fourth* is, when he makes confession of his sin, and feels himself utterly *unworthy* of all God's favours, ver. 19.

The *fifth* is, when he comes in the spirit of obedience, determined through grace to submit to the authority of God; and to take his *word* for the rule of all his actions, and his Spirit for the guide of all his affections and desires.

The *sixth* is, his putting his holy resolutions into *practice* without delay; using the light and power already mercifully restored to him, and seeking God in his appointed ways. *And he arose and came*, &c., ver. 20.

The *seventh* is, God tenderly receives him with the kiss of peace and love, blots out all his sins, and restores him to, and reinstates him in, the heavenly family. *His father—fell on his neck, and kissed him*, ib.

The *eighth* is, his being clothed with holiness, united to God, *married* as it were to Christ Jesus, 2 Cor. xi. 2, and having his feet shod with the shoes of the preparation of the Gospel of peace, Eph. vi. 15, so that he may run the ways of God's commandments with alacrity and joy. *Bring the best robe—put a ring—and shoes*, &c., ver. 22.

III. The *consequences* of the sinner's restoration to the favour and image of God are, *first*, the sacrifice of thanksgiving is offered to God in his behalf; he enters into a covenant with his Maker, and feasts on the fatness of the house of the Most High.

Secondly, The whole heavenly family are called upon to share in the general joy; the Church above and the Church below both triumph; for there is joy (peculiar joy) in the presence of the angels of God over one sinner that repenteth. See ver. 10.

Thirdly, God publicly acknowledges him for his son, not only by enabling him to abstain from every appearance of evil, but to walk before him in *newness* of *life*, ver. 24. The tender-hearted father repeats these words at ver. 32, to show more particularly that the soul is *dead* when *separated* from God; and that it can only be said to be *alive* when *united* to him through the Son of his love. A Christian's sin is a brother's *death;* and in proportion to our *concern* for this will our *joy* be at his *restoration* to spiritual life. Let us have a brotherly heart towards our brethren, as God has that of a father towards his children, and seems to be afflicted at their *loss*, and to rejoice at their being *found* again, as if they were necessary to his happiness.

In this parable, the *younger* profligate *son* may represent the *Gentile* world; and the *elder son*, who so long *served* his *father*, ver. 29, the *Jewish people*. The *anger* of the *elder* son explains itself at once—it means the *indignation* evidenced by the Jews at the *Gentiles* being received into the *favour* of God, and made, with them, fellow heirs of the kingdom of heaven.

It may also be remarked, that those who were since called Jews and Gentiles, were at first one family, and children of the same father: that the descendants of Ham and Japhet, from whom the principal part of the Gentile world was formed, were, in their progenitors, of the primitive great family, but had afterwards fallen off from the true religion: and that the parable of the prodigal son may well represent the conversion of the Gentile world, in order that, in the fulness of time, both Jews and Gentiles may become one fold, under one Shepherd and Bishop of all souls.

CHAPTER XVI.

The parable of the unjust steward, 1–8. *Christ applies this to his hearers*, 9–13. *The Pharisees take offence*, 14. *Our Lord reproves them, and shows the immutability of the law*, 15–17. *Counsels against divorce*, 18. *The story of the* rich man *and the* beggar, *commonly called* Dives *and* Lazarus, 19–31.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND he said also unto his disciples, There was a certain rich man, which had a steward; [a] and the same was accused unto him that he had wasted his goods.

2 And he called him, [b] and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred [c] measures of oil And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred [d] measures of wheat. And he said unto

[a] Gen. xviii. 20.——[b] Psa. l. 10; Eccles. xii. 14.——[c] The word *Batus* in the original containeth nine gallons three quarts; see Ezek. xlv. 10, 11, 14.——[d] The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle.

NOTES ON CHAP. XVI.

Verse 1. *A steward*] Οικονομος, from οικος, *a house*, or οικια, *a family*, and νεμω, *I administer;* one who superintends domestic concerns, and ministers to the support of the family, having the products of the field, business, &c., put into his hands for this very purpose. See on chap. viii. 3.

There is a parable very like this in Rab. Dav. Kimchi's comment on Isaiah, chap. xl. 21: "The whole world may be considered as a *house* builded up: *heaven* is its *roof;* the *stars* its *lamps;* and the *fruits* of the *earth*, the *table spread.* The *owner* and *builder* of this house is the *holy blessed God;* and *man* is the *steward*, into whose hands all the *business of the house is committed.* If he considers in his heart that the master of the house is always over him, and *keeps his eye* upon *his work;* and if, in consequence, he act *wisely*, he shall find *favour* in the eyes of the master of the house: but if the master find *wickedness* in him, he will remove him, מן פקידתו *min pakidato*, from his STEWARDSHIP. The foolish *steward* doth not think of this: for as his eyes do not see the master of the house, he saith in his heart, 'I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a Lord over this house or not.' When the Lord of the house marks this, he will come and expel him from the house, speedily and with great anger. Therefore it is written, *He bringeth the princes to nothing.*" As is usual, our Lord has greatly improved this parable, and made it in every circumstance more striking and impressive. Both in the Jewish and Christian edition, it has great beauties.

Wasted his goods.] Had been profuse and profligate; and had embezzled his master's substance.

Verse 2. *Give an account of thy*, &c.] Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. The original may be translated, *Give up the business*, τον λογον, *of the stewardship.*

Verse 3. *I cannot dig*] He could not submit to become a common day-labourer, which was both a *severe* and *base* employment: *To beg I am ashamed.* And as these were the only *honest* ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of *knavery*, in order to provide for his idleness and luxury, or else starve. Wo to the man who gets his bread in this way! The curse of the Lord must be on his head, and on his heart; in his basket, and in his store.

Verse 4. *They may receive me*] That is, the debtors and tenants, who paid their debts and rents, not in money, but in *kind;* such as wheat, oil, and other produce of their lands.

Verse 6. *A hundred measures of oil.*] Εκατον βατους, *A hundred baths.* The בת *bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part: see Ezek xlv. 11, 14. It is equal to the *ephah*, i. e. to *seven gallons and a half* of our measure.

Take thy bill] *Thy accompt*—το γραμμα. The *writing* in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the *hand-writing* of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, *he* is desired to write it over again, and to cancel the old engagement. In carrying on a running account with a tradesman, it is common among the *Hindoos* for the buyer to receive from the hands of the seller a daily account of the things received; and according to this account, written on a *slip of paper*, and which remains in the hands of the buyer, the person is paid.

Verse 7. *A hundred measures of wheat.*] Εκατον

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are, in their generation, wiser than [e] the children of light.

9 And I say unto you, [f] Make to yourselves friends of the [g] mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.

10 [h] He that is faithful in that which is least,

[e] John xii. 36; Eph. v. 8; 1 Thess. v. 5.——[f] Dan. iv. 27; Matt. vi. 19; xix. 21; chap. xi. 41; 1 Tim. vi. 17, 18, 19.

[g] Or, *riches.*——[h] Matt. xxv. 21; chap. xix. 17.

κορους, *a hundred cors.* Κορος, from the Hebrew כר *cor*, was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about *seventy-five gallons* and *five pints* English. For the same reason for which I preserve the names of the ancient *coins*, I preserve the names of the ancient *measures*. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original *words* are not only totally different, but the quantity is as *seven* to *seventy-five?* The original terms should be immediately inserted in the text, and the contents inserted in the *margin*. The present marginal reading is incorrect. I follow Bishop *Cumberland's* weights and measures. See on chap. xv. 8.

In the preceding relation, I have no doubt our Lord alluded to a custom frequent in the Asiatic countries: a custom which still prevails, as the following account, taken from Capt. Hadley's Hindostan Dialogues, sufficiently proves. A person thus addresses the captain: "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice.

"Having searched for a good many debtors and their creditors, he learned the accounts of their bonds.

"He then made an agreement with them to get the bonds out of the bondsmen's hands for *half* the debt, if they would give him one *fourth*.

"Thus, any debtor for a *hundred* rupees, having given *fifty* to the creditor, and *twenty-five* to this knave, got his bond for *seventy-five* rupees.

"Having seized and flogged 125 bondholders, he has in this manner determined their loans, and he has done this business in your name." *Hadley's* Gram. Dialogues, p. 79. 5th edit. 1801.

Verse 8. *The lord commended*] Viz. the master of this unjust steward. He spoke highly of the *address* and *cunning* of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; but his master no more *approved* of his conduct in *this*, than he did in his wasting his substance *before*. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our *blessed Lord commended* the conduct of this wicked man: but the word κυριος, there translated *lord*, simply means the *master* of the unjust steward.

The children of this world] Such as mind worldly things only, without regarding God or their souls. A phrase by which the Jews always designate the *Gentiles*.

Children of light.] Such as are illuminated by the Spirit of God, and regard worldly things only as far as they may *subserve* the great purposes of their salvation, and become the instruments of good to others. But ordinarily the *former* evidence more carefulness and prudence, in providing for the support and comfort of this life, than the *latter* do in providing for another world.

Verse 9. *The mammon of unrighteousness*] Μαμωνα της αδικιας—literally, *the mammon*, or *riches, of injustice*. Riches *promise* MUCH, and *perform* NOTHING: they excite *hope* and *confidence*, and *deceive* both: in making a man *depend* on them for *happiness*, they *rob* him of the salvation of God and of eternal glory. For these reasons, they are represented as *unjust* and *deceitful*. See the note on Matt. vi. 24, where this is more particularly explained. It is evident that this must be the meaning of the words, because the *false* or *deceitful riches*, here, are put in opposition to the *true riches*, ver. 11; i. e. those Divine graces and blessings which promise *all good*, and give what they promise; never *deceiving* the expectation of any man. To insinuate that, if a man have acquired riches by unjust means, he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. Ill gotten gain must be restored to the proper owners: if they are dead, then to their successors.

When ye fail] That is, when ye *die*. The Septuagint use the word εκλειπειν in this very sense, Jer. xlii. 17, 22. See the note on Gen. xxv. 8. So does Josephus, War, chap. iv. 1, 9.

They may receive you] That is, say some, the *angels*. Others, the *poor* whom ye have relieved will welcome you into glory. It does not appear that the *poor* are meant: 1. Because those who have relieved them may die a long time before *them;* and therefore they could not be in heaven to receive them on their arrival. 2. Many poor persons may be relieved, who *will* live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere *Hebraism:—they may receive you*, for *ye shall be received;* i. e. God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker has no reason to hope for eternal felicity. See Matt. xxv. 33; and, for similar *Hebraisms*, consult in the original, chap. vi. 38; xii. 20; Rev. xii. 6; xvi. 15.

Verse 10. *He that is faithful in that which is least*, &c.] He who has the genuine principles of fidelity in him will make a *point of conscience* of carefully attending to even the *smallest* things; and it is by habituating himself to act uprightly in *little things* that

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [i] mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 [k] No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, [l] who were covetous, heard all these things; and they derided him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 And he said unto them, Ye are they which [m] justify yourselves before men; but [n] God knoweth your hearts; for [o] that which is highly esteemed among men is abomination in the sight of God.

16 [p] The law and the prophets *were* until John: since that time, the kingdom of God is preached, and every man presseth into it.

17 [q] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 [r] Whosoever putteth away his wife, and marrieth another, committeth adultery; and

[i] Or, *riches*.—[k] Matt. vi. 24.—[l] Matt. xxiii. 14.—[m] Chap. x. 29. [n] Psa. vii. 9.—[o] 1 Sam. xvi. 7.—[p] Matt. iv. 17; xi. 12, 13; Luke vii. 29.—[q] Psa. cii. 26, 27; Isa. xl. 8; li. 6; Matt. v. 18; 1 Pet. i. 25.—[r] Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

he acquires the gracious habit of acting with propriety fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in *small* matters will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of *high* importance. Can we reasonably expect that a man who is continually falling by *little things* has power to resist temptations to *great evils?*

Verse 12. *That which is another man's*] Or rather *another's*, *τῳ αλλοτριῳ*. That is, worldly riches, called another's: 1. Because they belong to *God*, and he has not designed that they should be any man's portion. 2. Because they are continually *changing* their *possessors*, being in the way of commerce, and in providence going from one to another. This property of worldly goods is often referred to by both sacred and profane writers. See a fine passage in *Horace*, Sat. l. ii. s. 2. v. 129.

Nam propriæ telluris herum natura neque illum,
Nec me, nec quemquam statuit.

Nature will no *perpetual* heir assign,
Nor make the farm *his property*, or *mine*. FRANCIS.

And the following in one of our own poets:—

"Who steals my purse steals *trash;* 'tis *something*, *nothing;*
'Twas *mine*, 'tis *his*, and has been slave to *thousands.*"

That which is your own?] Grace and glory, which God has particularly designed for you; which are the only proper satisfying portion for the soul; and which no man can enjoy in their plenitude, unless he be faithful to the first *small* motions and influences of the Divine Spirit.

Verse 13. *No servant can serve two masters*] The heart will be either wholly taken up with God, or wholly engrossed with the world. See on Matt. vi. 24.

Verse 14. *They derided him*] Or rather, *They treated him with the utmost contempt.* So we may translate the original words *εξεμυκτηριζον αυτον*, which literally signifies, *in illum emunxerunt*—but must not be translated into English, unless, to come a little near it, we say, *they turned up their noses at him;*—and why? Because *they* were *lovers of money*, and he showed them that all such were in danger of perdition. As they were wedded to *this* life, and not concerned for the *other*, they considered him one of the most absurd and foolish of men, and worthy only of the most sovereign contempt, because he taught that *spiritual* and *eternal* things should be *preferred* before the riches of the universe. And how many thousands are there of the very same sentiment to the present day!

Verse 15. *Ye—justify yourselves*] *Ye declare yourselves to be just.* Ye endeavour to make it appear to men that ye can still feel an insatiable thirst after the present world, and yet secure the blessings of another; that ye can reconcile God and mammon,—and serve two masters with equal zeal and affection; but God knoweth your hearts,—and he knoweth that ye are *alive* to the *world*, and *dead* to *God* and *goodness*. Therefore, howsoever ye may be esteemed among men, ye are an abomination before him. See the note on chap. vii. 29.

Verse 16. *The law and the prophets* were *until John*] The law and the prophets continued to be the sole *teachers* till John came, who *first* began to proclaim the *glad tidings* of the *kingdom of God:* and now, he who wishes to be made a partaker of the blessings of that kingdom must *rush speedily* into it; as there will be but a short time before an utter destruction shall fall upon this ungodly race. They who wish to be saved must imitate those who *take a city by storm—rush into it*, without delay, as the Romans are about to do into Jerusalem. See also on Matt. xi. 12.

Verse 17. *For heaven and earth to pass*] See on Matt. v. 17, 18.

Verse 18. *Putteth away* (or *divorceth*) *his wife*] See on Matt. v. 31, 32; xix. 9, 10; Mark x. 12, where the question concerning *divorce* is considered at large. These verses, from the 13th to the 18th inclusive, appear to be part of our Lord's sermon on the mount; and stand in a much better connection

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 ¶ There was a certain rich man, [s] which was clothed in purple and fine linen, and fared sumptuously every day;

[s] Prov. xxxi. 22; 1 Mac. x. 62; 1 Pet. iii. 3, 4.

20 And there was a [t] certain beggar named Lazarus, which was laid at his gate, full of sores,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

[t] Job ii. 7; Eccl. ix. 2; Acts iii. 2; 1 Pet. iv. 17.

there than they do *here;* unless we suppose our Lord delivered the same discourse at different times and places, which is very probable.

Verse 19. *There was a certain rich man*] In the Scholia of some MSS. the name of this person is said to be *Ninive*. This account of the *rich man* and *Lazarus* is either a *parable* or a *real history*. If it be a *parable*, it is what *may be:* if it be a *history*, it is that which *has been*. Either a man *may live* as is here described, and go to perdition when he dies; or, some *have* lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive in whichsoever of these lights it is viewed. Let us carefully observe all the circumstances offered here to our notice, and we shall see—I. The CRIME of this man; and II. His PUNISHMENT.

1. *There was a certain rich man in Jerusalem.* Provided this be a real history, there is no doubt our Lord could have mentioned his *name;* but, as this might have given great offence, he chose to suppress it. His being *rich* is, in Christ's account, the *first* part of his *sin*. To this circumstance our Lord *adds* nothing: he does not say that he was *born* to a large estate; or that he acquired one by *improper* methods; or that he was *haughty* or *insolent* in the possession of it. Yet here is the first degree of his reprobation —he *got* all he *could*, and *kept* all to *himself*.

2. *He was clothed with purple and fine linen.* Purple was a very precious and costly stuff; but our Lord does not say that in the use of it he exceeded the bounds of his income, nor of his rank in life; nor is it said that he used his superb dress to be an agent to his crimes, by corrupting the hearts of others. Yet our Lord lays this down as a *second* cause of his perdition.

3. *He fared sumptuously every day.* Now let it be observed that the law of Moses, under which this man lived, forbade nothing on this point, but *excess* in eating and drinking; indeed, it seems as if a person was authorized to taste the sweets of an abundance, which that law promised as a reward of fidelity. Besides, this rich man is not accused of having eaten food which was prohibited by the law, or of having neglected the abstinences and fasts prescribed by it. It is true, he is said to have *feasted sumptuously every day;* but our Lord does not intimate that this was carried to excess, or that it ministered to debauch. He is not accused of licentious discourse, of gaming, of frequenting any thing like our modern plays, balls, masquerades, or other impure and unholy assemblies; of speaking an irreverent word against Divine revelation, or the ordinances of God. In a word, his *probity* is not attacked, nor is he accused of any of those crimes which pervert the soul or injure civil society. As Christ has described this man, does he appear culpable? What are his crimes? Why, 1. He was *rich*. 2. He was *finely clothed*. And 3. He *feasted well*. *No* other evil is spoken of him. In comparison of thousands, he was not only blameless, but he was a virtuous man.

4. But it is intimated by many that "he was an *uncharitable*, *hard-hearted*, *unfeeling* wretch." Yet of this there is not a word spoken by Christ. Let us consider all the circumstances, and we shall see that our blessed Lord has *not* represented this man as a monster of inhumanity, but merely as an indolent man, who sought and had his portion in this life, and was not at all concerned about another.

Therefore we do not find that when Abraham addressed him on the *cause* of his reprobation, ver. 25, that he reproached him with *hard-heartedness*, saying, "Lazarus was hungry, and thou gavest him no meat; he was thirsty, and thou gavest him no drink, &c.;" but he said simply, *Son, remember that thou didst receive thy good things in thy lifetime*, ver. 25.—"Thou hast sought thy consolation upon the earth, thou hast borne no cross, mortified no desire of the flesh, received not the salvation God had provided for thee; thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory."

There are few who consider that it is a crime for those called *Christians* to live without *Christ*, when their lives are not stained with transgression. If Christianity only required men to live without gross *outward* sin, paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a *conformity*, not only in a man's conduct, to the principles of the Gospel; but also a conformity in his heart to the spirit and mind of Christ.

Verse 20. *There was a certain begger named Lazarus*] *His* name is mentioned, because his character was *good*, and his end *glorious;* and because it is the purpose of God that the righteous shall be had in everlasting remembrance. *Lazarus*, לעזר is a contraction of the word אלעזר *Eliezar*, which signifies the *help* or *assistance of God*—a name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

Verse 21. *And desiring to be fed with the crumbs*] And it is likely this desire was complied with, for it is not intimated that he spurned away the poor man from the gate, or that his suit was rejected. And as we find, ver. 24, that the rich man desired that Lazarus should be sent with a little water to him, it is a strong intimation that he considered him under some kind of *obligation* to him; for, had he refused him a few crumbs in his lifetime, it is not reasonable to suppose

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and [u] cool my tongue; for I [v] am tormented in this flame.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 But Abraham said, Son, [w] remember that thou in thy lifetime receivedst thy good things,

[u] Zech. xiv. 12.——[v] Isa. lxvi. 24; Mark ix. 44, &c.

[w] Job xxi. 13; chap. vi. 24.

that he would now have requested such a favour from him; nor does Abraham glance at any such uncharitable conduct on the part of the rich man.

We may now observe,

II. In what the punishment of this man consisted.

1. Lazarus dies and is carried into Abraham's bosom. By the phrase, *Abraham's bosom*, an allusion is made to the custom at Jewish feasts, when three persons reclining on their left elbows on a couch, the person whose head came near the breast of the other, was said *to lie in his bosom*. So it is said of the beloved disciple, John xiii. 25. *Abraham's bosom* was a phrase used among the Jews to signify the paradise of God. See Josephus's account of the Maccabees, chap. xiii.

Verse 22. *The rich man also died, and was buried*] There is no mention of this latter circumstance in the case of Lazarus; he was *buried*, no doubt—necessity required this: but he had the burial of a *pauper*, while the pomp and pride of the other followed him to the tomb. But what a difference in these burials, if we take in the reading of my *old* MS. Bible, which is supported by several *versions*: Forsothe the riche man is deed: and is buried in helle. And this is also the reading of the Anglo-saxon, ⁊ wær on helle gebyrged, *and was in hell buried*. In some MSS. the point has been wanting after εταφη, *he was buried*; and the following και, *and*, removed and set before επαρας, *he lifted up*: so that the passage reads thus: *The rich man died also, and was buried in hell; and lifting up his eyes, being in torment, he saw*, &c. But let us view the circumstances of this man's punishment.

Scarcely had he entered the place of his punishment, when he lifted up his eyes on high; and what must his surprise be, to *see* himself separated from God, and to *feel* himself tormented in that flame! Neither himself, nor friends, ever suspected that the way in which he walked could have led to such a perdition.

1. *And seeth Abraham afar off, and Lazarus in his bosom*, ver. 23. He sees Lazarus clothed with glory and immortality—this is the *first* circumstance in his punishment. What a contrast! What a desire does he feel to resemble him, and what rage and despair because he is not like him! We may safely conclude that the view which damned souls have, in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves might have eternally enjoyed this felicity, from which, through their own fault, they are eternally excluded, will form no mean part of the punishment of the lost.

2. The presence of a good to which they never had any right, and of which they are now deprived, affects the miserable less than the presence of that to which they had a right, and of which they are now deprived. Even in hell, a damned spirit must *abhor* the *evil* by which he is tormented, and *desire* that *good* that would free him from his torment. If a lost soul could be *reconciled* to its torment, and to its situation, then, of course, its punishment must cease to be such. An eternal desire to escape from evil, and an eternal desire to be united with the supreme good, the gratification of which is for ever impossible, must make a *second* circumstance in the misery of the lost.

3. *Son, remember that thou in thy lifetime receivedst thy good things*, ver. 25. The *remembrance* of the *good things* possessed in life, and now to be enjoyed no more for ever, together with the remembrance of *grace* offered or abused, will form a *third* circumstance in the perdition of the ungodly. *Son, remember that thou in thy lifetime*, &c.

4. The torments which a soul endures in the hell of fire will form, through all eternity, a continual present source of indescribable wo. *Actual* torment in the flames of the bottomless pit forms a *fourth* circumstance in the punishment of the lost. *I am tormented in this flame*, ver. 24.

5. The known impossibility of ever escaping from this place of torment, or to have any alleviation of one's misery in it, forms a *fifth* circumstance in the punishment of ungodly men. *Besides all this, between us and you there is a great gulf*, ver. 26. The eternal purpose of God, formed on the principles of eternal reason, separates the *persons*, and the *places* of abode, of the righteous and the wicked, so that there can be no intercourse: *They who wish to pass over hence to you, cannot; neither can they pass over, who would come from you hither.* A happy spirit cannot go from heaven to alleviate their miseries; nor can any of them escape from the place of their confinement, to enter among the blessed. There may be a *discovery* from hell of the paradise of the blessed; but there can be no intercourse nor connection.

6. The iniquitous conduct of relatives and friends, who have been perverted by the bad example of those who are lost, is a source of *present* punishment to them; and if they come also to the same place of torment, must be, to those who were the instruments of bringing them thither, an *eternal* source of anguish *Send Lazarus to my father's family, for I have five brothers, that he may earnestly testify* (διαμαρτυρηται) *to them, that they come not to this place of torment.* These brothers had probably been influenced by his example to content themselves with an earthly portion, and to neglect their immortal souls. Those who have been instruments of bringing others into hell shall suffer the deeper perdition on that account.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 Abraham saith unto him, [x] They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, [y] neither will they be persuaded, though one rose from the dead.

[x] Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. 21; xvii. 11.

[y] John xii. 10, 11.

Verse 29. *They have Moses and the prophets*] This plainly supposes they were all Jewish believers: they had these writings in their hands, but they did not permit them to influence their lives.

Verse 30. *If one went to them from the dead*, &c.] Many are desirous to see an inhabitant of the other world, and converse with him, in order to know what passes there. Make way! Here is a damned soul, which Jesus Christ has evoked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his regrets! "But we cannot *see* him." No: God has, in his mercy, spared you for the present this punishment. How could *you* bear the sight of this damned spirit? Your very nature would fail at the appearance. Jesus keeps him as it were behind the curtain, and holds a conversation with him in your hearing, which you have neither *faith* nor *courage* sufficient to hold with him yourselves.

Verse 31. *If they hear not Moses*, &c.] This answer of Abraham contains two remarkable propositions. 1. That the sacred writings contain such proofs of a Divine origin, that though all the dead were to arise, to convince an unbeliever of the truths therein declared, the conviction could not be greater, nor the proof more evident, of the divinity and truth of these sacred records, than that which themselves afford. 2. That to escape eternal perdition, and get at last into eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates. And these two things show the *sufficiency* and *perfection* of the sacred writings. What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment, and afterwards to leave it ten thousand reasons for *uncertainty* and *doubt*. Christ caused this to be exemplified, in the most literal manner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment conspired both the death of Lazarus and of Christ! Faith is satisfied with such proofs as God is pleased to afford! Infidelity never has enow. See a *Sermon* on this subject, by the author of this work.

To make the parable of the *unjust steward* still more profitable, let every man consider:—

1. That God is his *master*, and the *author* of all the good he enjoys, whether it be *spiritual* or *temporal*.

2. That every man is only a *steward*, not a proprietor of those things.

3. That all must *give an account* to God, how they have used or abused the blessings with which they have been entrusted.

4. That the goods which God has entrusted to our care are goods of *body* and *soul:* goods of *nature* and *grace:* of *birth* and *education:* His *word*, *Spirit*, and *ordinances:* goods of *life*, *health*, *genius*, *strength*, *dignity*, *riches;* and even *poverty* itself is often a blessing from the hand of God.

5. That all these may be *improved* to God's honour, our good, and our neighbour's edification and comfort.

6. That the *time* is *coming* in which we shall be called to an account before God, concerning the use we have made of the good things with which he has entrusted us.

7. That we may, even *now*, be *accused* before our Maker, of the awful crime of *wasting* our Lord's substance.

8. That if this crime can be *proved* against us, we are in immediate danger of being *deprived* of all the *blessings* which we have thus *abused*, and of being separated from God and the glory of his power for ever.

9. That on hearing of the *danger* to which we are exposed, though we *cannot dig* to purchase salvation, yet we must *beg*, incessantly *beg*, at the throne of grace for mercy to pardon all that is past.

10. That not a *moment* is to be *lost:* the arrest of death may have gone out against us; and this very night—hour—minute, our souls may be required of us. Let us therefore learn wisdom from the prudent despatch which a worldly-minded man would use to retrieve his ruinous circumstances; and watch and pray, and use the little spark of the Divine light which yet remains, but which is ready to die, that we may escape the gulf of perdition, and obtain some humble place in the heaven of glory. Our wants are pressing; God calls loudly; and eternity is at hand!

CHAPTER XVII.

Christ teaches the necessity of avoiding offences, 1, 2. *How to treat an offending brother*, 3, 4. *The efficacy of faith*, 5, 6. *No man by his services or obedience can profit his Maker*, 7–10. *He cleanses ten lepers*, 11–19. *The Pharisees inquire when the kingdom of God shall commence; Christ answers them, and corrects their improper views of the subject*, 20–37.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN said he unto the disciples, [a] It is impossible but that offences will come: but wo *unto him*, through whom they come!

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [b] If thy brother trespass against thee, [c] rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 [d] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 But which of you, having a servant plough ing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, [e] and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done

[a] Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 19.——[b] Matt. xviii. 15, 21.

[c] Lev. xix. 17; Prov. xvii. 10; James v. 19.——[d] Matt. xvii. 20; xxi. 21; Mark ix. 23; xi. 23.——[e] Chap. xii. 37.

NOTES ON CHAP. XVII.

Verse 1. *It is impossible but that offences will come*] Such is the corrupt state of the human heart that, notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God; and his justice must continue to punish. See on Matt. xviii. 6.

Verse 2. *A mill-stone*] That drowning a person with a stone tied about the neck was an ancient mode of punishment, see proved in the note on Matt. xviii. 6, 7. to which let the following be added. To have a *mill-stone hanged about the neck*, was a common proverb. "Samuel saith, A man may marry, and after that addict himself to the study of the law. Rab. Jochanan saith, No: shall he addict himself to the study of the law with a mill-stone about his neck?"

The place in Aristophanes, to which the reader is referred in the note on Matt. xviii. 6, is the following:—

Αραν μετεωρον εις το βαραθρον εμβαλω,
Εκ του λαρυγγος εκκρεμασας ὑπερβολον.

"Lifting him up into the air, I will plunge him into the deep: a *great stone* being hung about his neck." Aristoph. in Equit. ver. 1359.

Verses 3, 4. *If thy brother trespass*] See the notes on Matt. xviii. 21, 22.

Verse 5. *Increase our faith.*] This work of pardoning *every* offence of *every* man, and that *continually*, seemed so difficult, even to the *disciples* themselves, that they saw, without an extraordinary degree of faith, they should never be able to keep this command. But some think that this and what follows relate to what Matthew has mentioned, chap xvii. 19, 20.

Verse 6. *As a grain of mustard seed*] A faith that *increases* and *thrives* as that is described to do, Matt. xiii. 32, where see the note. See also Matt. xvii. 20.

This sycamine] The words seem to intimate that they were standing by such a tree. The *sycamine* is probably the same as the *sycamore*. Sycamore with us, says Mr. *Evelyn*, is falsely so called, being our *acer majus*, greater maple. The true *sycamore* is the *ficus Pharaonis* or *Ægyptia*, *Pharaoh's*, or *Egyptian fig-tree;* called also, from its similitude in leaves and fruit, *morosycus*, or mulberry fig-tree. The Arabians call it *guimez:* it grows in Cyprus, Caria, Rhodes, and in Judea and Galilee, where our Lord at this time was: see ver. 11. St. Jerome, who was well acquainted with these countries, translates the word *mulberry-tree.*

Be thou plucked up by the root] See the note on Matt. xxi. 21, where it is shown that this mode of speech refers to the accomplishment of things very difficult, but not impossible.

Verses 7–9. *Which of you, having a servant*] It is never supposed that the master waits on the servant —the servant is bound to wait on his master, and to do every thing for him to the uttermost of his power: nor does the former expect *thanks* for it, for he is *bound* by his agreement to act thus, because of the stipulated reward, which is considered as being *equa* in value to *all the service* that he can perform.

Verse 10. *We are unprofitable servants*] This text has often been produced to prove that no man can live without committing sin against God. But let it be observed, the text says *unprofitable* servants, not *sinful* servants. If this text could be fairly construed

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

all those things which are commanded you, say, We are [f] unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, [g] as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, [h] which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them* he said unto them, [i] Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks; and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

[f] Job xxii. 3; xxxv. 7; Psa. xvi. 2; Matt. xxv. 30; Rom. iii. 12; xi. 35; 1 Cor. ix. 16, 17; Phil. 11.

[g] Chap. ix. 51, 52; John iv. 4.——[h] Lev. xiii. 46.——[i] Lev. xiii 2; xiv. 2; Matt. viii. 4; chap. v. 14.

to countenance *sinful imperfection*, it would be easy to demonstrate that there is not one of the spirits of just men made perfect, in paradise, nor a ministering angel at the throne of God, but is *sinfully imperfect:* for none of these can work righteousness, in the smallest degree, beyond those powers which God has given them; and justice and equity require that they should exert those powers to the uttermost in the service of their *Maker;* and, after having acted thus, it may be justly said, *They have done only what it was their duty to do.* The nature of God is illimitable, and all the attributes of that nature are infinitely glorious: they cannot be *lessened* by the *transgressions* of his creatures, nor can they be *increased* by the uninterrupted, eternal *obedience*, and unceasing *hallelujahs*, of all the intelligent creatures that people the whole vortex of nature. When ages, beyond the power of arithmetic to sum up, have elapsed, it may be said of the most pure and perfect creatures, "Ye are unprofitable servants." Ye have derived your being from the infinite fountain of life: ye are upheld by the continued energy of the Almighty: his glories are infinite and eternal, and your obedience and services, however excellent in themselves, and profitable to *you*, have added nothing, and can add nothing, to the absolute excellencies and glories of your God.

Verse 11. *He passed through the midst of Samaria and Galilee.*] He first went through Galilee, whence he set out on his journey; and then through Samaria, of which mention is made, chap. ix. 51, 52. All who went from Galilee to Jerusalem must have necessarily passed through Samaria, unless they had gone to the westward, a very great way about. Therefore John tells us, chap. iv. 4, that when Jesus left Judea to go into Galilee, *it was necessary for him to pass through Samaria;* for this plain reason, because it was the only proper road. "It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee as far as Samaria, and then passed through the small country of Samaria, preaching and teaching every where, and curing the diseased, as usual." *Calmet.*

Verse 12. *Ten—lepers*] Concerning the leprosy see the note on Matt. viii. 2; and on Lev. xiii. and xiv.

Which stood afar off] They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them. See Lev. xiii. 46; Num. v. 2; 2 Kings xv. 5.

Verse 13. *They lifted up* their *voices*] They cried with *one* accord—they were all *equally* necessitous, and there was but *one voice* among them all, though *ten* were engaged in crying at the same time. As they were *companions* in suffering, they were also companions in prayer. Prayer should be strong and earnest, when the disease is great and inveterate. Sin is the worst of all leprosies; it not only *separates* those to whom it cleaves from the righteous, but it separates them from God; and nothing but the *pitying* heart and *powerful* hand of Christ Jesus can set any soul free from it.

Verse 14. *Show yourselves unto the priests.*] According to the direction, Lev. xiii. 2, &c.; xiv. 2, &c. Our Lord intended that their cure should be received by *faith:* they depended on his goodness and power; and though they had no promise, yet they went at his command to do that which those only were required by the law to do who were *already* healed.

And—as they went] In this spirit of implicit faith; *they were cleansed.* God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe till he receives what *he* calls *a reason for it*, is never likely to get his soul saved. The highest, the most sovereign *reason*, that can be given for *believing*, is that *God* has *commanded* it.

Verse 15. *One of them, when he saw that he was healed*, &c.] It seems that he did not wait to go first to the priest, but turned immediately back, and gave public praise to the kind hand from which he had received his cure.

Verse 16. *He was a Samaritan.*] One who professed a very corrupt religion; and from whom much less was to be expected than from the other *nine*, who probably were *Jews.*

Verse 17. *Where* are *the nine?*] Where are the numbers that from time to time have been converted to God? Are they still found praising him, with their faces on the dust, as they did at first? Alas! how many are turned back to perdition! and how many are again mingled with the world: Reader! art thou of this number?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 There are not found that returned to give glory to God, save this stranger.

19 [k] And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [l] with observation:

21 [m] Neither shall they say, Lo here! or, lo there! for, behold, [n] the kingdom of God is [o] within you.

22 ¶ And he said unto the disciples, [p] The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

23 [q] And they shall say to you, See here; or, see there; go not after *them*, nor follow *them*.

24 [r] For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 [s] But first must he suffer many things, and be rejected of this generation.

26 [t] And as it was in the days of Noe, so

[k] Matt. ix. 22; Mark v. 34; x. 52; chap. vii. 50; viii. 48; xviii. 42.——[l] Or, *with outward show*.——[m] Ver. 23.——[n] Rom. xiv. 17.——[o] Or, *among you*, John i. 26.

[p] See Matt. ix. 15; John xvii. 12.——[q] Matt. xxiv. 23; Mark xiii. 21; chap. xxi. 8.——[r] Matt. xxiv. 27.——[s] Mark viii. 31; ix. 31; x. 33; chap. ix. 22.——[t] Gen. vii., Matt. xxiv. 37.

Verse 18. *This stranger.*] Often God receives more praise and affectionate obedience from those who had long lived without his knowledge and fear, than from those who were bred up among his people, and who profess to be called by his name. The simple reason is, *Those who have* MUCH *forgiven will love much*, chap. vii. 47.

Verse 19. *Thy faith hath made thee whole.*] Thy faith hath been the mean of receiving that influence by which thou hast been cleansed.

Verse 20. *Cometh not with observation*] *With scrupulous observation.* That this is the proper meaning of the original, *μετα παρατηρησεως*, KYPKE and others have amply proved from the best Greek writers. As if he had said: "The kingdom of God, the glorious religion of the Messiah, does not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are *scrupulously watching* for it; it is not of such a nature as to be confined to *one* place, so that men might say of it, *Behold it is* only *here*, or only *there:* for this kingdom of God is *publicly* revealed; and behold it is *among you;* I proclaim it *publicly*, and work those miracles which prove the kingdom of God *is* come; and none of these things are done in a *corner.*"

Dr. Lightfoot has well observed that there are *two* senses especially in which the phrase "kingdom of heaven," is to be understood. 1. The promulgation and establishment of the Christian religion. 2. The total overthrow of the Jewish polity. The Jews imagined that when the Messiah should come he would destroy the Gentiles, and reign gloriously over the Jews: the very reverse of this, our Lord intimates, should be the case. He was about to destroy the whole Jewish polity, and reign gloriously among the Gentiles. Hence he mentions the case of the general deluge, and the destruction of Sodom and Gomorrah. As if he had said: "The coming of this kingdom shall be as fatal to you as the deluge was to the old world, and as the fire and brimstone from heaven were to Sodom and Gomorrah." Our Lord states that this kingdom of heaven was within them, i. e. that they themselves should be the scene of these desolations, as, through their disobedience and rebellion, they possessed the seeds of these judgments. See on Matt. iii. 2.

Verse 21. *Lo here! or, lo there!*] Perhaps those Pharisees thought that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1–11.

Verse 22. *When ye shall desire to see one of the days*] As it was our Lord's constant custom to support and comfort the minds of his disciples, we cannot suppose that he intimates here that *they* shall be left destitute of those blessings necessary for their support in a day of trial. When he says, *Ye shall desire to see one of the days of the Son of man*, he either means, *ye* of this nation, *ye Jews*, and addresses his disciples as if they should bear witness to the truth of the declaration; intimating that heavy calamities were about to fall upon them, and that they should desire *in vain* to have those opportunities of returning to God which now they rejected; or, he means that such should the distressed state of this people be, that the disciples would through pity and tenderness desire the removal of those punishments from them, which could not be removed because the cup of their iniquity was *full.* But the former is more likely to be the sense of the place.

Verse 23. *And they shall say*] Or, *And* IF *they shall say.* Two MSS., the *Syriac* and *Armenian*, have *εαν*, IF.

See here] KM, *sixteen* others, and the later *Syriac*, have *ὁ χριστος*, *Behold the Christ is here.* This is undoubtedly the meaning of the place. See on Matt. xxiv. 23.

Verse 24. *As the lightning, that lighteneth*] See this particularly explained, Matt. xxiv. 27, 28.

Verse 25. *But first must he suffer many things*] As the cup of the iniquity of this people shall not be full till they have finally rejected and crucified the Lord of life and glory, so this desolation cannot take place till after my death.

Verse 26. *As it was in the days of Noe*] See on Matt. xxiv. 38.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 [u] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But [v] the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man [w] is revealed.

31 In that day, he [x] which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

32 [y] Remember Lot's wife.

33 [z] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 [a] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [[b] Two *men* shall be in the field; the one shall be taken, and the other left.]

37 And they answered and said unto him, [c] Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

[u] Gen. xix.——[v] Gen. xix. 16, 24.——[w] 2 Thess. i. 7.——[x] Matt. xxiv. 17; Mark xiii. 15.——[y] Gen. xix. 26.——[z] Matt. x. 39; xvi. 25; Mark viii. 35; chap. ix. 24; John xii. 25.

[a] Matt. xxiv. 40, 41; 1 Thess. iv. 17.——[b] This 36th verse is wanting in most of the Greek copies.——[c] Job xxxix. 30; Matt. xxiv. 28.

Verse 27. *They did eat, they drank*, &c.] They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

Verse 29. *It rained fire and brimstone*] Instead of *it* rained, Gen. xix. 24 justifies the insertion of the pronoun *he*, as implied in the verb εβρεξε; for it is there said that *Jehovah rained fire and brimstone from Jehovah out of heaven.*

Verse 31. *He which shall be upon the housetop*] See this explained on Matt. xxiv. 17.

Verse 32. *Remember Lot's wife.*] Relinquish every thing, rather than lose your souls. *She looked back*, Gen. xix. 26; probably she *turned back* also to carry some of her goods away—for so much the preceding verse seems to intimate, and became a monument of the Divine displeasure, and of her own folly and sin. It is a proof that we have loved with a *criminal* affection that which we leave with grief and anxiety, though commanded by the Lord to abandon it.

Verse 33. *Whosoever shall seek to save his life*] These or similar words were spoken on another occasion. See on Matt. x. 39; xvi. 25, 26.

Verses 34 and 36. On the subject of these verses see Matt. xxiv. 40, 41. The 36th verse is, without doubt, an interpolation; see the *margin*. It was probably borrowed from Matt. xxiv. 40. The whole verse is wanting in ABEGHKLQS, more than fifty others, the Coptic, Æthiopic, Gothic, Slavonic, and many of the fathers: Griesbach has left it out of the text.—Well might our translators say in the margin, This 36th *verse is wanting in most of the Greek copies.* Griesbach thinks it might have been omitted on account of the similar ending, (see the preceding verse,) or that it was borrowed from Matt. xxiv. 40.

Verse 37. *Where, Lord?*] In what place shall all these dreadful evils fall? The answer our Lord gives in a figure, the application of which they are to make themselves. Where the *dead carcass* is, there will be the *birds of prey*—where the *sin* is, there will the *punishment be.* See on Matt. xxiv. 28.

Thither will the eagles (*or vultures*) *be gathered together.* The jackal or *chakal* is a devourer of dead bodies; and the vulture is not less so: it is very remarkable how suddenly these birds appear after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before. The following chapter seems to be a continuation of this discourse: at least it is likely they were spoken on the same occasion. Both contain truths which the reader should carefully ponder, and receive in the spirit of prayer and faith, that he may not come into the same condemnation into which these have fallen.

CHAPTER XVIII.

The parable of the importunate widow, 1–8. *Of the Pharisee and the publican*, 9–14. *Infants brought to Christ*, 15–17. *The ruler who wished to know how he might inherit eternal life*, 18–23. *Our Lord's reflections on his case*, 24–27. *What they shall receive who follow Christ*, 28–30. *He foretells his approaching passion and death*, 31–34. *He restores a blind man to sight at Jericho*, 35–43.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND he spake a parable unto them *to this end*, that men ought [a] always *to* pray, and not to faint;

2 Saying, There was [b] in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while; but afterward, he said within himself, Though I fear not God, nor regard man;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 [c] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And [d] shall not God avenge his own elect,

[a] Chap. xi. 5; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17.——[b] Gr. *in a certain city.*——[c] Chap. xi. 8.——[d] Rev. vi. 10.

NOTES ON CHAP. XVIII.

Verse 1. *Men ought always to pray*] Therefore the plain meaning and moral of the parable are evident; viz. that as afflictions and desolations were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty, therefore they should be instant in prayer. It states, farther, that *men should never cease praying for that the necessity of which God has given them to feel, till they receive a full answer to their prayers.* No other meaning need be searched for in this parable: St. Luke, who perfectly knew his Master's meaning, has explained it as above.

Verse 2. *A judge, which feared not God, neither regarded man*] It is no wonder that our Lord calls this person an *unrighteous judge*, ver. 6. No person is worthy to be put in the sacred office of a *judge* who does not deeply fear God, and tenderly respect his fellow creatures. Because this person *feared not God*, he paid no attention to the calls of *justice;* and because he *respected not man*, he was unmoved at the complaint of the *widow*. Even among the heathens this was the character of a man totally abandoned to all evil. So Dion Cassius says of Vitellius, that *he neither regarded gods nor men*—ουτε των ανθρωπων, ουτε των θεων εφροντιζεν.

Verse 3. *Avenge me of mine adversary.*] The original, εκδικησον με απο του αντιδικου μου, had better be translated, *Do me justice against*, or *vindicate me from, my adversary*. If the woman had come to get *revenge*, as our common translation intimates, I think our blessed Lord would never have permitted her to have the honour of a place in the sacred records. She desired to have *justice*, and that only; and by her *importunity* she got that which the unrighteous judge had no *inclination* to give, but merely for his *own ease*.

Verse 4. *He said within himself*] How many actions which appear *good* have neither the *love of God*, nor *that* of our *neighbour*, but only *self-love* of the basest kind, for their principle and motive!

Verse 5. *She weary me.*] Υπωπιαζη με, *Stun me*. A metaphor taken from boxers, who *bruise* each other, and by beating each other about the face *blacken the eyes*. See 1 Cor. ix. 27.

Verse 6. *Hear what the unjust judge saith.*] Our blessed Lord intimates that we should reason thus with ourselves: "If a person of such an infamous character as this judge was could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt, how much more ready must God be, who is infinitely good and merciful, and who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it!"

Verse 7. *And shall not God avenge his own elect*] And will not God the righteous Judge *do justice for his chosen?* Probably this may refer to the cruel usage which his disciples had met with, and were still receiving, from the disobedient and unbelieving Jews; and which should be finally visited upon them in the destruction of their city, and the calamities which should follow. But we may consider the text as having a more extensive meaning. As God has graciously *promised* to give salvation to every soul that comes unto him through his Son, and has put his *Spirit* in their hearts, inducing them to cry unto him incessantly for it; the *goodness* of his *nature* and the *promise* of his *grace* bind him to hear the prayers they offer unto him, and to grant them all that salvation which he has led them by his promise and Spirit to request.

Which cry day and night unto him, &c.] This is a genuine characteristic of the true elect or disciples of Christ. They *feel* they have neither light, power, nor goodness, but as they receive them from him; and, as he is the desire of their soul, they incessantly *seek* that they may be upheld and saved by him.

Though he bear long with them?] Rather, *and* HE *is compassionate towards* THEM, and consequently not at all like to the unrighteous judge. Instead of μακροθυμων, *and be long-suffering*, as in our translation, I read μακροθυμει, *he is compassionate*, which reading is supported by ABDLQ, and several others. The reason which our Lord gives for the *success* of his chosen, is, 1. *They cry unto him day and night.* 2. HE *is compassionate towards* THEM. In consequence of the *first*, they might expect justice even from an *unrighteous* judge; and, in consequence of the *second*, they are *sure* of salvation, because they ask it from that God who is towards them a *Father* of eternal *love* and *compassion*. There was little reason to expect justice from the unrighteous judge: 1. Because he was *unrighteous;* and 2. Because he had *no respect* for man: no, not even for a poor desolate widow. But there is all the reason under heaven to expect *mercy* from God: 1. Because he is *righteous*, and he has promised it; and 2. Because he is *compassionate* towards his creatures; being ever prone to give more than the most enlarged heart can request of him

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

which cry day and night unto him, though he bear long with them?

8 I tell you [e] that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain [f] which trusted in themselves [g] that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 The Pharisee [h] stood and prayed thus with himself, [i] God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

[e] Heb. x. 37; 2 Pet. iii. 8, 9.—[f] Ch. x. 29; xvi. 15.—[g] Or, *as being righteous*.—[h] Psa. cxxxv. 2.—[i] Isa. i. 15; lviii. 2; Rev. iii. 17.

Every reader must perceive that the common translation is so embarrassed as to be almost unintelligible; while that in this note, from the above authorities, is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

Verse 8. *He will avenge them speedily.*] Or, *He will do them justice speedily*—εν ταχει, *instantly, in a trice*. 1. Because he has *promised* it; and 2. Because he is *inclined* to do it.

When the Son of man cometh] To require the produce of the seed of the kingdom sown among this people.

Shall he find faith on the earth?] Or rather, *Shall he find fidelity in this land?* Shall he find that the soil has brought forth a harvest proportioned to the culture bestowed on it? No! And therefore he destroyed that land.

Verse 9. *Despised*] Εξουθενουντας, *Disdained, made nothing of* others, *treated them with sovereign contempt*. Our Lord grants that the Pharisees made clean the outside: but, alas! what pride, vain glory, and contempt for others, were lodged within!

Verse 10. *A Pharisee*] For a description of the Pharisees and their tenets, see on Matt. xvi. 1.

Publican.] See an account of these on Matt. v. 46. Both these persons *went to the temple to pray*, i. e. to worship God: they were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the *hour* of *prayer:* the one to return *thanks* for the mercies he had received; the other to implore that grace which alone could redeem him from his sins.

Verse 11. *Stood and prayed thus with himself*] Or, *stood by himself and prayed*, as some would translate the words. He probably supposed it disgraceful to appear to have any connection with this penitent publican: therefore his conduct seemed to say, "Stand by thyself; I am more holy than thou." He seems not only to have *stood by himself*, but also to have *prayed by himself;* neither associating in person nor in petitions with his poor guilty neighbour.

God, I thank thee, &c.] In Matt. v. 20, our Lord says, *Unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of God:* see the note there. Now, the righteousness of the scribes and Pharisees is described here by a Pharisee himself. We find it was *twofold:* 1. It consisted in doing no harm to others. 2. In attending all the ordinances of God, then established in the Jewish economy; and in these things they were not like *other men*, the bulk of the inhabitants of the land paying little or no attention to them. That the Pharisees were in their origin a *pure* and *holy* people can admit of little doubt; but that they had awfully degenerated before our Lord's time is sufficiently evident. They had lost the *spirit* of their institution, and retained nothing else than its external *regulations*. See on Matt. xvi. 1.

1. This Pharisee did no harm to others—I am not *rapacious*, nor *unjust*, nor an *adulterer*. I seize no man's property through false pretences. I take the advantage of no man's ignorance in buying or selling. I avoid every species of uncleanness. In a word, I do to others as I wish them to do to me. How many of those called *Christians* are not half as good as this Pharisee! And, yet, *he* was far from the kingdom of God.

2. He observed the ordinances of religion—*I fast twice in the week.* The Jewish days of fasting, in each week, were the *second* and *fifth;* what we call *Monday* and *Thursday*. These were instituted in remembrance of Moses' going up to the mount to give the law, which they suppose to have been on the *fifth* day; and of his descent, after he had received the two tables, which they suppose was on the *second* day of the week.

Verse 12. *I give tithes of all that I possess.*] Or, *of all I acquire*, κτωμαι. *Raphelius* has well observed, that this verb, in the *present tense*, signifies to *acquire*—in the *preter*, to *possess:* the Pharisee's meaning seems to be, "As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor." Those who dedicate a certain part of their earnings to the Lord should never let it rest with themselves, lest *possession* should produce *covetousness*. This was the Pharisee's righteousness, and the ground on which he builded his hope of final salvation. That the Pharisees had a strong opinion of their own righteousness, the following history will prove:—

"Rabbi Simeon, the son of Jochai, said: The whole world is not worth thirty righteous persons, such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; but if there were but twenty, I and my son would be of the number; and if there were but *ten*, I and my son would be of the number; and if there were but *five*, I and my son would be of the five; and if there were but *two*, I and my son would be those two; and if there were but *one*, myself should be that *one*." *Bereshith Rabba*, s. 35, fol. 34. This is a

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: [k] for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[k] Job xxii. 29; Matt. xxiii. 12; chap. xiv. 11; James iv. 6; 1 Pet. v. 5, 6.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 ¶ [l] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for [m] of such is the kingdom of God.

17 [n] Verily I say unto you, Whosoever shall

[l] Matt. xix. 13; Mark x. 13.——[m] 1 Cor. xiv. 20; 1 Pet. ii. 2. [n] Mark x. 15.

genuine specimen of Pharisaic pride. No wonder that our Lord accused these of pride and vain glory: they were far from humility, and consequently far from righteousness.

Verse 13. *The publican, standing afar off*] Not because he was a *heathen*, and dared not approach the *holy place;* (for it is likely he was a *Jew;*) but because he was a *true penitent*, and felt himself utterly unworthy to appear before God.

Would not lift up—his *eyes*] Holding down the head, with the eyes fixed upon the earth, was, 1. A sign of deep distress. 2. Of a consciousness and confession of guilt. And, 3. It was the very *posture* that the Jewish rabbins required in those who prayed to God. See Ezra ix. 6; and *Mishna*, in *Berachoth*, chap. v.; and *Kypke's* note here. So the Pharisee appears to have forgotten one of his own precepts.

But smote upon his breast] Smiting the breast was a token of excessive grief, commonly practised in all nations. It seems to intimate a desire, in the penitent, to *punish* that *heart* through the evil propensities of which the sin deplored had been committed. It is still used among the Roman Catholics in their general confessions.

God be merciful to me] Ἱλασθητι μοι—Be *propitious* toward me *through sacrifice*—or, let an *atonement* be made for me. I am a *sinner*, and cannot be saved but in this way. The Greek word ἱλασκω, or ἱλασκομαι, often signifies to make expiation for sin; and is used by the *Septuagint*, Psa. lxv. 4; lxxviii. 38; lxxix. 9, for כפר *kipper*, *he made an atonement*. So ἱλασμος, *a propitiation*, is used by the same, for חטאה *chataah*, *a sacrifice for sin*, Ezek. xliv. 27; and ἱλαστηριον, the *mercy seat*, is, in the above version, the translation of כפרת *kapporeth*, the *lid of the ark* of the covenant, *on* and *before* which the *blood* of the *expiatory* victim was sprinkled, on the great day of *atonement*. The verb is used in exactly the same sense by the best Greek writers. The following from *Herodotus*, lib. i. p. 19, edit. *Gale*, is full in point. Θυσιῃσι μεγαλῃσι τον εν Δελφοισι θεον ΙΛΑΣΚΕΤΟ. *Crœsus appeased*, or *made an atonement to, the Delphic god by immense sacrifices.* We see then, at once, the *reason* why our blessed Lord said that the *tax-gatherer went down to his house justified rather than the other:*—he sought for mercy through an *atonement for sin*, which was the only way in which God had from the beginning purposed to save sinners. As the Pharisee depended on *his doing no harm*, and *observing* the ordinances of religion for his *acceptance* with God, according to the economy of *grace* and *justice*, he must be rejected: for as all had sinned and come short of the glory of God, and no man could make an atonement for his sins, so he who did not take refuge in that which God's mercy had provided must be excluded from the kingdom of heaven. This was no *new* doctrine: it was the doctrine publicly and solemnly preached by *every sacrifice* offered under the Jewish law. *Without shedding of blood there is no remission*, was the loud and constant cry of the whole Mosaic economy. From this we may see what it is to have a righteousness superior to that of the scribes and Pharisees. We must *humble* ourselves before God, which they did not: we must take *refuge* in the *blood* of the *cross*, which they would not; and be *meek* and *humble* of heart, which they were not.

Many suppose that the Pharisees thought they could acquire righteousness *of themselves*, independently of God, and that they did not depend on him for grace or power: but let us not make them *worse* than they were—for this is disclaimed by the Pharisee in the text, who attributes all the good he had to God: *O God, I thank thee, that I am not as others*—it is thou who hast made me to differ. But this was not sufficient: *restraining grace* must not be put in the place of the *great atonement.* Guilt he had contracted—and this guilt must be blotted out; and that there was no way of doing this, but through an atonement, the whole Jewish law declared. See the note on Matt. v. 20.

Verse 14. *Went down to his house justified*] His sin blotted out, and himself accepted.

Rather *than the other*] Η εκεινος: that is, the other was *not* accepted, because he *exalted* himself—he made use of the mercies which he acknowledged he owed to *God*, to make claims on the Divine approbation, and to monopolize the salvation of the Most High! *He was abased*, because he *vainly trusted that he was righteous*, and depended on what he *had* been *enabled* to *do*, and looked not for a *change* of heart, nor for *reconciliation* to God. It is a strange perversion of the human mind, to attempt to make God our *debtor* by the very blessings which his mere mercy has conferred upon us! It was a maxim among the Jews, that whoever brought a sacrifice to the temple returned justified. But our Lord shows that this depended on the state of mind—if they were not humbled under a sense of sin, they were not justified, though they had even offered a sacrifice.

Verses 15–17. *They brought unto him also infants*] On these verses the reader is requested to consult the notes on Matt. xix. 13, 14, and on Mark x. 16.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ [o] And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, [p] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [q] Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: [r] sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, [s] How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, [t] The things which are impossible with men, are possible with God.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

28 ¶ [u] Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, [v] There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 [w] Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [x] Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things [y] that are written by the prophets concerning the Son of man shall be accomplished.

32 For [z] he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 [a] And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ [b] And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

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[o] Matt. xix. 16; Mark x. 17.——[p] Exod. xx. 12, 16; Deut. v. 16–20; Rom. xiii. 9.——[q] Eph. vi. 2; Col. iii. 20.——[r] Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19.——[s] Prov. xi. 28; Matt. xix. 23; Mark x. 23.——[t] Jer. xxxii. 17; Zech. viii. 6; Matt. xix. 26; chap. i. 37.

[u] Matt. xix. 27.——[v] Deut. xxxiii. 9.——[w] Job xlii. 10. [x] Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32.——[y] Psa. xxii; Isa. liii.——[z] Matt. xxvii. 2; chap. xxiii. 1; John xviii. 28; Acts iii. 13.——[a] Mark ix. 32; chap. ii. 50; ix. 45; John x. 6; xii. 16. [b] Matt. xx. 29; Mark x. 46.

When a spiritual guide (a gooroo) visits his disciple, the latter takes his child to him for his blessing, forcing the head of the child down to the gooroo's feet, who gives what is called his *blessing* in some such words as these, *Live long!—Be learned!—Be rich!*

Verses 18–23. *A certain ruler*] See the case of this person largely explained on Matt. xix. 16–22, and Mark x. 21, 22.

Verse 24. *How hardly shall they that have riches*, &c.] See the notes on this discourse of our Lord, on Matt. xix. 24–30, and Mark x. 30.

Verse 25. *It is easier for a camel*] Instead of καμηλον, *a camel*, S, and *four* other MSS., read καμιλον, *a cable*. See the same reading noticed on the parallel place, Matt. xix. 24.

Verse 28. *We have left all*] Our trades, our houses, and families. The reader is desired to consult the notes on Matt. iv. 20; xix. 27, &c.

Verse 29. *That hath left house, or parents*, &c.] See on Matt. xix. 28, 29, and Mark x. 29, 30.

Or brethren] H αδελφας, OR SISTERS, is *added* by the *Cod. Bezæ*, and some others.

Verse 31. *Behold, we go up to Jerusalem*] See the notes on this discourse, Matt. xx. 17–19, and Mark x. 32.

Verse 33. *And the third day he shall rise again.*] See Hos. vi. 2; and let the reader observe that the passage should be read thus: *In the third day he will raise* HIM *up*, (יקמנו) *and we shall live before him:* his resurrection shall be the *pledge*, *token*, and *cause* of ours.

Verse 34. *They understood none of these things*] Notwithstanding all the information which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay him as he here intimates they would.

Verse 35. *A certain blind man*] Bartimeus. See

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

A. M. 4033. A. D. 29. An Olymp. CCII. 1.

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: [c] thy faith hath saved thee.

43 And immediately he received his sight, and followed him, [d] glorifying God: and all the people, when they saw *it*, gave praise unto God.

[c] Chap. xvii. 19.

[d] Chap. v. 26; Acts iv. 21; xi. 18.

this transaction explained at large, on Matt. xx. 29–34, and Mark x. 46, &c.

Verse 40. *And when he was come near*] See the remarkable account of the *negro* and *white man*, related on Mark x. 50.

Verse 43. *And all the people—gave praise unto God.*] They saw the finger of God in what was done; and they gave him that praise which was due to his name. The Pharisees either saw not, or would not acknowledge this. The common people are often better judges of the work of God than the doctors themselves. *They* are more simple, are not puffed up with the pride of learning, and are less liable to be warped by prejudice or self-interest. *Happy* are those spiritually blind persons, to whom Christ has given *eyes*, that they may *know* him: *feet*, that they may *follow* him: a *tongue*, that they may *praise* him: and a *heart*, that they may *love* him! A true conversion, which no way contradicts itself, but is followed by an edifying life, makes known the majesty and power of God in a more eminent manner than the greatest external miracles. *Quesnel.*

For a practical use of the principal subjects in this chapter, see the parallel places in Matthew and Mark. How shall I be justified? is a most important question, which the parable of the Pharisee and the publican most distinctly answers. A deep consciousness of sin, humiliation of heart, and taking refuge by faith in the great atonement, is the way, and the only way. Even the worst transgressors, coming thus to God, are accepted. Blessed news for penitent sinners!—for though they cannot boast of a righteousness equal to that of the scribes and Pharisees, yet they find they can, coming as the publican, be justified freely, through the *blood of the cross*, from all things, from which they could not be justified by the law of Moses. If this be so, how shall they escape who neglect so GREAT a SALVATION!

CHAPTER XIX.

The conversion of Zaccheus, 1–10. *The parable of the nobleman, his ten servants, and the ten pounds*, 11–27. *Christ sends his disciples for a colt on which he rides into Jerusalem*, 28–40. *He weeps over the city, and foretells its destruction*, 41–44. *Goes into the temple, and casts out the buyers and sellers.* 45, 46. *The chief priests and the scribes seek to destroy him, but are afraid of the people, who hear him attentively*, 47, 48.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named [a] Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus [b] who he was; and could not for the press, because he was little of stature.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 And he ran before, and climbed up into a

[a] Ezra ii. 9.

[b] Chap. xxiii. 8.

NOTES ON CHAP. XIX.

Verse 1. *Entered and passed through*] *Was passing through.* Our Lord had not as yet passed *through Jericho*—he was only *passing* through it; for the house of Zaccheus, in which he was to lodge, ver. 5, was *in* it.

Verse 2. *Zaccheus*] It is not unlikely that this person was a Jew by birth, see ver. 9; but because he had engaged in a business so infamous, in the eyes of the Jews, he was considered as a *mere heathen*, ver. 7.

Chief among the publicans] Either a *farmer-general* of the taxes, who had subordinate collectors under him: or else the *most respectable* and honourable man among that class at Jericho.

He was rich.] And therefore the more unlikely to pay attention to an *impoverished* Messiah, preaching a doctrine of universal *mortification* and *self-denial.*

Verse 3. *And he sought to see Jesus who he was*] So the mere *principle* of *curiosity* in him led to his conversion and salvation, and to that of his whole family, ver. 9.

Verse 4. *He ran before*] The shortness of his sta-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, [c] That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by [d] false accusation, [e] I restore *him* fourfold.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as [f] he also is [g] a son of Abraham.

10 [h] For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because [i] they thought that the kingdom of God should immediately appear

[c] Matt. ix. 11; chap. v. 30.——[d] Chap. iii. 14.——[e] Exod. xxii. 1; 1 Sam. xii. 3; 2 Sam. xii. 6.

[f] Rom. iv. 11, 12, 16; Gal. iii. 7.——[g] Chap. xiii. 16.——[h] Matt. xviii. 11; see Matt. x. 6; xv. 24.——[i] Acts i. 6.

ture was amply compensated by his *agility* and *invention*. Had he been as *tall* as the generality of the crowd, he might have been equally unnoticed with the rest. His getting into the tree made him conspicuous: had he not been so *low* of stature he would not have done so. Even the *imperfections* of our *persons* may become subservient to the grace of God in our eternal salvation. As the passover was at hand, the road was probably crowded with people going to Jerusalem; but the fame of the cure of the blind man was probably the cause of the concourse at this time.

Verse 5. *Make haste, and come down*] With this invitation, our blessed Lord conveyed heavenly influence to his heart; hence he was disposed to pay the most implicit and cheerful obedience to the call, and thus he received not the grace of God in vain.

Verse 6. *Received him joyfully.*] He had now *seen* WHO he was, and he wished to *hear* WHAT he was; and therefore he rejoiced in the honour that God had now conferred upon him. How often does Christ make the proposal of lodging, not only in our house, but in our heart, without its being accepted! We lose much because we do not attend to the *visitations* of Christ: he *passes by*—he blesses our neighbours and our friends; but, often, neither curiosity nor any other motive is sufficient to induce *us* to go even to the house of God, to hear of the miracles of mercy which he works in behalf of those who seek him.

Verse 7. *To be guest with a man that is a sinner.*] Meaning either that he was a *heathen*, or, though by *birth* a *Jew*, yet as bad as a heathen, because of his unholy and oppressive office. See the note on chap. vii. 37.

Verse 8. *The half of my goods I give to the poor*] Probably he had already done so for some time past; though it is generally understood that the expressions only refer to what he *now purposed* to do.

If I have taken any thing—by false accusation] Εσυκοφαντησα, from συκον, *a fig*, and φαινω, *I show* or *declare*; for among the primitive Athenians, when the use of that *fruit* was first found out, or in the time of a dearth, when all sorts of provisions were exceedingly scarce, it was enacted that *no figs should be exported from Attica*; and this law (not being actually repealed, when a plentiful harvest had rendered it useless, by taking away the reason of it) gave occasion to ill-natured and malicious fellows to accuse all persons they found breaking the *letter* of it; and from them all *busy informers* have ever since been branded with the name of *sycophants*. POTTER's Antiq. vol. i. c. 21, end.

I restore him *fourfold.*] This restitution the Roman laws obliged the tax-gatherers to make, when it was proved they had abused their power by oppressing the people. But here was no such proof: the man, to show the sincerity of his conversion, does it of his own accord. He who has wronged his fellow must make *restitution*, if he have it in his power. He that does not do so cannot expect the mercy of God. See the observations at the end of Gen. xlii. and Num. v. 7.

Verse 9. *Jesus said unto him*] Bishop PEARCE observes: "Probably Luke wrote αυτους, not αυτον, *said unto them*, i. e. to those who had before called Zaccheus a *sinner*; (ver. 7;) for Jesus here speaks of Zaccheus in the third person, *he also is a son of Abraham*, and therefore he was not then speaking to *him*." This conjecture of this respectable prelate is supported by the margin of the later *Syriac*, and by every copy of the *Itala* but *two*.

To this house] Τῳ οικῳ τουτῳ, *To this very house* or *family*. As if he had said: "If he be a *sinner*, he stands in the greater need of *salvation*, and *the Son of man is come to seek and save what was lost*, ver. 10; and therefore to save this lost soul is a part of my errand into the world." See the sentiment contained in this verse explained on Matt. xviii. 11.

Verse 11. *And as they heard these things*] I believe the *participle* of the *present* tense, here, is used for the participle of the *past*, or rather that the participle of the present conveys sometimes the *sense* of the *past:* for this discourse appears to have taken place the *next day* after he had lodged at the house of Zaccheus; for the text says that he was then *drawing nigh* to Jerusalem, from which Jericho was distant nineteen miles. I have not ventured to translate it so, yet I think probably the text should be read thus: And after they had heard these things, he proceeded

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 [k] He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [l] pounds, and said unto them, Occupy till I come.

14 [m] But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the [n] money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord,

[k] Matt. xxv. 14; Mark xiii. 34.——[l] *Mina*, here translated a pound, is twelve ounces and a half: which, according to five shillings the ounce, is three pounds two shillings and six pence. [m] John i. 11.——[n] Gr. *silver*, and so verse 23.

to speak a parable, because they were nigh to Jerusalem.

Immediately appear.] Perhaps the generality of his followers thought that, on his arrival at Jerusalem, he would proclaim himself *king*.

Verse 12. *A certain nobleman*] In the following parable there are *two* distinct morals intended; let it be viewed in these two points of light. 1. The behaviour of the *citizens* to the nobleman; and, 2. The behaviour of his own *servants* to him. 1. By the behaviour of the *citizens*, and their punishment, (verses 14, 27,) we are taught that the Jews, who were the people of Christ, would reject him, and try to prevent his reigning over them in his spiritual kingdom, and would for that crime be severely punished by the destruction of their state. And this moral is all that answers to the introductory words, ver. 11. *And they thought that the kingdom of God should immediately appear* 2. The other moral extends itself through the whole of the parable, viz. that the disciples of Christ, who are his *servants*, and who made a good improvement of the favours granted them by the Gospel, should be rewarded in proportion to the improvement made under the means of grace. This latter moral is all that is intended by Matthew in chap. xxv. 14, &c., who mentions this parable as spoken by Christ *after* his triumphant entry into Jerusalem; though Luke has here placed that *event* after the *parable*. See Bishop Pearce.

The meaning of the different parts of this parable appears to be as follows.

A certain nobleman—The Lord Jesus, who was shortly to be crucified by the Jews.

Went into a far country] Ascended to the right hand of the Divine Majesty.

To receive a kingdom] To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings: see Phil. ii. 8, 9; Heb. i. 3, 8, 9. In these words there is an allusion to the custom of those days, when they who had kingdoms or governments given unto them went to Rome to receive that dignity from the emperors. Bishop Pearce In proof of this, see Josephus, Ant. l. xiv. c. xiv., where we find Herod went to Rome to receive the sanction and authority of the Roman emperor.—And, from lib. xvii. c. 3, we learn that his successors acted in the same way.

And to return.] To judge and punish the rebellious Jews.

Verse 13. *Ten servants*] All those who professed to receive his doctrine. *Ten* was a kind of sacred number among the Hebrews, as well as *seven*. See chap. xiv. 31; xv. 8; Matt. xv. 1.

Ten pounds] Ten *minas*. The Septuagint use the original word *μναα* for the Hebrew מנה *maneh*, from which it is evidently derived; and it appears from Ezek. xlv. 12, to have been equal to *sixty* shekels in money. Now suppose we allow the shekel, with Dean Prideaux, to be 3*s*., then the *mina* or *maneh* was equal to 9*l*. English money. The impropriety of rendering the original word *pound*, will easily be seen by the most superficial reader. We should therefore retain the original word for the same reason so often before assigned. Suidas says, "The *talent* was sixty *minas*, the *mina* one hundred *drachms*, the *drachm* six *oboli*, the *obolus* six *chalci*, the *chalcus* seven *mites* or *lepta*."

By the *ten minas* given to *each*, we may understand the Gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The *same* word is given to all, that all may believe and be saved.

Verse 14. *His citizens*] Or *countrymen*—the Jewish people, who professed to be subjects of the kingdom of God.

Hated him] Despised him for the meanness of his birth, his crucifixion to the world, and for the holiness of his doctrine. Neither mortification nor holiness suits the dispositions of the carnal mind.

Sent a message after him] As, in ver. 12, there is an allusion to a person's going to Rome, when elected to be ruler of a province or kingdom, to receive that dignity from the hand of the emperor, so it is here intimated that, after the person went to receive this dignity, some of the discontented citizens took the opportunity to send an embassy *to the emperor*, to prevent him from establishing the object of their hatred in the government.

We will not have this man, &c.] The Jews rejected Jesus Christ, would not submit to his government, and, a short time after this, preferred even a murderer to him. *Like cleaves* to *like*. No wonder that those who *murdered* the Lord of glory should prefer a *murderer*, one of their own temper, to the Redeemer of their souls.

Verse 15. *When he was returned*] When he came to punish the disobedient Jews; and when he shall come to judge the world. See the parable of the *talents*, Matt. xxv. 14, &c.

Verse 16. *Lord, thy pound hath gained ten*] The principal difference between this parable and that of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been [o] faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 [p] For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [q] Out of thine own mouth will I judge thee, *thou* wicked servant. [r] Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required my own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, [s] That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [t] he went before, ascending up to Jerusalem.

29 [u] And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

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[o] Matt. xxv. 21; chap. xvi. 10.——[p] Matt. xxv. 24.——[q] 2 Sam. i. 16; Job xv. 6; Matt. xii. 37.——[r] Matt. xxv. 26.

[s] Matt. xiii. 12; xxv. 29; Mark iv. 25; chap. viii. 18.——[t] Mark x. 32.——[u] Matt. xxi. 1; Mark xi. 1.

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the talents above referred to is, that the *mina* given to each seems to point out the gift of the *Gospel*, which is the *same* to all who hear it; but the talents distributed in different proportions, according to each man's ability, seem to intimate that God has given different *capacities* and *advantages* to men, by which this one gift of the Gospel may be differently improved.

Verse 17. *Over ten cities.*] This is to be understood as referring to the *new kingdom* which the nobleman had just received. His former trustiest and most faithful servants he now represents as being made governors, under him, over a number of cities, according to the capacity he found in each; which capacity was known by the improvement of the minas.

Verse 20. *Lord, behold,* here is *thy pound*] See Matt. xxv. 18.

Verse 23. *With usury?*] Συν τοκῳ, *With its produce*, i. e. what the loan of the money is fairly worth, after paying the person sufficiently for using it: for, in lent money, both the *lender* and *borrower* are supposed to reap profit.

Verse 25. *And they said unto him, Lord, he hath ten pounds.*] This whole verse is omitted by the *Codex Bezæ*, a few others, and some copies of the *Itala*. It is probably an observation that some person made while our Lord was delivering the parable, with a design to correct him in the distribution: as if he had said, "Why give the mina to that person? he has got ten already; give it to one of those who has fewer."

Verse 26. *And from him that hath not*] See this particularly explained Matt. xiii. 12. Perhaps it would be well, with Bishop Pearce, to supply the word *gained*—give it to him who hath *gained* ten minas; *for I say unto you, That unto every one who hath* gained *shall be given; and, from him who hath not* gained, *even that which he hath* received, *shall be taken away.*

Verse 27. *Those—enemies—bring hither*] The Jews, whom I shall shortly slay by the sword of the Romans.

Verse 28. *He went before*] Joyfully to anticipate his death, say some. Perhaps it means that he walked at the *head* of his disciples; and that he and his disciples kept on the road before other companies who were then also on their way to Jerusalem, in order to be present at the feast.

Verses 29–38. See this triumphal entry into Jerusalem explained at large on Matt. xxi. 1–11, and Mark xi. 1–10.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 And they brought him to Jesus: [v] and they cast their garments upon the colt, and they set Jesus thereon.

36 [w] And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, [x] Blessed *be* the King that cometh in the name of the Lord: [y] peace in heaven, and glory in the highest.

39 And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that if these should hold their peace, [z] the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and [a] wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

43 For the days shall come upon thee, that thine enemies shall [b] cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And [c] shall lay thee even with the ground, and thy children within thee; and [d] they shall not leave in thee one stone upon another; [e] because thou knewest not the time of thy visitation.

45 ¶ [f] And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, [g] It is written, My house is the house of prayer: but [h] ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But [i] the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [k] were very attentive to hear him.

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[v] 2 Kings ix. 13; Matthew xxi. 7; Mark xi. 7; John xii. 14. [w] Matt. xxi. 8.——[x] Psa. cxviii. 26; chap. xiii. 35.——[y] Chap. ii. 14; Eph. ii. 14.——[z] Hab. ii. 11.——[a] John xi. 35.——[b] Isa. xxix. 3, 4; Jer. vi. 3, 6; chap. xxi. 20.——[c] 1 Kings ix. 7, 8; Mic. iii. 12.

[d] Matt. xxiv. 2; Mark xiii. 2; chap. xxi. 6.——[e] Dan. ix. 24; chap. i. 68, 78; 1 Pet. ii. 12.——[f] Matt. xxi. 12; Mark xi. 11, 15; John ii. 14, 15.——[g] Isa. lvi. 7.——[h] Jer. vii. 11.——[i] Mark xi. 18; John vii. 19; viii. 37.——[k] Or, *hanged on him*, Acts xvi. 14.

Verse 38. *Glory in the highest.*] Mayst thou receive the uttermost degrees of glory! See on Matt. xxi. 9.

Verse 40. *If these should hold their peace, the stones would—cry out.*] Of such importance is my present conduct to you and to others, being expressly predicted by one of your own prophets, Zech. ix. 9, as pointing out the triumph of humility over pride, and of meekness over rage and malice, as signifying the salvation which I bring to the lost souls of men, that, if this multitude were *silent*, God would give even to the stones a voice, that the advent of the Messiah might be duly celebrated.

Verse 41. *And wept over it*] See Matt. xxiii. 37.

Verse 42. *The things* which belong *unto thy peace!*] It is very likely that our Lord here alludes to the *meaning* of the word *Jerusalem*, ירושלים from ירה *yereh*, *he shall see*, and שלום *shalom*, *peace* or *prosperity*. Now, because the inhabitants of it had not *seen* this *peace* and salvation, because they had refused to *open* their *eyes*, and behold this glorious *light* of heaven which shone among them, therefore he said, *Now they are hidden from thine eyes*, still alluding to the import of the name.

Verse 43. *Cast a trench about thee*] This was literally fulfilled when this city was besieged by *Titus*. *Josephus* gives a very particular account of the building of this wall, which he says was effected in *three days*, though it was not less than *thirty-nine* furlongs in circumference; and that, when this wall and trench were completed, the Jews were so *enclosed on every side* that no person could escape out of the city, and no provision could be brought in, so that they were reduced to the most terrible distress by the famine which ensued. The whole account is well worth the reader's attention. See Josephus, War, book v. chap. xii. sec. 1, 2, 3.

Verse 44. *The time of thy visitation.*] That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above *forty* years.

Verse 45. *Went into the temple*] See all this transaction explained, Matt. xxi. 12–16.

Verse 47. *And he taught daily in the temple.*] This he did for five or six days before his crucifixion. Some suppose that it was on *Monday* in the passion week that he thus entered into Jerusalem, and purified the temple; and on *Thursday* he was seized late at night: during these four days he taught in the temple, and lodged each night at Bethany. See the note on Matt. xxi. 17.

Verse 48. *Were very attentive to hear him.*] Or, *They heard him with the utmost attention*, εξεκρεματο αυτου ακουων, literally, *They hung upon him, hearing*. The same form of speech is used often by both Greek and Latin writers of the best repute.

Ex vultu dicentis, pendet omnium vultus.

The face of every man *hung* on the face of the speaker.

——*Pendetque iterum narrantis ab ore.*
Virg. Æn. iv. 79.

And she *hung* again on the lips of the narrator.

The words of the evangelist mark, not only the *deepest attention* because of the *importance* of the subject, but also the very *high gratification* which the hearers had from the discourse. Those who read or hear the words of Christ, in this way, must inevitably become wise to salvation.

The reader is requested to refer to Matt. xxiv., and to Matt. xxv. 14, for more extensive information on the different subjects in this chapter, and to the other parallel places marked in the margin. The prophecy relative to the destruction of Jerusalem is one of the most circumstantial, and the most literally fulfilled, of any prediction ever delivered. See this particularly remarked at the conclusion of Matt. chap. xxiv., where the whole subject is amply reviewed.

CHAPTER XX.

The question concerning the authority of Christ, and the baptism of John, 1–8. *The parable of the vineyard let out to wicked husbandmen*, 9–18. *The chief priests and scribes are offended, and lay snares for him*, 19, 20. *The question about tribute*, 21–26. *The question about the resurrection of the dead, and our Lord's answer*, 27–40. *How Christ is the son of David*, 41–44. *He warns his disciples against the hypocrisy of the scribes, whose condemnation he points out*, 45–47.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us [b] by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: [c] for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: [d] A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [e] The stone which the builders rejected, the same is become the head of the corner?

[a] Matt. xxi. 23.——[b] Acts iv. 7; vii. 27.——[c] Matt. xiv. 5; xxi. 26; chap. vii. 29.

[d] Matt. xxi. 33; Mark xii. 1.——[e] Psalm cxviii. 22; Matthew xxi. 42.

NOTES ON CHAP. XX.

Verse 1. *One of those days*] Supposed to have been one of the *four* last days of his life, mentioned chap. xix. 47, probably Tuesday before the passover.

Verse 2. *By what authority*, &c.] See the note on Matt. xxi. 23–27.

Verse 9. *A certain man planted a vineyard*, &c.] See this parable largely explained, Matt. xxi. 33–46. See also on Mark xii. 4–9.

Verse 10. *That they should give him of the fruit*] The Hindoo corn-merchants, that have lent money to *husbandmen, send persons in harvest-time to collect their share of the produce of the ground.*

Verse 16. *God forbid.*] Or, *Let it not be*, μη γενοιτο.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 Whosoever shall fall upon that stone shall be broken; but [f] on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 [g] And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [h] Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [i] truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a [k] penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [l] Then came to *him* certain of the Sadducees, [m] which deny that there is any resurrection; and they asked him,

28 Saying, Master, [n] Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

29 There were therefore seven brethren. and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for [o] they are equal unto the angels; and are the children of God, [p] being the children of the resurrection.

37 Now that the dead are raised, [q] even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; for [r] all live unto him.

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[f] Dan. ii. 34, 35; Matt. xxi. 44.——[g] Matt. xxii. 15.——[h] Matt. xxii. 16; Mark xii. 14.——[i] Or, *of a truth*.——[k] See Matt. xviii. 28.——[l] Matt. xxii. 23; Mark xii. 18.

[m] Acts xxiii. 6, 8.——[n] Deut. xxv. 5.——[o] 1 Cor. xv. 42, 49, 52; 1 John iii. 2.——[p] Rom. viii. 23.——[q] Exod. iii. 6.——[r] Rom. vi. 10, 11.

Our phrase, *God forbid*, answers pretty well to the *meaning* of the Greek, but it is no *translation*.

Verse 18. *Grind him to powder.*] See on Matt. xxi. 44.

Verse 20. *They watched* him] Παρατηρησαντες, *Insidiously watching*. See on chap. xiv. 1.

Spies] Εγκαθετους, from εν, *in*, and καθιημι, *I let down, to set in ambush*. One who *crouches* in some secret place to *spy*, *listen*, *catch*, or *hurt*. *Hesychius* explains the word by ενεδρευοντες, *those who lie in wait*, or in *ambush*, to surprise and slay. *Josephus* uses the word to signify a person *bribed* for a particular purpose. See War, b. ii. c. ii. s. 5, and b. vi. c. v. s. 2. No doubt the persons mentioned in the text were men of the basest principles, and were *hired* by the malicious Pharisees to do what they attempted in vain to perform.

Verse 22. *Is it lawful for us to give tribute unto Cæsar*] See this *insidious* but *important* question considered at large on Matt. xxii. 16–22.

Verse 29. *There were therefore seven brethren*] See on Matt. xxii. 23–33.

Verse 34. *The children of this world*] Men and women in their present state of mortality and probation; procreation being necessary to restore the waste made by death, and to keep up the population of the earth.

Verse 36. *Equal unto the angels*] Who neither *marry* nor *die*. See the Jewish testimonies to the resurrection of the human body quoted at length on 1 Cor. xv. 42.

Verse 38. *All live unto him.*] There is a remarkable passage in *Josephus's* account of the Maccabees, chap. xvi., which proves that the best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness. "*They*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any *question at all.*

41 ¶ And he said unto them, [s] How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [t] The LORD saith unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

45 ¶ [u] Then in the audience of all the people, he said unto his disciples,

46 [v] Beware of the scribes, which desire to walk in long robes, and [w] love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 [x] Which devour widows' houses, and for a show make long prayers; the same shall receive greater damnation.

[s] Matthew xxii. 42; Mark xii. 35.——[t] Psalm cx. 1; Acts ii. 34.

[u] Matt. xxiii. 1; Mark xii. 38.——[v] Matt. xxiii. 5.——[w] Chap. xi. 43.——[x] Matt. xxiii. 14.

who lose their lives for the sake of God, LIVE *unto* GOD, *as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.*" And one not less remarkable in *Shemoth Rabba*, fol. 159. "Rabbi Abbin saith, The Lord said unto Moses, Find me out ten righteous persons among the people, and I will not destroy thy people. Then said Moses, Behold, here am *I, Aaron, Eleazar, Ithamar, Phineas, Caleb*, and *Joshua;* but God said, Here are but *seven*, where are the other three? When Moses knew not what to do, he said, O Eternal God, do those live that are dead? Yes, saith God. Then said Moses, If those that are dead do live, remember *Abraham, Isaac*, and *Jacob.*" So the resurrection of the dead, and the immortality and immateriality of the soul, were not strange or unknown doctrines among the Jews.

Verse 40. *They durst not ask*] Or, *did not venture* to ask any other question, for fear of being again confounded, as they had already been.

Verse 41. *How say they*] See the note on Matt. xxii. 42–46.

Verse 43. *Thy footstool.*] Literally, *the footstool of thy feet.* They shall not only be so far humbled that the feet *may* be set on them; but they shall be *actually* subjected, and put completely under that Christ whom they now despise, and are about to crucify.

Verse 46. *Beware of the scribes*] Take heed that ye be not seduced by those who should show you the way of salvation. See on Matt. xxiii. 4–14.

1. How it can be supposed that the ancient Jewish Church had no distinct notion of the resurrection of the dead is to me truly surprising. The justice of God, so peculiarly conspicuous under the old covenant, might have led the people to infer that there must be a resurrection of the dead, if even the passage to which our Lord refers had not made a part of their law. As the body makes a part of the man, justice requires that not only they who are *martyrs* for the testimony of God, but also all those who have devoted their lives to his service, and died in his yoke, should have their bodies raised again. The *justice* of God is as much concerned in the resurrection of the dead, as either his *power* or *mercy.* To be freed from earthly incumbrances, earthly passions, bodily infirmities, sickness, and death, to be brought into a state of conscious existence, with a refined body and a sublime soul, both immortal, and both ineffably happy—how glorious the privilege! But of this, who shall be counted worthy in that day? Only those who have washed their robes, and made them white in the blood of the Lamb, and who, by patient continuing in *well doing*, have sought for glory and honour and immortality.

2. A bad example, supported by the authority, reputation, and majesty of religion, is a very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to beware of those very persons who ought to be their rule and pattern. This is a reflection of pious Father *Quesnel;* and, while we admire its depth, we may justly lament that the evil he refers to should be so prevalent as to render the observation, and the caution on which it is founded, so necessary. But let no man imagine that bad and immoral ministers are to be found among one class of persons *only.* They are to be found in the branches as well as in the root: in the different sects and parties as well as in the mother or national Churches, from which the others have separated. On either hand there is little room for glorying.—*Professors* and *ministers* may *change*, but the *truth* of the Lord abideth for *ever!*

CHAPTER XXI.

The poor widow casting two mites into the treasury, 1–4. *The destruction of the temple foretold*, 5, 6 *The signs of this desolation*, 7. *False Christs*, 8. *Wars*, 9, 10. *Earthquakes and fearful sights*, 11 *Persecutions against the godly*, 12–19. *Directions how to escape*, 20–22. *The tribulation of those imes*, 23–28. *The parable of the fig tree, illustrative of the time when they may expect these calamities.* 29–33. *The necessity of sobriety and watchfulness*, 34–36. *He teaches by day in the temple, and lodges by night in the Mount of Olives, and the people come early to hear him*, 37, 38.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND he looked up, [a] and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [b] mites.

3 And he said, Of a truth I say unto you, [c] that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [d] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [e] there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [f] Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* [g] and the time draweth near: go ye not therefore after them.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 [h] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 [i] But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and [k] into prisons, [l] being brought before kings and rulers [m] for my name's sake.

13 And [n] it shall turn to you for a testimony.

14 [o] Settle *it* therefore in your hearts, not to

[a] Mark xii. 41.——[b] See Mark xii. 42.——[c] 2 Cor. viii. 12. [d] Matt. xxiv. 1; Mark xiii. 1.——[e] Chap. xix. 44.——[f] Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3.——[g] Or, *and the time*, Matt. iii. 2; iv. 17.

[h] Matt. xxiv. 7.——[i] Mark xiii. 9; Rev. ii. 10.——[k] Acts iv. 3; v. 18; xii. 4; xvi. 24.——[l] Acts xxv. 23.——[m] 1 Pet. ii. 13. [n] Phil. i. 28; 2 Thess. i. 5.——[o] Matthew x. 19; Mark xiii. 11: chap. xii. 11.

NOTES ON CHAP. XXI.

Verse 1. *The rich men casting their gifts into the treasury.*] See all this, from verse 1 to 4, explained on Mark xii. 41–44.

Verse 2. *A certain poor widow*] A widow *miserably poor:* this is the proper import of πενιχραν, and her being *miserably poor* heightened the merit of the action.

Two mites.] Which Mark says, chap. xii. 42, make a *farthing* or *quadrans*, the *fourth part* of an AS, or *penny*, as we term it. In Plutarch's time we find the smallest piece of brass coin in use among the Romans was the *quadrans*, but it appears that a smaller piece of money was in circulation among the Jews in our Lord's time, called here, and in Mark, chap. xii. 42, a *lepton*, i. e. *small, diminished*, from λειπω, *I fail.* In ancient times our penny used to be marked with a deep indented cross, dividing the piece into *four equal parts*, which, when broken in *two*, made the *half-penny*, and, when broken into *four*, made the *fourthing*, what we have corrupted into *farthing*. Probably the Roman *quadrans* was divided in this way for the convenience of the poor. Our term *mite* seems to have been taken from the *animal* called by that name; for as *that* appeared to our ancestors to be the *smallest* of all animals, so this being the *smallest* of all coins was called by its name. *Junius* says that mīīte was a small base coin among the *Dutch*. Our word *mite* seems to be a contraction of the Latin *minutum, a small thing*, whence the French *miéte*, a *crumb*, a very small *morsel*. See the note on Mark xii. 41.

Verse 5. *Goodly stones*] Or, *costly stones*. It has been thought by some that this relates not so much to the stones of which the temple was built, as to the *precious stones* with which it was decorated. For an account of the *stones* of the temple, see on Mark xiii 1.

And gifts] Or, *consecrated things*, αναθημασι. Αναθημα properly signifies a thing *consecrated to sacred uses:* Αναθεμα signifies a thing *devoted to a curse*, or to *destruction*. They both come from the same root, *ανατιθημι, I lay up, separate;* and though two meanings cannot be more opposite than those assigned to these words, yet in the words themselves a short vowel (ε) in the place of a long one (η) makes all the difference between *blessing* and *cursing*.

Verse 6. *One stone upon another*] This was literally fulfilled. See Matt. xxiv. 2.

Verse 8. *Many shall come in my name*] Usurping my name: calling themselves the Messiah. See Matt. xxiv. 5. Concerning this prediction of the destruction of Jerusalem, and its literal accomplishment, see the notes on Matt. xxiv. 1–42.

Verse 9. *Commotions*] Seditions and civil dissensions, with which no people were more agitated than the Jews.

Verse 11. *Fearful sights*] What these were the reader will find in detail on Matt. xxiv. 7.

Verse 12. *Synagogues*] Or, *assemblies*, &c. See these all explained on Mark xiii. 9.

Verse 13. *It shall turn to you for a testimony.*] That is, it shall turn out on your part for a testimony *to them* (your persecutors) that you are thoroughly persuaded of the truth of what you teach, and that you are no impostors.

Verse 14. *Settle it therefore*, &c.] See on Matt. x. 19

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

meditate before, what ye shall answer:

15 For I will give you a mouth and wisdom, [p] which all your adversaries shall not be able to gainsay nor resist.

16 [q] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [r] *some* of you shall they cause to be put to death.

17 And [s] ye shall be hated of all *men* for my name's sake.

18 [t] But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 [u] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that [v] all things which are written may be fulfilled.

23 [w] But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, [x] until the times of the Gentiles be fulfilled.

25 ¶ [y] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: [z] for the powers of heaven shall be shaken.

27 And then shall they see the Son of man [a] coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads for [b] your redemption draweth nigh.

29 [c] And he spake to them a parable: Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things

[p] Acts vi. 10.——[q] Micah vii. 6; Mark xiii. 12.——[r] Acts vii. 59; xii. 2.——[s] Matt. x. 22.——[t] Matt. x. 30.——[u] Matt. xxiv. 15; Mark xiii. 14.——[v] Dan. ix. 26, 27; Zech. xi. 1.——[w] Matthew xxiv. 19.

[x] Dan. ix. 27; xii. 7; Rom. xi. 25.——[y] Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.——[z] Matt. xxiv. 29.——[a] Matt. xxiv 30; Rev. i. 7; xiv. 14.——[b] Rom. viii. 19, 23.——[c] Matt. xxiv. 32; Mark xiii. 28.

Verse 15. *I will give you a mouth and wisdom*] Στομα, *a mouth*, must appear plain to every person to be used here for a *ready utterance*, or *eloquence* in speaking. They shall have an abundance of wisdom to know what to say; and they shall have an irresistible eloquence to say what they ought.

Verse 18. *But there shall not a hair of your head perish.*] A proverbial expression for, Ye shall not suffer any essential injury. Every genuine *Christian* shall escape when this desolation comes upon the *Jewish* state.

Verse 19. *In your patience*] Rather, *your perseverance*, your faithful continuance in my word and doctrine. *Ye will preserve your souls.* Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem. Instead of κτησασθε, *possess*, or *preserve ye*, I read κτησεσθε, *ye shall preserve.* This reading is supported by AB–B, five others; both the *Syriac*, all the *Arabic*, *Æthiopic*, *Vulgate*, all the *Itala* except two, *Origen*, *Macarius*, and *Tertullian*.

Verse 22. *These be the days of vengeance*] See on Matt. xxiv. 21.

Verse 24. *They shall fall by the edge of the sword*] Those who perished in the siege are reckoned to be not less than *eleven hundred thousand.* See Matt. xxiv. 22.

And shall be led away captive] To the number of *ninety-seven thousand.* See Josephus, War, b. vi. c. ix. s. 2, 3, and on Matt. xxiv. 31.

Trodden down of the Gentiles] Judea was so completely subjugated that the very land itself was sold by Vespasian; the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity.

Of the Gentiles be fulfilled.] Till the different nations of the earth, to whom God shall have given the dominion over this land, have accomplished all that which the Lord hath appointed them to do; and till the time of their conversion to God take place. But when shall this be? We know not. The nations are still treading down Jerusalem, and the *end* is known only to the Lord. See the note on Matt. xxiv. 31.

Verse 25. *The sea and the waves roaring*] Figuratively pointing out the immense Roman armies by which Judea was to be overrun and destroyed.

Verse 26. *Men's hearts failing them for fear*] Or, *Men fainting away through fear*, (Αποψυχοντων,) *being ready to die.*

Coming on the earth] Or, *Coming upon this land*, οικουμενη. See this translation of the word vindicated in the note on chap. ii. 1.

Verse 29. *He spake to them a parable*] Illustrated all these predicted facts by the simile of a fig tree. See this explained on Matt. xxiv. 32.

Verse 31. *The kingdom of God is nigh at hand.*]

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 [d] Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And [e] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For [f] as a snare shall it come on all them that dwell on the face of the whole earth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 [g] Watch ye therefore, and [h] pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [i] to stand before the Son of man.

37 [k] And in the day time he was teaching in the temple; and [l] at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

[d] Matt. xxiv. 35.——[e] Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7. [f] 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.

[g] Matt. xxiv. 42; xxv. 13; Mark xiii. 33.——[h] Chap. xviii. 1. [i] Psa. i. 5; Eph. vi. 13.——[k] John viii. 1, 2.——[l] Ch. xxii. 39.

After the destruction of the Jewish state, the doctrine of Christ crucified shall be preached every where, and every where prevail.

Verse 32. *This generation*] This race of men; but see on Matt. xxiv. 34, and Mark xiii. 30.

Verse 34. *Take heed to yourselves*] See our Lord's parable, relative to this matter, explained, Mark xiii. 34.

Be overcharged] Literally, *be made heavy*, as is generally the case with those who have eaten or drank too much. Take heed that ye be not rendered *secure* by an improper use of lawful things: do not make this earth your portion: expect its dissolution, and prepare to meet your God.

Verse 35. *The face of the whole earth.*] Or, *of this whole land.* The land of Judea, on which these heavy judgments were to fall. See ver. 25; see also chap. ii. 1.

Verse 36] *Watch ye therefore, and pray always*] Perhaps we should connect εν παντι καιρω, *continually*, with αγρυπνειτε, *watch*; as it appears to be the most natural order. Indeed the word *continually* belongs equally to both *watch* and *pray*; and no man is safe, at *any time*, who does not attend to this advice as *literally* as possible.

That shall come to pass] That is, the tribulations which are on their way to overwhelm and destroy the Jewish people. These are sufficiently stated in the preceding verses.

To stand before the Son of man.] To be *acquitted*, and to be *condemned*, are expressed, in Rom. xiv. 4, by *standing* and *falling*. Those who were faithful to the grace they had received were not only not destroyed in the destruction of Jerusalem, but became heralds of the grace and mercy of God to the nations. Thus they were counted worthy *to stand before the Son of man*—to minister salvation in his name.

Verse 37. *And in the day time*] Or, *every day*—τας ημερας. This probably relates to the *four* last days of his life already mentioned.

Abode in the mount] He taught all day in the temple, and withdrew every evening, and lodged in Bethany; a town at the foot, or on the declivity of the mount of Olives. See the note on Matt. xxi. 17.

Verse 38. *The people came early*] He returned early from the mount of Olives, and the people came early in the morning to the temple to hear his teaching. For practical observations on the awful subject of this chapter, see Matt. xxiv. at the end.

CHAPTER XXII.

The chief priests and scribes plot our Lord's destruction, 1, 2. *Judas, at the instigation of the devil, betrays him*, 3–6. *He eats his last supper with his disciples*, 7–18. *Institutes the eucharist*, 19, 20. *Announces one of his disciples as the traitor*, 21–23. *The contention which should be greatest*, 24–30. *Warns Peter against Satan's devices*, 31, 32. *Peter's resolution*, 33. *His denial foretold*, 34. *Tells his disciples to make prudent provision for their own support*, 35–37. *The two swords*, 38. *He goes to the Mount of Olives, and has his agony in the garden*, 39–46. *Judas comes with a mob*, 47, 48. *Peter cuts off the ear of the high priest's servant, which Christ heals by a touch*, 49–51. *He addresses the chief priests and captains of the temple*, 52, 53. *They lead him to the high priest's house, and Peter follows and denies his Master*, 54–60. *Christ looks upon him, he is stung with remorse, and weeps bitterly*, 61, 62. *Jesus is mocked, and variously insulted*, 63–65. *The next morning he is questioned before the council*, 66, 67. *He acknowledges himself to be the Son of God*, 68–70 *They condemn him*, 71

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

NOW [a] the feast of unleavened bread drew nigh, which is called the passover.

2 And [b] the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ [c] Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and [d] covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them, [e] in the absence of the multitude.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 ¶ [f] Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go, and prepare us the passover that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where

[a] Matt. xxvi. 2; Mark xiv. 1.——[b] Psa. ii. 2; John xi. 47; Acts iv. 27.——[c] Matt. xxvi. 14; Mark xiv. 10; John xiii. 2, 27.

[d] Zech. xi. 12.——[e] Or, *without tumult.*——[f] Matthew xxvi. 17; Mark xiv. 12.

NOTES ON CHAP. XXII.

Verse 1. *The feast of unleavened bread*, &c.] See this largely explained, Exod. xxiii. 14; Lev. xxiii. 2–40, and on Matt. xxvi. 2.

Verse 2. *They feared the people.*] The great mass of the people seem to have been convinced that Christ was at least a prophet sent from God; and it is likely they kept steady in their attachment to him. The multitude, who are represented as clamouring for his blood at the crucifixion, appear to have been a mere mob, formed out of the *creatures* of the chief priests and Pharisees.

Verse 3. *Then entered Satan into Judas*] The devil filled the heart of Judas with *avarice;* and that infamous passion led him to commit the crime here specified. This at once accounts for the whole of this most unprincipled and unnatural transaction. None but a devil, or he who is possessed by one, could have been guilty of it:—let the living lay this to heart.—A minister of the Gospel, who is a lover of money, is constantly betraying the interests of Christ. He cannot serve *two* masters; and while his heart is possessed with the love of pelf, the love of God and zeal for perishing souls cannot dwell in him. What Satan could not do by the envy and malice of the high priests and Pharisees, he effects by Judas, a false and fallen minister of the Gospel of God. None are so dangerous to the interests of Christianity as persons of this stamp.

Verse 4. *And captains*] Among the priests who were in waiting at the temple, some were appointed φυλακες, for a *guard* to the temple; and over these were στρατηγοι, *commanding officers:* both sorts are mentioned by Josephus, War, b. vi. c. 5. s. 3. Bp. Pearce. See another sense of *captains*, in the note on Matt. xxvii. 65. Dr. Lightfoot supposes these to have been the captains over the *watches;* for in three places the priests kept watch and ward in the temple, viz. in *Beth Abtenes*, in *Beth Nitsots*, and in *Beth Mokad.* The Levites also in twenty-one places more, *Middoth*, chap. i. Though these *watches* consisted of several persons in each, there was one set over them, as the captain or head of that watch. He thinks that Matthew, chap. xxvii. 65, refers to one of these: *Ye have a watch* of your own; let some of them be sent to guard the sepulchre. The *captain of the temple*, he supposes to have been the chief or head of all these watches; and thus he was captain of the captains. In the same Talmudical tract it is said, The *ruler of the mountain of the temple* (i. e. *captain of the temple*) takes his walks through every watch with torches lighted before him: if he found any upon the watch, that was not standing on his feet, he said, *Peace be with thee:* but if he found him sleeping, he struck him with a stick, and he might also burn his clothes. And when it was said by others, What noise is that in the court? the answer was, It is the noise of a Levite under correction, whose garments they are burning, because he slept upon his watch. This custom casts light on Rev. xvi. 15: Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. It is easy to distinguish this *captain of the mountain of the temple* from the *ruler of the temple*, or *sagan:* the former presided over the guards; the latter over the whole service of the temple. We have them both distinguished, Acts iv. 1: there is the *captain of the temple;* and *Annas*, who was the *sagan.* See *Lightfoot.*

Verse 5. *They—covenanted to give him money.*] Matthew says *thirty pieces*, or staters, *of silver*, about 4*l.* 10*s.* English, the common price of the meanest slave. See the note on Matt. xxvi. 15.

Verse 6. *And he promised*] That is, to do it—εξωμολογησε: or, He accepted the proposal. See *Wakefield.*

Verse 7. *The passover*] Πασχα, ver. 1, is the name of the *festival;* το πασχα here is supposed to be the name of *that on* which they *feasted*, viz. the sacrificed paschal lamb. But see the notes on Matt. xxvi., and especially the observations at the end of that chapter.

Verse 8–13. *He sent Peter and John*, &c.] See the subject of these verses largely explained on Matt. xxvi. 17–19, and Mark xiv. 13, 15.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 [g] And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [h] With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, [i] until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 For [k] I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [l] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: [m] this do in remembrance of me.

20 Likewise also the cup after supper, saying, [n] This cup *is* the new testament in my blood, which is shed for you.

21 ¶ [o] But, behold, the hand of him that betrayeth me *is* with me on the table.

22 [p] And truly the Son of man goeth, [q] as

[g] Matt. xxvi. 20; Mark xiv. 17.——[h] Or, *I have heartily desired.* [i] Chap. xiv. 15; Acts x. 41; Rev. xix. 9.——[k] Matt. xxvi. 29; Mark xiv. 25.——[l] Matt. xxvi. 26; Mark xiv. 22.

[m] 1 Cor. xi. 24.——[n] 1 Cor. x. 16.——[o] Psa. xli. 9; Matt. xxvi. 21, 23; Mark xiv. 18; John xiii. 21, 26.——[p] Matthew xxvi. 24. [q] Acts ii. 23; iv. 28.

Verse 14. *And when the hour was come*] That is, the *evening*. See Matt. xxvi. 20, and Mark xiv. 17.

Verse 15. *With desire I have desired*] A Hebraism for, *I have desired most earnestly*. Our Lord's meaning seems to be, that, having purposed to redeem a lost world by his blood, he ardently longed for the time in which he was to offer himself up. Such love did the holy Jesus bear to the human race. This *eucharistic* passover was celebrated once, by way of anticipation, before the bloody sacrifice of the victim of salvation, and before the *deliverance* it was appointed to commemorate; as the *figurative* passover had been likewise once celebrated before the going out of Egypt, and the *deliverance* of God's chosen people. *Quesnel.*

Verse 16. *Until it be fulfilled in the kingdom of God.*] That is, until that of which the passover is a *type* is fulfilled in my death, through which the kingdom of God, or of heaven, (See Matt. iii. 2,) shall be established among men.

Verse 17. *He took the cup*] This was not the *sacramental cup*, for that was taken *after* supper, ver. 20, but was the cup which was ordinarily taken *before* supper.

Divide it *among yourselves*] Pass the cup from one to another; thus the cup which Christ gave to the first person on his right hand continued to be handed from one to another, till it came to the last person on his left.

Verse 18. *I will not drink of the fruit of the vine*] That is, before the time of another passover, the Holy Ghost shall descend, the Gospel of the kingdom be established, and the sacramental supper shall take place of the paschal lamb; for in a few hours his crucifixion was to take place. See on Matt. xxvi. 29.

Verse 19. *Took bread*] See the nature and design of the Lord's Supper explained in the notes on Matt. xxvi. 26–29.

This do in remembrance of me.] That the Jews, in eating the passover, did it to represent the sufferings of the Messiah, is evident from the tract *Pesachim*, fol. 119, quoted by *Schoettgen*. *Why do we call this the great hallel?* (i. e. the hymn composed of several psalms, which they sung after the paschal supper.) Ans. Because in it these *five* things are contained: 1. The exodus from Egypt. 2. The dividing of the Red Sea. 3. The promulgation of the law. 4. The resurrection of the dead. And, 5. The sufferings of the Messiah. The *first* is referred to, Psa. cxiv. 1, *When Israel went out of Egypt*, &c. The *second* in Psa. cxiv. 3, *The sea saw it and fled.* The *third* in Psa. cxiv. 4, *The mountains skipped like rams*, &c. The *fourth* in Psa. cxvi. 9, *I will walk before the Lord in the land of the living.* The *fifth* in Psa. cxv. 1, *Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake.* See the note on Matt. xxvi. 30.

Verse 20. *This cup* is *the new testament in my blood*] Perhaps it might be better to paraphrase the passage thus: *This cup which is poured out for you*, signifies the blood of *the new covenant*, which is shortly to be ratified *in* (or *by*) the shedding of *my blood.*—Or, *This cup is the new covenant, poured out for you with my blood:*—that is, the paschal sacrifice and my sacrifice happen together. But see *Kypke.*

It does not appear that our Lord handed either the bread or the cup to each person; he gave it to him who was next to him, and, by handing it from one to another, they shared it among themselves, ver. 17. In this respect the present mode of administering the Lord's Supper is not strictly according to the original institution.

Verse 21. *The hand of him that betrayeth me*, &c.] What can be desired more, says Dr. Lightfoot, as a demonstration that Judas was present at the eucharist? And, whereas the contrary is endeavoured to be proved out of John xiii., nothing is made out of nothing; for there is not one syllable throughout that whole chapter of the *paschal* supper, but of a supper before the *feast of the passover.*

Verse 22. *The Son of man goeth*] That is, he is about to die. Απερχεσθαι, οιχεσθαι, *abire, going, going away*, and *departing*, are used, by the best *Greek* and

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

it was determined: but wo unto that man by whom he is betrayed!

23 [r] And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ [s] And there was also a strife among them, which of them should be accounted the greatest.

25 [t] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 [u] But ye *shall* not *be* so: [v] but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 [w] For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but [x] I am among you as he that serveth.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

28 Ye are they which have continued with me in [y] my temptations.

29 And [z] I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That [a] ye may eat and drink at my table in my kingdom, [b] and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [c] Satan hath desired *to have* you, that he may [d] sift *you* as wheat:

[r] Matt. xxvi. 22; John xiii. 22, 25.——[s] Mark ix. 34; chap. ix. 46.——[t] Matt. xx. 25; Mark x. 42.——[u] Matt. xx. 26; 1 Pet. v. 3.——[v] Chap. ix. 48.——[w] Chap. xii. 37.——[x] Matt. xx. 28; John xiii. 13, 14; Phil. ii. 7.——[y] Heb. iv. 15.

[z] Matthew xxiv. 47; chap. xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12. [a] Matt. viii. 11; chap. xiv. 15; Rev. xix. 9.——[b] Psa. xlix. 14. Matthew xix. 28; 1 Cor. vi. 2; Rev. iii. 21.——[c] 1 Peter v. 8. [d] Amos ix. 9.

Latin writers, for *death* and *dying*. See *Rosenmuller*.

Verse 23. *They began to inquire among themselves*] See the notes on Matt. xxvi. 23, 24.

Verse 24. *There was also a strife among them*] There are *two* different instances of this sort of *contention* or *strife* mentioned by the evangelists, each of which was accompanied with very different circumstances; one by Matthew, in chap. xviii. 1, &c.; by Mark, chap. ix. 33, &c.; and by Luke, in chap. ix. 46, &c. That contention cannot have been the same with this which is mentioned here. The other, related in Matt. xx. 20, &c., and Mark x. 35, &c., must be what Luke intended here to record; and this *strife* or *contention* was occasioned by the request which Zebedee's wife made to our Lord in favour of her sons, James and John; but, then, Luke has mentioned this very much out of the order of time, it having happened while our Lord and his disciples were on their way to Jerusalem: Matt. xx. 17; Mark x. 32. See Bp. PEARCE.

Verse 25. *Are called benefactors.*] The very Greek word used by the evangelist, *ενεργεται*, was the *surname* of some of the Ptolemies of Egypt; *Ptolemy Euergetes*, i. e. the *Benefactor*. It was a custom among the ancient Romans to distribute part of the lands which they had conquered on the frontiers of the empire to their soldiers; those who enjoyed such lands were called *beneficiarii*, beneficed persons; and the lands themselves were termed *beneficia*, benefices, as being held on the *beneficence* of the sovereign; and it is no wonder that such sovereigns, however tyrannical or oppressive they might have been in other respects, were termed *benefactors* by those who were thus dependent on their bounty.

Verse 26. *Let him be as the younger*] Dr. Lightfoot justly conjectures that Peter was the eldest of all the disciples; and he supposes that the strife was kindled between him and the sons of Zebedee, James and John. These three disciples were those whom Christ had distinguished by peculiar marks of his favour; and therefore it is natural to conclude that the strife lay between these three, the two brothers and Peter. Shall we or Peter be at the head? Neither, says our Lord. *Let him*, Peter, *who is chief* (*ὁ μειζων*, the eldest) *among you*, *be as*, John, *ὁ νεωτερος*, *the younger*. The younger part of the disciples do not appear to have taken any part in this contention; and our Lord shows Peter, and the sons of Zebedee, that they must be as unambitious as the younger in order to be acknowledged as his disciples. Dr. Lightfoot thinks that Peter was the mover of this strife, and therefore our Lord rebukes him by name.

Verse 29. *I appoint unto you a kingdom, as my Father hath appointed unto me*] The *Codex Alexandrinus*, with some other MSS., the later *Syriac*, and *Origen*, read in the first clause, *διαθηκην*, *a covenant*. *I appoint unto you a* COVENANT, *as my Father hath appointed unto me a kingdom*:—Ye shall be ministers of the new covenant, as I am king in that spiritual kingdom to which it relates. This is a curious reading: but our Lord is probably to be understood as promising that they should get a kingdom—a state of blessedness, *as* he should get it—they *must go through much tribulation* in order to *enter into the kingdom of God*. So the Son of man *suffered* that he might enter into his glory: for the joy that was set before him, he endured the cross, and despised the shame, and is set down on the right hand of God.

Verse 30. *Sit on thrones*] See on Matt. xix. 28. Marcion left the whole of this verse out, according to Epiphanius: probably because he did not understand it.

Verse 31. *Simon, Simon*] When a name is thus *repeated* in the sacred writings, it appears to be always intended as an expression of *love*, manifested by a *warning* voice. As if he had said, While thou and the others are contending for supremacy, Satan is endeavouring to destroy you all: but I have prayed for *thee*, as being in most danger.

Satan hath desired—you] That is, all the apostles

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 But [e] I have prayed for thee, that thy faith fail not: [f] and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [g] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 ¶ [h] And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he

[e] John xvii. 9, 11, 15.——[f] Psalms li. 13; John xxi. 15, 16, 17.

[g] Matt. xxvi. 34; Mark xiv. 30; John xiii. 38.——[h] Matt. x. 9 chap. ix. 3; x. 4.

but particularly the three contenders: the plural pronoun, *ὑμας*, sufficiently proves that these words were not addressed to Peter *alone*. Satan had already got *one*, Judas; he had nearly got *another*, Peter; and he wished to have *all*. But we see by this that the devil cannot even tempt a man unless he receive *permission*. He *desires* to do all evil; he is permitted only to do some.

Verse 32. *I have prayed for thee*] From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; *but I have supplicated for thee, that thy faith may not utterly fail*—εκλειπῃ, from εκ, *out*, and λειπω, *I fail*, to *fall utterly* or *entirely off*. Peter's faith did *fail*, but not *utterly*: he did *fall*, but he did not *fall off*, apostatize, or forsake his Master and his cause *finally*, as Judas did. Every body sees, from Peter's denial of his Lord, that his *faith did fail*, and his great courage too; and yet they read, in the common translation, that Christ prayed that it might *not fail*: can they then conceive that our Lord's prayer was heard? The translation which I have given above removes this embarrassment and apparent contradiction. It was certainly Peter's advantage that our Lord did pray for him; but it was not so much for his honour that he should stand in need of such a prayer, beyond all others. *Lightfoot.*

When thou art converted] Restored to a sense of thy folly and sin, and to me and my cause—*establish these thy brethren.* All the disciples forsook Jesus and fled, merely through fear of losing their lives; Peter, who continued for a while *near* him, denied his Master with oaths, and repeated this *thrice*: our Lord seems to intimate that, after this fall, Peter would become more cautious and circumspect than ever; and that he should become uncommonly strong in the faith, which was the case; and that, notwithstanding the *baseness* of his past conduct, he should be a proper instrument for strengthening the feeble minded, and supporting the weak. His two epistles to the persecuted Christians show how well he was qualified for this important work.

Verse 34. *The cock shall not crow this day*] Matthew, xxvi. 34, and Mark, xiv. 30, say, *this night*; both expressions are right, because the Jewish day, of twenty-four hours, began with the evening, and ended at the evening of the following day. On Peter's denial, see the notes on Matt. xxvi. 31–35.

Verse 35. *When I sent you without purse*] See the notes on Matt. x. 9, 10.

Verse 36. *He that hath no sword*] Bishop Pearce supposes that the word *μαχαιραν*, *sword*, has been inserted here from what is said in ver. 38, as it is evident our Lord never intended to make any resistance, or to suffer a sword to be used on the occasion; see Matt. xxvi. 52. The word stands rather oddly in the passage: the verse, translated in the order in which it stands, is as follows: *And he who hath none, let him sell his garment and buy*—a sword. Now it is plain that the verb *πωλησατω*, *let him buy*, may be referred to *πηραν*, a *scrip*, in the former part of the verse: therefore if, according to the bishop's opinion, the word *sword* be omitted, the passage may be understood thus: "When I sent you out before, chap. x. 1, &c., I intended you to continue itinerants only for a *few days*, and to preach the Gospel only to your *countrymen*; therefore you had but little need of a staff, purse, or scrip, as your journey was neither *long* nor *expensive*; but *now* I am about to send you *into all the world, to preach the Gospel to every creature*; and, as ye shall be generally hated and persecuted for my sake, ye shall have need to make every prudent provision for your journey; and so necessary will it be for you to provide yourselves victuals, &c., for your passage through your inhospitable country, that, if any of you have no *scrip* or *wallet*, he should sell even his upper garment to provide one." Others, who are for retaining the word *sword*, think that it was a proverbial expression, intimating a time of great difficulty and danger, and that now the disciples had need to look to themselves, for his murderers were at hand. The reader will observe that these words were spoken to the disciples just before he went to the garden of Gethsemane, and that the danger was now so very *near* that there could be no time for any of them to go and sell his garment in order to purchase a sword to defend himself and his Master from the attack of the Jewish mob.

Judea was at this time, as we have already noticed, much infested by robbers: while our Lord was with his disciples, they were perfectly safe, being shielded by his miraculous power. Shortly they must go into every part of the land, and will need weapons to defend themselves against wild beasts, and to intimidate wicked men, who, if they found them totally defenceless, would not hesitate to make them their prey, or take away their life. However the matter may be understood, we may rest satisfied that these *swords* were neither to be considered as *offensive* weapons, nor instruments to propagate the truth. The genius and spirit of the Christian religion is equally against *both*. Perhaps, in this counsel of our Lord, he refers to the contention about supremacy: as if he had said, Instead of contending among yourselves about who shall be

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [i] And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [k] And he came out, and [l] went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [m] And when he was at the place, he said unto them, Pray that ye enter not into temptation.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

41 [n] And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be [o] willing, remove this cup from me: nevertheless [p] not my will, but thine, be done.

43 And there appeared [q] an angel unto him from heaven, strengthening him.

44 [r] And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

[i] Isa. liii. 12; Mark xv. 28.——[k] Matt. xxvi. 36; Mark xiv. 32; John xviii. 1.——[l] Chap. xxi. 37.——[m] Matt. vi. 13; xxvi. 41; Mark xiv. 38; ver. 46.

[n] Matthew xxvi. 39; Mark xiv. 35.——[o] Gr. *willing to remove.* [p] John v. 30; vi. 38.——[q] Matthew iv. 11.——[r] John xii. 27; Heb. v. 7.

the greatest, ye have more need to unite yourselves against the common enemy, who are now at hand: this counsel was calculated to show them the necessity of union among themselves, as their enemies were both numerous and powerful.

Verse 37. *Must yet be accomplished*] Probably meaning that, though this prophecy did refer to some particular matter in the time of the prophet, yet it *farther* (ετι) related to Christ, and could not have its complete accomplishment but in *his* crucifixion *as a criminal.*

For the things concerning me have an end.] As if he had said, My work is now almost done; yours is only beginning; I am now about to be crucified and numbered with the transgressors; think what will be done to you, and what ought to be done by you; and then think if this be a time for you to be contending with each other. *Lightfoot.*

Verse 38. *Lord, behold, here* are *two swords. And he said unto them, It is enough.*] These words cannot be well understood as being an answer to the supposed command of Christ, *for every one who had no sword to go and sell his garment and buy one;* for, in this case, they were not *enough*, or *sufficient*, as *nine* of the disciples must be without any instrument of defence; but they may be understood as pointing out the readiness and determination of *Peter*, and perhaps some others, to defend our Lord: *Thou shalt not be treated as a transgressor; here are two swords, and we will fight for thee.* In ver. 33, Peter had said, he *was ready to go with Christ either to prison or death;* which showed his strong resolution to stand by and defend his Master, even at the expense of his life. But, alas, he depended too much on *himself!*

It is enough. The meaning probably is, there is enough said on the subject; as immediately after this he entered into his agony.

I must here confess that the matter about the *swords* appears to me very obscure. I am afraid I do not understand it, and I know of none who does. *Schoettgen* and *Lightfoot* have said much on the subject; others have endeavoured to get rid of the difficulty by translating *μαχαιραν* a *knife*, which was necessary on long journeys for providing forage and fuel; as they were to depend wholly on their own industry, under God, for all the necessaries of life, while going through the nations of the earth, preaching the Gospel to Jews and Gentiles. I cannot say which sense the reader should prefer.

Verse 40. *When he was at the place*] Viz. Gethsemane. On this agony of our Lord see the notes on Matt. xxvi. 36–46.

Verse 43. *There appeared an angel—from heaven*] It was as necessary that the fullest evidence should be given, not only of our Lord's *Divinity*, but also of his *humanity:* his miracles sufficiently attested the former; his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter. As *man*, he needs the assistance of an angel to support his body, worn down by fatigue and suffering. See at the end of ver. 44.

Verse 44. *Prayed more earnestly*] With greater *emphasis* and *earnestness* than usual, with strong crying and tears, Heb. v. 7; the reason given for which is, that he was in an *agony*. *Kypke* well observes, *Vox αγωνια summum animi* angorem *et* dolorem *indicat; et idem est, quod αδημονειν*, Matt. xxvi. 37; Mark xiv. 34. "The word *αγωνια* (agony) points out the utmost *anguish* and *grief* of soul, and is of the same import with *αδημονειν* in Matthew and Mark." See the note on Matt. xxvi. 37.

Drops of blood] See the note on Matt. xxvi. 38. Some have thought that the meaning of the words is, that the sweat was so profuse that every drop *was as large as a drop of blood*, not that the *sweat* was *blood* itself: but this does not appear likely. There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. Dr. Mead from Galen observes, *Contingere interdum, poros ex multo aut fervido spiritu adeo dilatari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus.* "Cases sometimes happen in which, through *mental pressure*, the pores may be so dilated that the blood may issue from them; so that

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

45 And when he rose up from prayer, and was coming to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and [s] pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [t] behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And [u] one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 [v] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands against me: but [w] this is your hour, and the power of darkness.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

54 ¶ [x] Then took they him, and led *him*, and brought him into the high priest's house. [y] And Peter followed afar off.

55 [z] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 [a] And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 [b] And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. [c] And Peter remembered the word of the Lord, how he had said unto him, Before

[s] Ver. 40.——[t] Matt. xxvi. 47; Mark xiv. 43; John xviii. 3. [u] Matt. xxvi. 51; Mark xiv. 47; John xviii. 10.——[v] Matt. xxvi. 55; Mark xiv. 48.——[w] John xii. 27.——[x] Matthew xxvi. 57. [y] Matt. xxvi. 58; John xviii. 15.

[z] Matt. xxvi. 69; Mark xiv. 66; John xviii. 17, 18.——[a] Matt. xxvi. 71; Mark xiv. 69; John xviii. 25.——[b] Matt. xxvi. 73; Mark xiv. 70; John xviii. 26.——[c] Matthew xxvi. 75; Mark xiv. 72.

there may be a bloody sweat." And Bishop PEARCE gives an instance from *Thuanus* (De Thou) of an Italian gentleman being so distressed with the fear of death that his body was covered with a bloody sweat. But it is fully evident that the *fear of death* could have no place in the mind of our blessed Lord. He was in the bloom of life, in perfect health, and had never suffered any thing from disease of any kind; this sweat was most assuredly produced by a preternatural cause. See at the end of the chapter.

Verse 48. *Betrayest thou the Son of man with a kiss?*] Dost thou attempt to kiss me as a *friend*, while thou art delivering me up into the hands of my *enemies?* We need not wonder at all this, as Satan himself had entered into the heart of this traitor, see ver. 3; consequently we can expect nothing from him but what is *fell*, *deceitful*, and *cruel*.

Verse 50. *Cut off his right ear.*] See the note on Matt. xxvi. 51.

Verse 51. *Suffer ye thus far.*] Or, *Suffer* me to go *thus far*. As they had now a firm hold of Christ, Matt. xxvi. 50, he wished them to permit him to go as far as Malchus, whose ear was cut off, that he might heal it. See the objections brought against this interpretation answered by *Kypke;* and see the examples he produces. However, the words may be understood as an address to his disciples: *Let them proceed;* make no resistance; for in this way only are the Scriptures to be fulfilled.

Verse 53. *I was daily with you in the temple*] Alluding to the *four* preceding days, during the whole of which he taught in the temple, see chap. xxi. 37, and Matt. xxi. 17.

This is your hour, and the power of darkness.] That is, the *time* in which you are permitted to *unrein* your malice; which ye could not do before, because God did not permit you; and so perfectly are ye under his *control* that neither you nor the *prince of darkness* can proceed a hair's breadth against me but through this permission: see at the end of the chapter. What a comfortable thought is it to the followers of Christ, that neither men nor demons can act against them but by the *permission* of their heavenly Father, and that he will not suffer any of those *who trust in him* to be tried above what they are able to bear, and will make the trial issue in their greater salvation, and in his glory

Verse 56. *A certain maid beheld him*] Or, *Attentively beholding him*, ατενισασα. And this she did by the *help* of the *light* of the *fire* at which Peter sat.

Verse 57. *And he denied him*] See the notes on Matt. xxvi. 58, 69, &c.

Verse 61. *The Lord turned, and looked upon Peter.*] See the note on Matt. xxvi. 75, where this delicate reproof is particularly noted.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

the [d] cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [e] And the men that held Jesus mocked him, and smote *him.*

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [f] And as soon as it was day, [g] the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

A. M. 4033. A. D. 29. An. Olymp CCII. 1

67 [h] Art thou the Christ? tell us. And he said unto them, If I tell you, ye wil not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 [i] Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [k] Ye say that I am.

71 [l] And they said, What need we any farther witness? for we ourselves have heard of his own mouth.

[d] Matt. xxvi. 34, 75; John xiii. 38.——[e] Matt. xxvi. 67, 68; Mark xiv. 65.——[f] Matthew xxvii. 1.——[g] Acts iv. 26; see Acts xxii. 5.

[h] Matt. xxvi. 63; Mark xiv. 61.——[i] Matthew xxvi. 64; Mark xiv. 62; Heb. i. 3; viii. 1.——[k] Matt. xxvi. 64; Mark xiv. 62. [l] Matt. xxvi. 65; Mark xiv. 63.

Verse 62. *And Peter went out*] The word *Peter* is omitted by BDKLM, and many other good MSS., with some of the ancient versions. Griesbach leaves it out of the text.

Verse 63. *Mocked him, and smote* him.] This and the following verses are placed by Matthew and Mark before the relation of Peter's denial. For their explanation, see on Matt. xxvi. 67, 68.

Verse 68. *And if I also ask* you] Concerning the Christ, in case ye cannot give me such an answer as may prove I am *not* the Christ, ye will not let me go; for I know ye are *determined* to put me to death.

Verse 69. *Hereafter*] *From this very time*, απο τουν υυν. The kingdom of God is now going to be set up. See the note on Matt. xvi. 27, 28.

Verse 70. *Art thou then the Son of God?*] They *all* insisted on an answer to this question, and the high priest particularly put it to him, Matt. xxvi. 63.

Verse 71. *We ourselves have heard*] We have heard him profess himself the *Son of God;* he is therefore guilty of *blasphemy*, and, as an impious pretender to a Divine mission, we must proceed against and condemn him to death. See the note on Matt. xxvi. 66. Thus they proceeded as far as they could; he must now be brought before Pilate, as the Jews had no power to put him to death. His trial before Pilate is related in the subsequent chapter.

On our Lord's agony in the garden, related in the 43d and 44th verses, much has been written, but to little purpose. The *cause* of this agony seems not to have been well understood; and there have been many wild conjectures concerning it. Some think it was occasioned by "the *Divine wrath* pressing in upon him, for, as he was bearing the sin of the world, God looked on and treated him as if he were a sinner."—There is something very shocking in this supposition; and yet it is truly astonishing how *general* it is. The ministry of the angel, in this case, is a sufficient refutation of this opinion; for what sort of strength could an angel give Christ against God's indignation? Angelic strength could not enable him to bear either the *sin of the world* or *God's wrath.* If an angel could have *succoured him* in *this*, an angel might have made the whole atonement. Indeed, the ministry of the angel, who must have been sent *from God*, and sent in *love* too, is a full proof that God's wrath was not poured out on our blessed Redeemer at this time. Dr. Lightfoot conjectures that his conflict in the garden was with a *devil*, who appeared to him in a *bodily shape*, most *horrible;* and that it was through *this apparition* that he *began to be sore amazed, and very heavy*, Mark xiv. 33; for, as Satan assaulted the *first* Adam in a *garden* in a *bodily shape*, it is not unreasonable to conclude that in the *same way* he assaulted the *second* Adam in a *garden.* St. Luke tells us, chap. iv. 13, that when the *devil had finished all his temptations, he departed from him for a season:* this season in the garden, probably, was the *season*, or fit opportunity, for him to return—*the prince of this world came and found nothing in him*, John xiv. 30. But, though there was nothing in the immaculate Jesus on which Satan could work, yet he might, as the doctor supposes, assume some *horrible shape*, in order to appal his mind, and shake his firmness; and the evangelist seems to intimate that he had desired to be permitted to try or *sift* the disciples in this way, see ver. 31; and it is probable that it is to some *personal, horrid appearance*, that the apostle alludes when he speaks of the *messenger of Satan that buffeted him*, 2 Cor. xii. 7. The angel, therefore, from *heaven*, may be supposed to come against this angel from *hell;* and, as the one appeared to terrify, the other appeared to strengthen him. It was not necessary to exert the *Divine* power to crush this devil, and therefore an angel from heaven is sent to counteract his influence. This is the sum of Dr. Lightfoot's reasonings upon this very difficult subject.

Others suppose that, while our Lord was praying intensely in the garden, the *extreme fervour* of his application to God in the behalf of the poor deluded *Jews*, and in behalf of the *world*, was too much for his human nature to support; that he, in consequence, fell into a swoon, in which he had a vision *of an angel*

coming from heaven to strengthen him. Let these sentiments stand on their respective merits.

What renders this circumstance more difficult is, that there is no mention of it in any of the other *evangelists:* and it is worthy of remark that, among many of the *ancients*, the authenticity of these *two* verses, the 43d and 44th, has been doubted, and in consequence they are omitted in several MSS., and in some *versions* and *fathers*. The *Codex Alexandrinus* and the *Codex Vaticanus*, the two oldest MSS. in the world, omit both verses; in some other very ancient MSS. they stand with an *asterisk* before them, as a mark of dubiousness; and they are both wanting in the *Coptic Fragments* published by Dr. *Ford*. They are however extant in such a vast number of MSS., *versions*, and *fathers*, as to leave no doubt with most critics of their authenticity. After all that has been said, or perhaps can be said on this subject, there will remain *mysteries* which only the bright light of the eternal world can sufficiently illustrate. That Christ was now suffering, the just for the unjust, that he might bring us to God, and that he was bearing in his body the punishment due to their sins, I have no doubt: and that the agony of his mind, in these *vicarious* sufferings, caused the effusion from his body, of the *bloody sweat*, may be easily credited without supposing him to be at all under the displeasure of his heavenly Father; for, as God can see nothing but *as it is*, he could not see him as a *sinner* who was *purity* itself. In every act, Jesus was that beloved Son in whom the Father was ever well pleased.

As to the angel strengthening him, probably no more is meant by it than a *friendly sympathizing* of one of those heavenly beings with their Lord in distress: this circumstance is the most difficult in the whole relation; but, understood thus, the difficulty is removed; for what strength could the highest angel in heaven afford to our blessed Lord in his *atoning acts?* Surely, none. The bare supposition is insupportable. But, if we allow that the angel came to *sympathize* with him during his passion, the whole account will appear plain and consistent.

CHAPTER XXIII.

Christ is led to Pilate, and accused by the Jews, 1, 2. *Pilate examines, and pronounces him innocent*, 3, 4. *The Jews virulently accuse him*, 5. *Pilate, understanding that he was of Galilee, sends him to Herod, by whom he is examined*, 6–9. *The chief priests and scribes vehemently accuse him, and Herod and his soldiers mock him*, 10, 11. *Pilate and Herod become friends*, 12. *Pilate, before the chief priests, rulers, and people, pronounces Christ to be innocent, and offers to release him*, 13–20. *The Jews clamour for his condemnation, and Pilate gives him up to their will*, 21–25. *Simon bears his cross*, 26. *The people bewail him, and he foretells the destruction of the Jewish state*, 27–31. *He and two malefactors are brought to Calvary, and are crucified*, 32, 33. *He prays for his crucifiers*, 34. *He is derided, mocked, and insulted by the rulers, and by the soldiers*, 35–37. *The superscription on the cross*, 38. *The conduct of the two malefactors, to one of whom he promises paradise*, 39–43. *The great darkness*, 44, 45. *He gives up the ghost*, 46. *The centurion and many others are greatly affected at his death*, 47–49. *Joseph of Arimathea begs the body, and puts it in his own new tomb*, 50–53. *The women prepare spices and ointments to embalm him*, 54–56.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND [a] the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* [b] perverting the nation, and [c] forbidding to give tribute to Cæsar, saying, [d] that he himself is Christ a King.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 [e] And Pilate asked him, saying, Art thou the King of the Jews? And he

[a] Matthew xxvii. 2; Mark xv. 1; John xviii. 28.——[b] Acts xvii. 7.

[c] See Matt. xvii. 27; xxii. 21; Mark xii. 17.——[d] John xix. 12. [e] Matt. xxvii. 11; 1 Tim. vi. 13.

NOTES ON CHAP. XXIII.

Verse 1. *The whole multitude*] It seems most probable that the chief priests, elders, scribes, and captains of the temple, together with their servants, dependents, and other persons *hired for the purpose*, made up the multitude mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, and *in the absence of the people*, chap. xxii. 6, and it was now but just the break of day, xxii. 66.

Verse 2. *Perverting the nation*] The Greek word διαστρεφοντα, signifies *stirring up to disaffection* and *rebellion*. Many MSS. and *versions* add ἡμων, OUR *nation*. They intimated that he not only preached corrupt doctrine, but that he endeavoured to make them disaffected towards the Roman government, for which they *now* pretended to feel a strong affection!

Several copies of the *Itala* add, *Destroying our law and prophets. Et solventem legem nostram et prophetas.*

Forbidding to give tribute to Cæsar] These were the falsest slanders that could be invented. The whole of our Lord's conduct disproved them. And his decision in the case of the question about the lawfulness of paying tribute to Cæsar, Matt. xxii. 21, was so fully known that we find Pilate paid not the least attention to such evidently malicious and unfounded accusations. Neither Christ nor any of his followers, from that day

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [f] I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto [g] Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for [h] he was desirous to see him of a long *season*, because [i] he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

10 And the chief priests and scribes stood and vehemently accused him.

11 [k] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day [l] Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ [m] And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, [n] Ye have brought this man unto me, as one that perverteth the people: and behold [o] I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

[f] 1 Pet. ii. 22.——[g] Chap. iii. 1.——[h] Chap. ix. 9.——[i] Matthew xiv. 1; Mark vi. 14.——[k] Isa. liii. 3.——[l] Acts iv. 27.

[m] Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 4.——[n] Ver. 1, 2.——[o] Ver. 4.

until now, ever forbade the paying tribute to Cæsar; that is, constitutional taxes to a lawful prince.

Verse 4. *I find no fault in this man.*] According to John xviii. 36, 38, Pilate did not say this till after our Lord had declared to him that his *kingdom was not of this world;* and probably not till after he had found, on examining witnesses, (ver. 14 of this chapter,) that all their evidence amounted to no proof, of his having set up himself for a temporal king. See Bishop PEARCE.

Verse 5. *Saying, He stirreth up the people*, &c.] In the *Codex Colbertinus*, a copy of the ancient *Itala* or *Antehieronymian* version, this verse stands thus: *He stirreth up the people, beginning from Galilee, and teaching through all Judea unto this place; our wives and our children he hath rendered averse from us, and he is not baptized as we are.* As the Jews found that their charge of sedition was deemed frivolous by Pilate, they changed it, and brought a charge equally false and groundless against his doctrine.

Verse 7. *Herod's jurisdiction*] The city of *Nazareth*, in which Christ had continued till he was thirty years of age, and that of *Capernaum*, in which he principally resided the last years of his life, were both in *Lower Galilee*, of which *Herod Antipas* was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated, and with whom he now wished to be friends. See ver. 12.

Verse 10. *The chief priests—vehemently accused him.*] Corrupt priests and teachers are generally the most implacable enemies of Christ and his truth. Evil passions betray those who are slaves to them. An affected moderation would have rendered these accusers less suspected, their accusations more probable, and the envy less visible than this *vehemence:* but *envy* seldom or never consults *prudence;* and God permits this to be so for the honour of truth and innocence. *Quesnel.*

Verse 11. *A gorgeous robe*] Εσθητα λαμπραν. It probably means *a white robe*, for it was the custom of the Jewish nobility to wear such. Hence, in Rev. iii. 4, it is said of the saints, *They shall walk with me in* WHITE (garments,) *because they are* WORTHY. In such a robe, Herod, by way of mockery, caused our Lord to be clothed; but, the nobility among the Romans wearing *purple* for the most part, Pilate's soldiers, who were Romans, put on Jesus a *purple robe*, Mark xv. 17; John xix. 2; both of them following the custom of their own country, when, by way of mocking our Lord as a king, they clothed him in robes of state. See Bishop PEARCE.

Verse 12. *Pilate and Herod were made friends*] I do not find any account of the cause of the enmity which subsisted between Herod and Pilate given by ancient authors; and the conjectures of the moderns on the subject should be considered as mere guesses. It is generally supposed that this enmity arose from what is related chap. xiii. of the Galileans, whose blood Pilate had mingled with that of their sacrifices. These were Herod's subjects, and Pilate seems to have fallen on them at the time they were offering sacrifices to God at the temple. Wicked men cannot love one another: this belongs to the disciples of Christ. But when Christ, his truth, or his followers are to be persecuted, for this purpose the wicked unite their counsels and their influence. The Moabites and Ammonites, who were enemies among themselves, united against poor Israel, and, as Rabbi Tanchum says, may be likened to two contending dogs, who, when the wolf comes, join together to destroy him; each knowing that, if he do not, the wolf will kill both in succession: whereas, by their union, they may now kill or baffle him. There is a proverb among the rab-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 [p] I will therefore chastise him, and release *him*.

17 [q] (For of necessity he must release one unto them at the feast.)

18 And [r] they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 And [s] Pilate [t] gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ [u] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

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[p] Matt. xxvii. 26; John xix. 1.——[q] Matt. xxvii. 15; Mark xv. 6; John xviii. 39.——[r] Acts iii. 14.——[s] Matthew xxvii. 26; Mark xv. 15; John xix. 16.——[t] Or, *assented;* Exodus xxiii. 2. [u] Matt. xxvii. 32; Mark xv. 21; see John xix. 17.

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bins, that, *when the cat and weasel marry together, misery becomes increased.*

Verse 15. *No, nor yet Herod: for I sent you to him*] That is, to see whether he could find that Christ had ever attempted to raise any disaffection or sedition among the Galileans, among whom he had spent the principal part of his life; and yet Herod has not been able to find out any evil in his conduct. Your own accusations I have fully weighed, and find them to the last degree frivolous.

Instead of *ανεπεμψα γαρ ὑμας προς αυτον, for I sent you to him*, BHKLM, and many other MSS., with some versions, read *ανεπεμψεν γαρ αυτον προς ἡμας, for he hath sent him to us.* As if he had said, "Herod hath sent him back to us, which is a sure proof that he hath found no blame in him."

Nothing worthy of death is done unto him.] Or rather, *nothing worthy of death is committed by him*, Πεπραγμενον αυτῳ, not, *done unto him.* This phrase is of the same sense with *ουδεν πεπραχεν αυτος, he hath done nothing*, and is frequent in the purest Attic writers. See many examples in *Kypke*.

Verse 17. *For of necessity he must release one*] That is, *he was under the necessity* of releasing one at this feast. The custom, however it originated, had now been so completely established that Pilate was obliged to attend to it. See on Matt. xxvii. 15.

Verse 18. *Away with this* man] That is, *Put him to death*—*αιρε τουτον*, literally, *Take this one away*, i. e. to punishment—to death.

Verse 22. *I have found no cause of death in him*] *I find no crime* worthy *of death in him.* There is nothing proved against him that can at all justify me in putting him to death. So here our blessed Lord was in the most *formal manner* justified by his judge. Now as this decision was publicly known, and perhaps registered, it is evident that Christ died as an *innocent* person, and not as a *malefactor.* On the fullest conviction of his innocence, his judge pronounced him guiltless, after having patiently heard every thing that the inventive malice of these wicked men could allege against him; and, when he wished to dismiss him, a violent mob took and murdered him.

Verse 26. *Simon, a Cyrenian*] See on Matt. xxvii. 32.

Verse 27. *Bewailed and lamented him.*] Εκοπτοντο, *Beat their* breasts. See on Matt. xi. 17.

Verse 28. *Weep not for me*] Many pious persons have been greatly distressed in their minds, because they could not weep on reading or hearing of the *sufferings of Christ.* For the relief of all such, let it be for ever known that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such as only God manifested in the flesh could bear; and, as they were all of an *expiatory* nature, no man can taste of or share in them. Besides, the sufferings of Christ are not a subject of *sorrow* to any man; but, on the contrary, of eternal rejoicing to the whole of a lost world. Some have even prayed to participate in the sufferings of Christ. The legend of St. Francis and his stigmata is well known.—He is fabled to have received the *marks* in his *hands*, *feet*, and *side*.

Relative to this point, there are many unwarrantable expressions used by religious people in their *prayers* and *hymns*. To give only one instance, how often do we hear these or similar words said or sung: —

"Give me to feel thy agonies!
One drop of thy sad cup afford!"

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 [v] For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [w] Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

31 [x] For if they do these things in a green tree, what shall be done in the dry?

32 ¶ [y] And there were also two other malefactors led with him to be put to death.

33 And [z] when they were come to the place which is called [a] Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, [b] forgive them; for [c] they know not what they do. And [d] they parted his raiment, and cast lots.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

35 ¶ And [e] the people stood beholding And the [f] rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 [g] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

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[v] Matt. xxiv. 19; chap. xxi. 23.——[w] Isa. ii. 19; Hosea x. 8; Rev. vi. 16; ix. 6.——[x] Prov. xi. 31; Jer. xxv. 29; Ezek. xx. 47; xxi. 3, 4; 1 Pet. iv. 17.——[y] Isa. liii. 12; Matt. xxvii. 38. [z] Matt. xxvii. 33; Mark xv. 22; John xix. 17, 18.

[a] Or, *the place of a skull.*——[b] Matt. v. 44; Acts vii. 60; 1 Cor iv. 12.——[c] Acts iii. 17.——[d] Matt. xxvii. 35; Mark xv. 24; John xix. 23.——[e] Psa. xxii. 17; Zech. xii. 10.——[f] Matt. xxvii. 39, Mark xv. 29.——[g] Matt. xxvii. 37; Mark xv. 26; John xix. 19.

Reader! *one drop* of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered *alone:* for of the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.

Verse 30. *Mountains, fall on us*] As this refers to the destruction of Jerusalem, and as the same expressions are used, Rev. vi. 16, Dr. Lightfoot conjectures that the whole of that chapter may relate to the same event.

Verse 31. *If they do these things in a green tree*] This seems to be a proverbial expression, the sense of which is: If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by Divine laws, what desolation, injustice, and oppression may not be expected, when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. See the notes on Matt. xxiv.

Verse 32. *Two other malefactors*] Ετεροι δυο κακουργοι, should certainly be translated *two others, malefactors*, as in the Bibles published by the King's printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord was also a *malefactor*.

Verse 33. *The place—called Calvary*] See on Matt. xxvii. 33.

They crucified him] See the nature of this punishment explained, Matt. xxvii. 35.

Verse 34. *They know not what they do.*] If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an *innocent* man; but they did not know that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer, *Father, forgive them!* that word of prophecy was fulfilled *He made intercession for the transgressors*, Isa. liii. 12.

Verse 35. *Derided* him] *Treated him with the utmost contempt*, εξεμυκτηριζον, in the most infamous manner. See the meaning of this word explained, chap. xvi. 14.

Verse 36. *Offering him vinegar*] See on Matt. xxvii. 34. Vinegar or small sour wine, was a common drink of the Roman soldiers; and it is supposed that wherever they were on duty they had a vessel of this liquor standing by. It appears that at least *two* cups were given to our Lord; one before he was nailed to the cross, viz. of wine mingled with myrrh, and another of vinegar, while he hung on the cross. Some think there were three cups: ONE of *wine mixed with myrrh;* the SECOND, of *vinegar mingled with gall;* and the THIRD, of *simple vinegar*. Allow these *three cups*, and the different expressions in all the evangelists will be included. See *Lightfoot*.

Verse 38. *A superscription*] See Matt. xxvii. 37.

In letters of Greek, and Latin, and Hebrew] The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death. The inscription was written in *Greek*, on account of the *Hellenistic* Jews, who were then at Jerusalem because of the passover; it was written in *Latin*, that being the language of the *government* under which he was crucified; and it was written in *Hebrew*, that being the language of the *place* in which this deed of darkness was committed. But, by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against, and murderers of, their king. See the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 ¶ [h] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom!

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

[h] Matt. xxvii. 44; Mark xv. 32.

note on Matt. xxvii. 37. It is not to be wondered at that they wished Pilate to alter this inscription, John xix. 21, as it was a record of their infamy.

Verse 39. *One of the malefactors which were hanged*] It is likely that the two robbers were not *nailed* to their crosses, but only *tied* to them by cords, and thus they are represented in ancient paintings. If not nailed, they could not have suffered much, and therefore they were found still alive when the soldiers came to give the *coup de grace*, which put a speedy end to their lives. John xix. 31–33.

Verse 40. *Dost not thou fear God*] The sufferings of this person had been sanctified to him, so that his heart was open to receive help from the hand of the Lord: he is a genuine penitent, and gives the fullest proof he can give of it, viz. the acknowledgment of the justice of his sentence. He had sinned, and he acknowledges his sin; his heart believes unto righteousness, and with his tongue he makes confession unto salvation. While he *condemns* himself he bears testimony that Jesus was *innocent*. Bishop PEARCE supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute money were oppressive; and therefore they made no scruple to rob all the Romans they met with. These Jews *Josephus* calls λῃσται, *robbers*, the same term used by the evangelists. This opinion gains some strength from the penitent thief's confession: *We receive the reward of our deeds*—we rose up against the government, and committed depredations in the country; *but this man hath done nothing amiss*—ατοπον, *out of place, disorderly*,—nothing calculated to raise *sedition* or *insurrection*; nor inconsistent with his declarations of peace and good will towards all men, nor with the nature of that spiritual kingdom which he came to establish among men; though he is now crucified under the pretence of disaffection to the Roman government.

Verse 42. *Lord, remember me, &c.*] It is worthy of remark, that this man appears to have been the first who believed in the *intercession* of Christ.

Verse 43. *To-day shalt thou be with me in paradise.*] *Marcion* and the *Manichees* are reported to have left this verse out of their copies of this evangelist. This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion should endeavour to explain away this meaning. In order to do this, a *comma* is placed after σημερον, *to-day*, and then our Lord is supposed to have meant, "Thou shalt be with me after the resurrection; I tell thee this, TO-DAY." I am sorry to find men of great learning and abilities attempting to support this most feeble and worthless criticism. Such support a *good* cause cannot need; and, in my opinion, even a *bad cause* must be discredited by it.

In paradise. The *garden of Eden*, mentioned Gen. ii. 8, is also called, from the Septuagint, the *garden of Paradise*. The word עדן *Eden*, signifies *pleasure* and *delight*. Several places were thus called; see Gen. iv. 16; 2 Kings xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23; and Amos i. 5; and such places probably had this name from their *fertility*, *pleasant situation*, &c., &c. In this light the Septuagint have viewed Gen. ii. 8, as they render the passage thus: εφυτευσεν ὁ Θεος παραδεισον εν Εδεμ, *God planted a paradise in Eden*. Hence the word has been transplanted into the New Testament; and is used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the Hesperides, where the trees bore golden fruit; and the gardens of *Adonis*, a word which is evidently derived from the Hebrew עדן *Eden:* and hence the origin of sacred groves, gardens, and other enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a *garden*, a *vineyard*, and also the *place of the blessed*. In the Kushuf ul Loghat, a very celebrated Persian dictionary, the جنّت الفردوس *Jenet al Ferdoos*, Garden of Paradise, is said to have been "created by God out of *light*, and that the prophets and wise men ascend thither."

Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that *presence* of his Maker which constituted his supreme happiness. Our Lord's words intimate that this penitent should be immediately taken to the abode of the spirits of the *just*, where he should enjoy the presence and approbation of the Most High. In the Institutes of Menu, chap. Œconomics, Inst. 243, are the following words: "A man habitually pious, whose offences have been expiated, is instantly conveyed, after death, to the higher world, with a radiant form, and a body of ethereal substance." The *state of the blessed* is certainly what our Lord here means: in what the *locality* of that state consists we know not. The Jews have a multitude of fables on the subject

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

44 ¶ [i] And it was about the sixth hour, and there was darkness over all the [k] earth, until the ninth hour.

45 And the sun was darkened, and [l] the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [m] Father, into thy hands I commend my spirit: [n] and having said thus, he gave up the ghost.

47 ¶ [o] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [p] And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [q] And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews, [r] who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 [s] And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [t] the preparation, and the Sabbath drew on.

55 ¶ And the women also, [u] which came with him from Galilee, followed after, and [v] beheld the sepulchre, and how his body was laid.

56 And they returned, and [w] prepared spices and ointments; and rested the Sabbath day, [x] according to the commandment.

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[i] Matt. xxvii. 45; Mark xv. 33.——[k] Or, *land*.——[l] Matt. xxvii. 51; Mark xv. 38.——[m] Psa. xxxi. 5; 1 Pet. ii. 23.——[n] Matt. xxvii. 50; Mark xv. 37; John xix. 30.——[o] Matthew xxvii. 54; Mark xv. 39.——[p] Psa. xxxviii. 11; Matt. xxvii. 55; Mark xv. 40; see John xix. 25.——[q] Matt. xxvii. 57; Mark xv. 42; John xix. 38.——[r] Mark xv. 43; chap. ii. 25, 38.——[s] Matthew xxvii. 59; Mark xv. 46.——[t] Matthew xxvii. 62.——[u] Chap. viii. 2. [v] Mark xv. 47.——[w] Mark xvi. 1.——[x] Exod. xx. 10.

Verse 44. *Darkness over all the earth*] See the note on Matt. xxvii. 45. The darkness began at the *sixth* hour, about our *twelve* o'clock at *noon*, and lasted till the *ninth* hour, which answered to our *three* o'clock in the *afternoon*.

Verse 45. *The sun was darkened*] See an examination of the accounts of *Phlegon*, *Thallus*, and *Dionysius*, on Matt. xxvii. 45.

The veil—was rent] See Matt. xxvii. 51.

Verse 46. *Into thy hands I commend my spirit*] Or, *I will commit my spirit—I deposit my soul in thy hands*. Another proof of the *immateriality* of the soul, and of its *separate* existence when the body is dead.

Verse 48. *And all the people*] All were deeply affected except the priests, and those whom they had employed to serve their base purposes. The darkness, earthquake, &c., had brought terror and consternation into every heart. How dreadful is the state of those who, in consequence of their long opposition to the grace and truth of God, are at last given up to a reprobate mind!

Verses 50, 51. *Joseph—of Arimathea*] See the notes on Matt. xxvii. 57–60, and those especially on Mark xv. 43.

Verse 54. *And the Sabbath drew on.*] Or, *The Sabbath was lighting up*, επεφωσκε, i. e. with the *candles* which the *Jews* light just before six in the evening, when the *Sabbath* commences. The same word is used for the dawning of the day, Matt. xxviii. 1. *Wakefield*. The Jews always lighted up candles on the Sabbath; and it was a solemn precept that, "if a man had not bread to eat, he must beg from door to door to get a little oil to set up his Sabbath light." The night of the Sabbath drew on, which the Jews were accustomed to call the *light*. See *Lightfoot*.

Verse 55. *The women also, which came*] These were Mary of Magdala, Joanna, and Mary the mother of James, chap. xxiv. 10. To these three, Mark, in chap. xvi. 1, adds, *Salome;* but some think that this was only a surname of one of these Marys.

Verse 56. *Prepared spices and ointments*] This was in order to embalm him; which sufficiently proves that they had no hope of his resurrection the third day.

And rested the Sabbath day] For though the Jewish canons allowed all works, necessary for the dead, to be done, even on the Sabbath, such as washing and anointing, provided they moved not a limb of the dead person, yet, as the Jews had put Christ to death under the pretence of his being a malefactor, it would not have been either prudent or safe to appear too forward in the present business; and therefore they rested on the Sabbath.

CERTAIN copies of the *Itala* have some remarkable additions in these concluding verses. The conclusion of the 48th verse, in one of them, is read thus: *Beating their breasts and their foreheads, and saying, Wo to us because of what is done this day, on account of our sins; for the desolation of Jerusalem is at hand.* To ver. 52, another adds: *And when Pilate heard that he was dead, he glorified God and gave the body to Joseph.* On the circumstances of the crucifixion, see the observations at the end of Matt. xxvii., and consider how heinous sin must be in the sight of God, when it required such a sacrifice!

CHAPTER XXIV.

The women coming early to the sepulchre on the first day of the week, bringing their spices, find the stone rolled away, and the tomb empty, 1–3. *They see a vision of angels, who announce Christ's resurrection*, 4–8. *The women return and tell this to the eleven*, 9, 10. *They believe not, but Peter goes and examines the tomb*, 11, 12. *Christ, unknown, appears to two of the disciples who were going to Emmaus, and converses with them*, 13–29. *While they are eating together, he makes himself known, and immediately disappears*, 30, 31. *They return to Jerusalem, and announce his resurrection to the rest of the disciples*, 32–35. *Jesus himself appears to them, and gives them the fullest proof of the reality of his resurrection*, 36–43. *He preaches to them, and gives them the promise of the Holy Spirit*, 44–49. *He takes them to Bethany, and ascends to heaven in their sight*, 50, 51. *They worship him, and return to Jerusalem*, 52, 53.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

NOW [a] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, [b] bringing the spices which they had prepared, and certain *others* with them.

2 [c] And they found the stone rolled away from the sepulchre.

3 [d] And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, [e] behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [f] the living among the dead? A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 He is not here, but is risen: [g] remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And [h] they remembered his words,

9 [i] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

[a] Matt. xxviii. 1; Mark xvi. 1; John xx. 2.——[b] Chap. xxiii. 56.——[c] Matt. xxviii. 2; Mark xvi. 4.——[d] Ver. 23; Mark xvi. 5.——[e] John xx. 12; Acts i. 10.

[f] Or, *him that liveth?*——[g] Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; chap. ix. 22.——[h] John ii. 22.——[i] Matt. xxviii. 8; Mark xvi. 10.

NOTES ON CHAP. XXIV.

Verse 1. *Bringing the spices*] To embalm the body of our Lord: but Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb. See John xix. 39, 40. But there was a second embalming found necessary: the first must have been hastily and imperfectly performed; the spices now brought by the women were intended to complete the preceding operation.

And certain others *with them.*] This clause is wanting in BCL, two others; *Coptic*, *Æthiopic*, *Vulgate*, and in all the *Itala* except two. *Dionysius Alexandrinus*, and *Eusebius* also omit it. The omission is approved by Mill, Bengel, Wetstein, Griesbach, and others. Bishop Pearce thinks it should be left out for the following reasons: 1. "They who came to the sepulchre, as is here said, being the same with those who, in chap. xxiii. 55, are called *the women which came with him from Galilee*, there was no room for Luke (I think) to add as here, *and some others* came *with them;* because the words in chap. xxiii. 55, to which these refer, include all that can be supposed to be designed by the words in question. 2. Luke has named no particular woman here, and therefore he could not add *and some others*, &c., these words necessarily requiring that the names of the women should have preceded, as is the case in ver. 10, where, when Mary Magdalene, the other Mary, and Joanna, had been named, it is very rightly added, *and other women that were with them.*"

Verse 2. *They found the stone rolled away*] An angel from God had done this before they reached the tomb, Matt. xxviii. 2. On this case we cannot help remarking, that, when persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires; and the removal of them they leave to him: and what is the consequence? They go on their way comfortably, and all difficulties vanish before them.

Verse 3. *And found not the body of the Lord*] His holy *soul* was in *Paradise*, chap. xxiii. 43; and the evangelist mentions the *body* particularly, to show that *this* only was subject to *death.* It is, I think, evident enough, from these and other words of Luke, that the doctrine of the *materiality* of the soul, made no part of his creed.

Verse 5. *Why seek ye the living among the dead?*] This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the *living* should frequent them; or that if any was missing he was likely to be found in such places.

Verse 7. *Sinful men*] Or *heathens*, *ανθρωπων αμαρτωλων*, i. e. the *Romans*, by whom only he could be put to death; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone. See John xix. 15.

Verse 8. *They remembered his words.*] Even the simple *recollection* of the words of Christ becomes

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

10 It was Mary Magdalene, and [k] Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 [l] And their words seemed to them as idle tales, and they believed them not.

12 ¶ [m] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [n] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, [o] Jesus himself drew near and went with them.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 But [p] their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, [q] whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [r] which was a prophet [s] mighty in

Chap. viii. 3.——[l] Mark xvi. 11; ver. 25.——[m] John xx. 3, 6. [n] Mark xvi. 12.——[o] Matt. xviii. 20; ver. 36.

[p] John xx. 14; xxi. 4.——[q] John xix. 25.——[r] Matt. xxi. 11; chap. vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22.——[s] Acts vii. 22.

often a source of comfort and support to those who are distressed or tempted: for his words are the words of *eternal life*.

Verse 10. *And Joanna*] She was the wife of Chuza, Herod's steward. See chap. viii. 3.

Verse 12. *Then arose Peter*] John went with him, and got to the tomb before him. See John xx. 2, 3.

The linen clothes laid by themselves] Or, *The linen clothes only*. This was the fine linen which Joseph of Arimathea bought, and wrapped the body in: Mark xv. 46. Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection of our Lord. Had the body been stolen away, all that was wrapped about it would have been taken away with it; as the *delay* which must have been occasioned by stripping it might have led to the detection of the theft; nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance is related still more particularly by John, chap. xx. 5, 6, 7. *Peter seeth the linen clothes lie, and the napkin that was about* his *head not lying with the linen clothes, but* WRAPPED *together in a place by itself*. All these circumstances prove that the thing was done leisurely; order and regularity being observed through the whole. Hurry and confusion necessarily mark every act of robbery.

Verse 13. *Behold, two of them*] This long and interesting account is not mentioned by Matthew nor John, and is only glanced at by Mark, chap. xvi. 12, 13. One of these disciples was *Cleopas*, ver. 18, and the other is supposed by many learned men, both ancient and modern, to have been *Luke* himself. See the sketch of his life prefixed to these notes. Some of the ancient versions have called the other disciple *Ammaus* and *Ammaon*, reading the verse thus: *Behold two of them, Ammaus and Cleopas, were going in that very day to a village about sixty furlongs distant from Jerusalem*. But the Persian says positively that it was *Luke* who accompanied Cleopas. See the inscription to section 140 of this Gospel in the Polyglott. Dr. Lightfoot thinks it was *Peter*, and proves that Cleopas and Alpheus were one and the same person.

Threescore furlongs.] Some MSS. say 160 furlongs, but this is a mistake; for Josephus assigns the same distance to this village from Jerusalem as the evangelist does. War, b. vii. c. 6. s. 6. Αμμαους απεχει των Ιεροσολυμων σταδιους εξηκοντα, *Ammaus is sixty stadia distant from Jerusalem*, about *seven* English miles and three-quarters. A *stadium* was about 243 yards, according to *Arbuthnot*.

Verse 15. *And reasoned*] Συζητειν, concerning the probability or improbability of Christ being the *Messiah*, or of his resurrection from the dead. It was a laudable custom of the Jews, and very common also, to converse about the law in all their journeyings; and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

Verse 16. *Their eyes were holden*] It does not appear that there was any thing *supernatural* here, for the reason why these persons (who were not apostles, see ver. 33) did not recollect our Lord is given by Mark, chap. xvi. 12, who says that Christ appeared to them *in another form*.

Verse 18. *Cleopas*] The same as Alpheus, father of the Apostle James, Mark iii. 18, and husband of the sister of the virgin. John xix. 25.

Art thou only a stranger] As if he had said, What has been done in Jerusalem, within these few days, has been so public, so awful, and so universally known, that, if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things: indeed, thou appearest to be the *only* person unacquainted with them.

Verse 19. *Which was a prophet*] Ανηρ προφητης, *a man prophet*, a genuine prophet; but this has been

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

deed and word before God and all the people:

20 [t] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted [u] that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and [v] certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive.

24 And [w] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

25 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26 [x] Ought not Christ to have suffered these things, and to enter into his glory?

27 [y] And beginning at [z] Moses and [a] all the prophets, he expounded unto them in all the Scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and [b] he made as though he would have gone farther.

[t] Chap. xxiii. 1; Acts xiii. 27, 28.——[u] Chap. i. 68; ii. 38; Acts i. 6.——[v] Matt. xxviii. 8; Mark xvi. 10; ver. 9, 10; John xx. 18.——[w] Ver. 12.——[x] Ver. 46; Acts xvii. 3; 1 Peter i. 11. [y] Ver. 45.——[z] Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Num. xxi. 9; Deut. xviii. 15.——[a] Psa. xvi. 9, 10; xxii.; cxxxii. 11; Isa. vii. 14; ix. 6; xl. 10, 11; l. 6; liii.; Jer. xxiii. 5; xxxiii. 14, 15 Ezek. xxxiv. 23; xxxvii. 25; Dan. ix. 24; Mic. vii. 20; Mal. iii. 1 iv. 2; see on John i. 45.—[b] See Gen. xxxii. 26; xlii. 7; Mark vi. 48.

considered as a Hebraism: "for, in Exod. ii. 14, a *man prince* is simply *a prince;* and in 1 Sam. xxxi. 3, *men archers* mean no more than *archers.*" But my own opinion is, that this word is often used to *deepen* the signification; so in the above quotations: *Who made thee a man prince* (i. e. a mighty sovereign) *and a judge over us?* Exod. ii. 14. And, *the battle went sore against Saul, and the men archers* (i. e. the stout, or well aiming archers) *hit him*, 1 Sam. xxxi. 3. So in PAIÆPHATUS, de *Incredib.* c. 38. p. 47, quoted by *Kypke*, ην ανηρ βασιλευς μεγας, *He was a great and eminent king.* So ανηρ προφητης here signifies, he was a GENUINE *prophet*, nothing like those *false* ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his heavenly teaching, and astonishing miracles.

Mighty in—word] Irresistibly eloquent. *Powerful in deed*, working incontrovertible miracles. See *Kypke* in loco.

Verse 21–24. *Cleopas* paints the real state of his own mind in these verses. In his relation there is scarcely any thing well connected; important points are referred to, and not explained, though he considered the person to whom he spoke as entirely *unacquainted* with these transactions: his *own hopes* and *fears* he cannot help mixing with the narration, and throwing over the whole that *confusion* that dwells in his own heart. The narration is not at all in Luke's style; but as it is probable he was the *other disciple* who was present, and had heard the words of Cleopas, he gave them in that simple, natural, artless manner in which they were spoken. Had the account been *forged*, those simple, natural touches would not have appeared.

To-day is the third day] Our Lord had often said that he would rise again the third day; and though Alpheus had little hope of this resurrection, yet he could not help recollecting the words he had heard, especially as they seemed to be confirmed by the relation of the women, ver. 22–24.

Verse 25. *O fools and slow of heart to believe*] *Inconsiderate* men, justly termed such, because they had not properly *attended* to the description given of the Messiah by the prophets, nor to *his* teaching and miracles, as proofs that HE *alone* was the person they described.

Slow of heart—Backward, not easy to be persuaded of the truth, always giving way to doubtfulness and distrust. This very imperfection in them is a strong evidence of the *truth* of the doctrine which they afterwards believed, and proclaimed to the world. Had they not had the *fullest assurance* of these things, they never would have credited them; and it is no small honour to the new-covenant Scriptures that such persons were chosen, first, to believe them; secondly, to proclaim them in the world; and, thirdly, to die on the evidence of those truths, the blessed influence of which they felt in their own hearts, and fully exemplified in their lives.

Verse 26. *Ought not Christ to have suffered*] Ουχι εδει παθειν τον Χριστον, *Was it not necessary that the Christ should suffer.* This was the way in which sin must be expiated, and, without this, no soul could have been saved. The *suffering Messiah* is he alone by whom Israel and the world can be saved.

Verse 27. *Beginning at Moses*, &c.] What a sermon this must have been, where all the prophecies relative to the *incarnation*, *birth*, *teaching*, *miracles*, *sufferings*, *death*, and *resurrection* of the blessed Jesus were all adduced, illustrated, and applied to himself, by an appeal to the well known facts which had taken place during his life! We are almost irresistibly impelled to exclaim, What a pity this discourse had not been preserved! No wonder their hearts burned within them, while hearing such a *sermon*, from such a *preacher*. The law and the prophets had all borne testimony, either directly or indirectly, to Christ; and we may naturally suppose that these prophecies and references were those which our Lord at this time explained and applied to himself. See ver. 32.

Verse 28. *He made as though he would have gone farther.*] That is, *he was going on, as though he in-*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 But [c] they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [d] he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he [e] vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 Saying, The Lord is risen indeed, and [f] hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ [g] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted,

[c] Gen. xix. 3; Acts xvi. 15.——[d] Matt. xiv. 19.——[e] Or, *ceased to be seen of them;* see chap. iv. 30; John viii. 59.

[f] 1 Cor. xv. 5.——[g] Mark xvi. 14; John xx. 19; 1 Corinthians xv. 5.

tended to go farther; and so he doubtless would had they not earnestly pressed him to lodge with them.—His preaching had made a deep impression upon their hearts, ver. 32, and now they feel it their greatest privilege to entertain the preacher.

This is a constant effect of the doctrine of Christ: wherever it is *felt*, the Author of it, the ever-blessed Jesus, is earnestly entreated to dwell in the heart; and he who preaches it is amply provided with the necessaries of life by those who have received his testimony.

Verse 29. *For it is toward evening*] And consequently both inconvenient and unsafe to proceed to another village. Reader! it is probably the *eve* of thy life, whether thou be *old* or *young:* thy day may have *already declined*, and there is, possibly, but *a step* between thee and the eternal world! Hath the Lord Jesus *taught* thee by his *word* and *Spirit* to believe in him, that thou mightest be saved? Is he *come* into thy heart? Hast thou the *witness* of his *Spirit* that thy *sin* is *blotted out* through his blood? Rom. viii. 16; Gal. iv. 6; 1 John v. 10, 11, 12. If thou have not, get thee to God right humbly.—Jesus is about to *pass by*, perhaps for ever! O, *constrain* him, by earnest *faith* and *prayer*, to *enter* into thy soul, and *lodge* with *thee!* May God *open* THY *eyes!* May he stir up and *inflame* THY heart!

And he went in] And so he will to *thee*, thou penitent soul! Therefore take courage, and be not faithless but believing.

Verse 30. *He took bread*] This was the office of the master and father of a family; and this was our Lord's usual custom among his disciples. Those whom Christ *lodges* with he *feeds*, and feeds too with *bread* that himself hath *blessed*, and this feeding not only *strengthens*, but also *enlightens* the soul.

Verse 31. *Their eyes were opened*] But we are not to imagine that he administered the holy eucharist at this time; there is not the most distant evidence of this. It was a mere *family meal*, and ended before it was well begun.

They knew him] His acting as father of the family, in *taking*, *blessing*, and *distributing* the *bread* among them, caused them to *recollect* those *lips* which they had often heard *speak*, and those *hands* by which they had often been fed. Perhaps he also threw off the disguise which he had before assumed; and now appeared in his own person.

He vanished out of their sight.] Probably, during their surprise, he took the opportunity of withdrawing from the place; leaving them to reflect and meditate on what they had heard and seen.

Verse 32. *Did not our heart burn within us*] His word was in our heart as a burning fire, Jer. xx. 9.—Our hearts waxed hot within us, and while we were musing the fire burned, Psa. xxxix. 3. In some such way as this the words of the disciples may be understood: but there is a very remarkable reading here in the Codex Bezæ; instead of καιομενη, *burned*, it has κεκαλυμμενη, *veiled;* and one of the *Itala* has, fuit excæcatum, *was blinded. Was not our heart veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us*, seeing we did not know him?

Verse 34. *Saying, The Lord* IS *risen indeed*] The meaning here is, that these two disciples found the apostles, and those who were with them, unanimously testifying that Christ had risen from the dead. It is not the two disciples to whom we are to refer the word λεγοντας, *saying;* but to the body of the disciples.—See the note on Mark xvi. 12.

Verse 35. *And they*] The two disciples who were just come from Emmaus, *related what had happened* to them *on the way*, going to Emmaus, *and how he had been known unto them in the breaking of bread*, while supping together at the above village. See on ver. 31.

Verse 36. *And as they thus spake*] While the two disciples who were going to Emmaus were conversing about Christ, he joined himself to their company. Now, while they and the apostles are confirming each other in their belief of his resurrection, Jesus comes in, to remove every doubt, and to give them the fullest evidence of it. And it is ever true that, wherever two or three are gathered together in his name, he is in the midst of them.

Peace be *unto you.*] The usual salutation among the Jews. *May you prosper in body and soul, and enjoy every heavenly and earthly good!* See the notes on Matt. v. 9; x. 12.

Verse 37. *And supposed that they had seen a spirit*]

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and supposed that they had seen [h] a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: [i] handle me, and see; for a spirit hath not flesh and bones as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not [k] for joy, and wondered, he said unto them, [l] Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 [m] And he took *it*, and did eat before them.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

44 And he said unto them, [n] These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then [o] opened he their understanding, that they might understand the Scriptures,

46 And said unto them, [p] Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and [q] remission of sins should be preached in his name [r] among all nations, beginning at Jerusalem.

[h] Mark vi. 49.——[i] John xx. 20, 27.——[k] Gen. xlv. 26.——[l] John xxi. 5.——[m] Acts x. 41.——[n] Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; chap. ix. 22; xviii. 31; ver. 6.——[o] Acts xvi. 14.——[p] Ver. 26; Psa. xxii; Isa. l. 6; liii. 2, &c.; Acts xvii. 3.——[q] Dan. ix. 24; Acts xiii. 38, 46; 1 John ii. 12.——[r] Gen. xii. 3; Psa. xxii. 27; Isa. xlix. 6, 22; Jer. xxxi. 34; Hos. ii. 23; Mic. iv. 2; Mal. i. 11.

But if there be no such thing as a *disembodied spirit*, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, *A spirit hath not flesh and bones as you see me have*, ver. 39; therefore he says, *handle me and see me*. They probably imagined that it was the *soul* only of our blessed Lord which they saw; but they were soon fully convinced of the identity of his person, and the reality of his resurrection; for, 1. They *saw* his body. 2. They *heard* him speak. 3. They *handled* him. 4. They saw him *eat* a piece of broiled fish and honeycomb, which they gave him. In these things it was impossible for them to have been deceived.

Verse 41. *They—believed not for joy*] They were so overcome with the joy of his resurrection, that they did not, for some time, properly receive the evidence that was before them—as we phrase it, *they thought the news too good to be true.*

Verse 44. *The law—the prophets—the psalms*] This was the Jewish division of the whole old covenant. The LAW contained the *five* books of Moses; the PROPHETS, the Jews divided into *former* and *latter;* they were, according to Josephus, *thirteen.* "The PSALMS included not only the book still so named, but also three other books, Proverbs, Job, and Canticles. These all," says the above author, "contain hymns to God, and rules for the conduct of the lives of men." Joseph. Cont. App. i. 8. This account is imperfect: the common Jewish division of the writings of the old covenant is the following, and indeed seems to be the same to which our Lord alludes:—

I. The LAW, תורה *thorah*, including *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*.

II. The PROPHETS, נביאים, *nabiaim*, or *teachers*, including *Joshua*, *Judges*, the two books of *Samuel*, and the two books of *Kings:* these were termed the *former prophets*. *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi:* these were termed the *latter prophets*.

III. The HAGIOGRAPHA, (*holy writings,*) כתובים *kethuvim*, which comprehended the *Psalms*, *Proverbs*, *Job*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Esther*, *Daniel*, *Ezra*, *Nehemiah*, and the two books of *Chronicles*. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet; and this they did by joining *Ruth* to *Judges*, making the *two* books of *Samuel* only *one;* and so of *Kings* and *Chronicles;* joining the *Lamentations* to *Jeremiah*, and making the *twelve minor prophets* only *one* book.

Verse 45. *Then opened he their understanding*] Διηνοιξεν, *He fully opened*. They had a *measure* of *light* before, so that they discerned the Scriptures to be the *true word* of God, and to speak of the Messiah; but they had not light *sufficient* to enable them to *apply* these Scriptures to their Lord and Master; but now, by the influence of Christ, they see, not only, the *prophecies* which pointed out the *Messiah*, but also the *Messiah* who was pointed out by these *prophecies.*—The book of God may be received in general as a Divine revelation, but the proper *meaning*, *reference*, and *application* of the Scriptures can only be discerned by the light of Christ. Even the *very plain word of God* is a dead letter to those who are not enlightened by the grace of Christ; and why? because this word speaks of *spiritual* and *heavenly* things; and the carnal mind of man cannot discern them. They who receive not this inward teaching continue *dark* and *dead* while they live.

Verse 47. *Repentance*] See its nature fully explained on Matt. iii. 1.

Remission of sins] Αφεσιν αμαρτιων, The *taking away*—removal *of sins*, in general—every thing that relates to the *destruction* of the *power*, the *pardoning* of the *guilt*, and the *purification* of the heart from the very *nature* of sin.

Should be preached in his name] See the office of a *proclaimer*, *herald*, or *preacher*, explained in the note on Matt. iii. 1, and particularly at the end of that chapter.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

48 And [s] ye are witnesses of these things.

49 ¶ [t] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

50 ¶ And he led them out [u] as far as to

[s] John xv. 27; Acts i. 8, 22; ii. 32; iii. 15.—[t] Isa. xliv. 3; Joel ii. 28; John xiv. 16, 26; xv. 26; xvi. 7; Acts i. 4; ii. 1, &c.——[u] Acts i. 12

In his name—On his authority, and in virtue of the atonement made by him: for on what other ground could the inhabitants of the earth expect *remission of sins?*

Among all nations] Because God wills the salvation of ALL; and Jesus Christ by his grace has tasted death for EVERY *man*. Heb. ii. 9.

Beginning at Jerusalem] Making the first overtures of mercy to my murderers! If, then, the sinners of Jerusalem might repent, believe, and be saved, none, on this side hell, need despair.

Verse 48. *Ye are witnesses of these things.*] He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost world. The disciples were *witnesses* not only that Christ had *suffered* and *rose again* from the dead; but also that he *opens* the *understanding* by the inspiration of his Spirit, that he gives *repentance*, that he *pardons sin*, and *purifies* from *all unrighteousness*, and that he is not *willing* that any should perish, but that *all* should come unto the *knowledge* of the *truth* and be *saved*. And these are the things of which their successors in the Gospel ministry must bear witness. As far as a man steadily and affectionately proclaims these doctrines, so far God will bless his labour to the salvation of those who hear him. But no man can with any propriety bear witness of that grace that *saves* the *soul*, whose own soul is *not saved* by that *grace*.

Verse 49. *The promise of my Father*] That is, the *Holy Ghost*, promised, John xv. 26. See Acts i. 4; ii. 33.

Until ye be endued with power] The energy of the Holy Ghost was to be communicated to them for *three* particular purposes. 1. That he might be in them, a *sanctifying comforter*, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them.

2. That their *preaching* might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved.

3. That they might be able to *work miracles* to confirm their pretensions to a Divine mission, and to establish the truth of the doctrines they preached.

Verse 50. *He led them out as far as to Bethany*] The difficulties in this verse, when collated with the accounts given by the other evangelists, are thus reconciled by Dr. *Lightfoot*.

"I. This very evangelist (Acts i. 12) tells us, that when the disciples came back from the place where our Lord had ascended, *they returned from mount Olivet, distant from Jerusalem a Sabbath day's journey.* But now the town of *Bethany* was about fifteen furlongs from *Jerusalem*, John xi. 18, and that is double a Sabbath day's journey.

"II. *Josephus* tells us that mount *Olivet* was but five furlongs from the city, and a Sabbath day's journey was seven furlongs and a half. *Antiq.* lib. 20, cap. 6. *About that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people that they should go out with him to the mount of Olives,* Ὁ και της πολεως αντικρυς κειμενον, απεχει σταδια πεντε; *which, being situated on the front of the city, is distant five furlongs.* These things are all true: 1. That the mount of Olives lay but five furlongs distant from *Jerusalem*. 2. That the town of *Bethany* was fifteen furlongs. 3. That the disciples were brought by Christ as far as *Bethany*. 4. That, when they returned from the mount of Olives, they travelled more than five furlongs. And, 5. Returning from *Bethany*, they travelled but a Sabbath day's journey. All which may be easily reconciled, if we would observe:—That the first space from the city was called *Bethphage*, which I have cleared elsewhere from Talmudic authors, the evangelists themselves also confirming it. That part of that mount was known by that name to the length of about a Sabbath day's journey, till it came to that part which is called *Bethany*. For there was a *Bethany*, a tract of the mount, and the town of Bethany. The town was distant from the city about fifteen furlongs, *i. e.* about two miles, or a double Sabbath day's journey: but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single Sabbath day's journey.

"Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of mount *Olivet*, which was called *Bethany*, and was distant from the city a Sabbath day's journey. And so far from the city itself did that tract extend itself which was called Bethphage; and when he was come to that place where the bounds of *Bethphage* and *Bethany* met and touched one another, he then ascended; in that very place where he got upon the ass when he rode into *Jerusalem*, Mark xi. 1. Whereas, therefore, Josephus saith that mount Olivet was but five furlongs from the city, he means the first brink and border of it. But our evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from *Bethphage*."

Between the appearance of Christ to his apostles, mentioned in ver. 36, &c., almost all the forty days had passed, before he led them out to Bethany. They went by his order into *Galilee*, Matt. xxvi. 32; xxviii. 10; Mark xiv. 28; xvi. 7; and there he appeared to them, as is mentioned by Matthew, chap. xxviii. 16, &c., and more particularly by John, chap. xxi. 1, &c. See Bishop PEARCE.

Lifted up his hands] Probably to *lay them on their heads*, for this was the ordinary way in which the paternal blessing was conveyed. See Gen. xlviii. 8–20.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Bethany, and he lifted up his hands, and blessed them.

51 [v] And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 [w] And they worshipped him, and returned to Jerusalem with great joy:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

53 And were continually [x] in the temple, praising and blessing God. Amen.

[v] 2 Kings ii. 11; Mark xvi. 19; John xx. 17; Acts i. 9; Eph. iv. 8.——[w] Matt. xxviii. 9, 17.——[x] Acts ii. 46; v. 42.

Verse 51. *Carried up into heaven.*] Ανεφερετο—*into* that *heaven* from which he had *descended*, John i. 18; iii. 13. This was *forty days* after his resurrection, Acts i. 3, during which time he had given the most convincing proofs of that resurrection, not only to the *apostles*, but to many others—to upwards of five hundred at one time, 1 Cor. xv. 6.

As in his *life* they had seen the *way* to the kingdom, and in his *death* the *price* of the kingdom, so in his *ascension* they had the fullest proof of the *immortality of the soul*, the *resurrection* of the *human body*, and of his continual *intercession* at the right hand of God.

There are some remarkable circumstances relative to this ascension mentioned in Acts i. 4–12.

Verse 52. *They worshipped him*] Let it be observed that this worship was not given by way of civil respect, for it was *after* he was parted from them, and carried back into heaven, that they offered it to him; but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much *enlightened* to be capable of any species of *idolatry*.

Returned to Jerusalem with great joy] Having the fullest proof that Jesus was the promised Messiah; and that they had a full commission to preach repentance and remission of sin to mankind, and that they should be Divinely qualified for this great work by receiving the promise of the Father, ver. 49.

Verse 53. *Were continually in the temple*] Especially till the day of pentecost came, when they received the promise, mentioned ver. 49.

Praising and blessing God.] Magnifying his mercy, and speaking good of his name. Thus the days of their mourning were ended; and they began that life upon earth in which they still live in the kingdom of God. May the God of infinite love give the reader the same portion in time and in eternity, through the same glorious and ever-blessed Jesus! Amen and amen.

THERE are various subscriptions to this book in the MSS. and versions. The following are the principal.

Through the assistance of the Most High God, the Gospel of St. Luke the physician, the proclaimer of eternal life, is finished. ARAB.—*The most holy Gospel of Luke the Evangelist is completed.* SYR.—*The end of the holy Gospel according to Luke—written in Greek—published in Alexandria the Great,—in Troas,—in Rome,—in the confines of Achaia and Bœotia,—in Bithynia,—in Macedonia,—in the Italic* (or Latin) *character, fifteen years after the ascension of Christ.*

It is likely, the word *Amen* was added by the Church, on the reading of this book; but there is no evidence that it was affixed by the evangelist. It is omitted by some of the best MSS. and versions.

It is evident that, at the conclusion of this Gospel, St. Luke passes very rapidly over a number of interesting circumstances related by the other evangelists, and particularly by St. John, concerning the last forty days of our Lord's sojourning on earth; but, to compensate for this, he has mentioned a variety of important particulars which the others have passed by, a list of which I think it necessary to subjoin. It seems as if the providence of God had designed that none of these evangelists should stand alone: each has his peculiar excellence, and each his own style and mode of narration. They are all witnesses to the truth in general; and each most pointedly to every great fact of the Gospel history. In each there is something *new;* and no serious reader ever finds that the perusal of any *one* supersedes the necessity of carefully consulting and reading the others. The same facts and doctrines are exhibited by all in different points of view, which renders them both impressive and interesting; and this one circumstance serves to fix the narrative more firmly in the memory. We should have had slighter impressions from the Gospel history, had we not had the narrative at *four* different hands. This variety is of great service to the Church of God, and has contributed very much to diffuse the knowledge of the facts and doctrines contained in this history. Parallel passages have been carefully studied, and the different shades of meaning accurately marked out; and the consequence has been, what the wisdom of God designed, the fuller edification of the faithful. It is not the business of a commentator to point out beauties in the composition of the sacred text.—Many might be selected from the evangelists in general, and not a few from *Luke*, who not only tells a true story, but tells it well; especially when he has occasion to connect the different parts of the narration with observations of his own. But this is his least praise: from his own account we learn that he took the utmost pains to get the most accurate and circumstantial information relative to the facts he was to relate: see the note on chap. i. ver. 3. While, therefore, he thus diligently and conscientiously sought for *truth*, the unerring Spirit of God led him into *all truth*. Even he who expected the revelation of the Almighty, and to be inspired by the Holy Spirit, that he might correctly, forcibly, and successfully proclaim the truth and righteousness of his Maker, must *stand upon his watch, and set himself upon his tower, and watch to see what God would speak* IN *him*, Hab. ii. 1. In a similar spirit we may expect the fruits of these revelations. He who carefully and conscientiously uses the *means* may expect the accomplishment of the *end*.

I cannot close these observations with a more profitable word than what is contained in that truly apostolic and sublime prayer for the second *Sunday in Advent*; and may he who reads it weigh every word in the spirit of faith and devotion! "Blessed God! who hast caused all holy scriptures to be written for our learning; grant that we may in such wise *hear* them, *read*, *mark*, *learn*, and *inwardly digest* them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ!"

Now to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever! Amen.

FACTS AND CIRCUMSTANCES RELATED AT LARGE BY ST. LUKE, WHICH ARE EITHER NOT MENTIONED AT ALL, OR BUT VERY TRANSIENTLY, BY THE OTHER EVANGELISTS.

The conception of Elisabeth, chap. i. 5–25.

The salutation of Mary, ibid. 26–38.

Mary's visit to Elisabeth, ibid. 39–56.

The birth of John the Baptist, ibid. 57–79.

The decree of Cæsar Augustus, chap. ii. 1–6.

Apparition of the angel to the shepherds, ibid. 8–20.

The circumcision of Christ, ibid. 21.

The presentation of Christ in the temple, ibid. 22–38.

Dispute with the doctors when twelve years of age, ibid. 40–52.

Chronological dates at the commencement of our Lord's ministry, chap. iii. 1, 2.

Success of the preaching of John the Baptist, ibid. 10–15.

Christ's preaching and miraculous escape at Nazareth, chap. iv. 15–30.

Remarkable particulars in the call of Simon, Andrew, James, and John, chap. v. 1–10.

The calamities that fell on certain Galileans, chap. xiii. 1–9.

Mission of the seventy disciples, chap. x. 1–16.

The return of the seventy disciples, with an account of their success, ibid. 17–24.

Story of the good Samaritan, ibid. 25–37.

Cure of the woman who had been diseased eighteen years, chap. xiii. 10–20.

The question answered, Are there few that be saved? ibid. 22, 23.

Curing of the man with the dropsy, chap. xiv. 1–24.

Difficulties attending the profession of Christianity, to be carefully preconsidered, ibid. 25–35.

Parable of the lost sheep, and the lost piece of money, chap. xv. 1–10.

Parable of the prodigal son, ibid. 11–32.

Parable of the unjust steward, chap. xvi. 1–18.

Parable of the rich man and the beggar, ibid 19–31.

Various instructions to his disciples, chap. xvii. 1–10.

The refusal of the Samaritans to receive him into their city, chap. ix. 52–56; xvii. 11.

The cleansing of the ten lepers, chap. xvii. 12–19.

The Pharisees ask when the kingdom of God should come, and our Lord's answer, ibid. 20–38.

The Pharisee and the publican, chap. xviii. 1–14.

Account of the domestic avocations of Martha and Mary, chap. x. 38–42.

The account of Zaccheus, chap. xix. 2–10.

The parable of the nobleman that went to obtain a kingdom, ibid. 11–28.

Pilate sends Jesus to Herod, chap. xxiii. 6–16.

Account of the women that deplored our Lord's sufferings, ibid. 27–32.

Remarkable particulars concerning the two thieves that were crucified with our Lord, ibid. 39–43.

Account of the two disciples going to Emmaus, chap. xxiv. 13–35.

Remarkable circumstances concerning his appearance to the eleven, after his resurrection, ibid. 37–49.

Finished the correction for a new edition, Oct. 31, 1831.—A. C

PREFACE TO THE GOSPEL

ACCORDING TO

ST. JOHN.

WITH A SHORT ACCOUNT OF HIS LIFE.

JOHN, the writer of this Gospel, was the son of a fisherman named Zebedee, and his mother s name was Salome. Compare Matt. xxvii. 56, with Mark xv. 40, and xvi. 1. His father Zebedee was probably of Bethsaida, and with his sons James and John followed his occupation on the sea of Galilee. The call of these two brothers to the apostleship is related, Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 1–10. John is generally supposed to have been about 25 years of age when he began to follow our Lord.

Theophylact makes him one of the relatives of our Lord, and gives his genealogy thus: "Joseph, the husband of the blessed Mary, had seven children by a former wife, four sons and three daughters—Martha, (perhaps, says Dr. Lardner, it should be Mary,) Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew." If this relationship did exist, it may have been, at least in part, the reason of several things mentioned in the Gospels: as the petition of the two brothers for the two chief places in the kingdom of Christ; John's being the beloved disciple and friend of Jesus, and being admitted to some familiarities denied to the rest, and possibly performing some offices about the person of his Master; and, finally, our Lord's committing to him the care of his mother, as long as she should survive him. In a MS. of the Greek Testament in the Imperial Library of Vienna, numbered 34 in Lambecius's catalogue, there is a marginal note which agrees pretty much with the account given above by Theophylact: viz. "John the evangelist was cousin to our Lord Jesus Christ according to the flesh: for Joseph, the spouse of the God-bearing virgin, had four sons by his own wife, James, Simon, Jude, and Joses; and three daughters, Esther, and Thamar, and a third who, with her mother, was called Salome, who was given by Joseph in marriage to Zebedee: of her, Zebedee begot James, and John also the evangelist." The writer of the MS. professes to have taken this account from the commentaries of St. Sophronius.

This evangelist is supposed by some to have been the *bridegroom* at the marriage of Cana in Galilee: see chap. ii. 1.

John was with our Lord in his transfiguration on the mount, Matt. xvii. 2; Mark ix. 2; Luke ix. 28; during his agony in the garden, Matt. xxvi. 37; Mark xiv. 33; and when he was crucified, John xix. 26.

He saw our Lord expire upon the cross, and saw the soldier pierce his side with a spear, John xix. 34, 35.

He was one of the first of the disciples that visited the sepulchre after the resurrection of Christ; and was present with the other disciples, when Jesus showed himself to them on the evening of the same day on which he arose; and likewise eight days after, chap. xx. 19–29.

In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison, Acts iii. 1–10. He was afterwards sent to Samaria, to confer the Holy Ghost on those who had been converted there by Philip the deacon, Acts viii. 5–25. St. Paul informs us, Gal. ii., that John was present at the council of Jerusalem, of which an account is given, Acts xv.

It is evident that John was present at most of the things related by him in his Gospel; and that he was an *eye* and *ear witness* of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension he returned with the other apostles from mount Olivet to Jerusalem, and took part in all transactions previously to the day of pentecost: on which time, he, with the rest, partook of the mighty outpouring of the Holy Spirit, by which he was eminently qualified for the place he afterwards held in the apostolic Church.

Some of the ancients believed that he went into *Parthia*, and preached the Gospel there; and his first epistle has been sometimes cited under the name of *the Epistle to the Parthians*.

Irenæus, Eusebius, Origen, and others, assert that he was a long time in Asia, continuing there till Trajan's time, who succeeded Nerva, A. D. 98. And Polycrates, bishop of Ephesus, A. D. 196, asserts that John was buried in that city. Jerome confirms this testimony, and says that John's death happened in the 68th year after our Lord's passion.

Tertullian and others say that Domitian having declared war against the Church of Christ, in the 15th year of his reign, A. D. 95, John was banished from Ephesus, and carried to Rome, where he was immersed in a cauldron of boiling oil, out of which however he escaped unhurt; and that afterwards he was banished to the isle of Patmos, in the Ægean Sea, where he wrote the Apocalypse. Domitian having been slain in A. D. 96, his successor Nerva recalled all the exiles who had been banished by his predecessor; and John is supposed to have returned the next year to Ephesus, being then about ninety years of age. He is thought to have been the only apostle who died a natural death, and to have lived upwards of 100 years. Some say, having completed 100 years, he died the day following. This Gospel is supposed by learned men to have been written about A. D. 68 or 70; by others, A. D. 86; and, by others, A. D. 97; but the most probable opinion is that it was written at Ephesus about the year 86.

Jerome, in his comment on Gal. vi., says that John continued preaching when he was so enfeebled with old age that he was obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was to say, in every meeting, *My dear children, love one another!* The holy virgin lived under his care till the day of her death, which is supposed to have taken place fifteen years after the crucifixion.

John is usually painted holding a cup in his hand, with a serpent issuing from it: this took its rise from a relation by the spurious *Procorus*, who styles himself a disciple of St. John. Though the story is not worth relating, curiosity will naturally wish to be gratified with it. Some heretics had privately poisoned a cup of liquor, with which they presented him; but after he had prayed to God, and made the sign of the cross over it, the venom was expelled, in the form of a serpent!

Some of the first disciples of our Lord, misunderstanding the passage, John xxi. 22, 23, *If I will that he tarry till I come, what is that to thee?* believed that John should never die. Several in the primitive Church were of the same opinion; and to this day his death is doubted by persons of the first repute for piety and morality. Where *such* doctors disagree, it would be thought presumption in *me* to attempt to decide; otherwise I should not have hesitated to say that, seventeen hundred years ago he went the way of all *flesh*, and, instead of a *wandering* lot in a miserable, perishing world, is now glorified in that heaven of which his writings prove he had so large an anticipation, both *before* and *after* the crucifixion of his Lord.

Eusebius (Hist. Eccles. lib. iii. cap. 24) treats particularly of the order of the Gospels, and especially of this evangelist: his observations are of considerable importance, and deserve a place here. Dr. *Lardner* has quoted him at large, Works, vol. iv. p. 224.

"Let us," says he, "observe the writings of this apostle which are not contradicted by any. And first of all must be mentioned, as acknowledged of all, the Gospel according to him, well known to all the Churches under heaven. And that it has been justly placed by the ancients the *fourth* in order, and after the other three, may be made evident in this manner. Those admirable and truly Divine men, the apostles of Christ eminently holy in their lives, and, as to their minds, adorned with every virtue, but *rude in language*, confiding in the Divine and miraculous power bestowed upon them by our Saviour, neither knew, nor attempted to deliver the doctrine of their Master with the artifice and eloquence of words. But using only the demonstration of the Divine Spirit, working with them, and the power of Christ performing by them many miracles, they spread the knowledge of the kingdom of heaven all over the world. Nor were they greatly concerned about the writing of books, being engaged in a more excellent ministry, which was above all human power. Insomuch that Paul, the most able of all in the furniture both of words and thoughts, has left nothing in writing, beside some very short (or a very few) epistles; although he was acquainted with innumerable mysteries, having been admitted to the sight and contemplation of things in the third heaven, and been caught up into the Divine Paradise, and there allowed to hear unspeakable words. Nor were the rest of our Saviour's followers unacquainted with these things, as the seventy disciples, and many other beside the twelve apostles. Nevertheless, of all the disciples of our Lord, Matthew and John only have left us any memoirs: who too, as we have been informed, were compelled to write by a kind of necessity. For Matthew having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language the Gospel according to him, by that writing supplying the want of his presence with those whom he was then leaving. And when Mark and Luke had published the Gospels according to them, it is said that John, who all this while had preached by word of mouth, was at length induced to write for this reason. The three first written Gospels being now delivered to all men, and to John himself, it is said that he approved them, and confirmed the truth of their narration by his own testimony; saying there was only wanting a written account of the things done by Christ in the former part, and the beginning of his preaching. And certainly that observation is very true. For it is easy to perceive that the other three evangelists have recorded only the actions of our Saviour for one year after the imprisonment of John, as they themselves declare at the beginning of their history. For, after mentioning the forty days' fast, and the succeeding temptation, Matthew shows the time of the commencement of his account in these words: *When he had heard that John was cast into prison, he departed out of Judea into Galilee.* In like manner, Mark: *Now after that John*, says he, *was cast into prison, Jesus came*

into Galilee. And Luke, before he begins the account of the acts of Jesus, gives a like hint in this manner: that *Herod added yet this, above all, that he shut up John in prison.* For these reasons, as is said, the Apostle John was entreated to relate, in the Gospel according to him, the time omitted by the four evangelists, and the things done by our Saviour in that space, before the imprisonment of the Baptist. And they add, farther, that he himself hints as much, saying, *This beginning of miracles did Jesus:* as also in the history of the acts of Jesus he makes mention of the Baptist as still *baptizing in Ænon, nigh unto Salem.* And it is thought that he expressly declares as much, when he says, *For John was not yet cast into prison.* John, therefore, in the Gospel according to him, relates the things done by Christ while the Baptist was not yet cast into prison. But the other three evangelists relate the things that followed the Baptist's confinement. Whoever attends to these things will not any longer think the evangelists disagree with each other, forasmuch as the Gospel according to John contains the first actions of Christ, while the others give the history of the following time. And for the same reason John has omitted the genealogy of our Saviour according to the flesh, it having been recorded before by Matthew and Luke; but he begins with his divinity, which had been reserved by the Holy Ghost for him, as the most excellent person." The whole of this chapter, with the preceding and following, may be profitably consulted by the reader. See also Lardner, Works, vol. iv. 224, and vi. 156–222.

Besides the Gospel before us, John is generally reputed to have been the author of the three epistles which go under his name, and of the *Apocalypse.* The former certainly breathe the genuine spirit of this apostle; and are invaluable monuments of his spiritual knowledge and deep piety, as well as of his Divine inspiration: as the *Gospel* and *Epistles* prove him to have been an *evangelist* and *apostle*, his book of *Revelations* ranks him among the profoundest of the *prophets.*

Learned men are not wholly agreed about the *language* in which this Gospel was originally written. Some think St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterwards translated, by rather an unskilful hand, into Greek. This opinion is not supported by strong arguments. That it was originally written in Greek is the general and most likely opinion.

What the *design* of St. John was, in writing this Gospel, has divided and perplexed many critics and learned divines. Some suppose that it was to refute the errors taught by one *Cerinthus*, who rose up at that time, and asserted that Jesus was not born of a *virgin*, but was the real son of Joseph and Mary; that, at his baptism, the *Christ*, what we term the *Divine nature*, descended into him, in the form of a *dove*, by whose influence he worked all his miracles; and that, when he was about to suffer, this *Christ*, or Divine nature, departed from him, and left the man *Jesus* to suffer death. See *Irenæus*, advers. Hæreses.

Others suppose he wrote with the prime design of confuting the heresy of the *Gnostics*, a class of mongrels who derived their existence from *Simon Magus*, and who formed their system out of *Heathenism*, *Judaism*, and *Christianity;* and whose peculiar, involved, and obscure opinions cannot be all introduced in this place. It is enough to know that, concerning the *person* of our *Lord*, they held opinions similar to those of *Cerinthus;* and that they arrogated to themselves the highest degrees of *knowledge* and *spirituality.* They supposed that the Supreme Being had all things and beings included, in a certain *seminal* manner, in himself; and that out of Him they were produced. From God, or *Bythos*, the infinite *Abyss*, they derived a multitude of subaltern governors, called *Æons;* whom they divided into several classes, among which we may distinguish the following *nine.* Πατηρ, *Father;* Χαρις, *Grace;* Μονογενης, *First-begotten;* Αληθεια, *Truth;* Λογος, *Word;* Φως, *Light;* Ζωη, *Life;* Ανθρωπος, *Man;* and Εκκλησια, *Church;* all these merging in what they termed Πληρωμα, *Fulness*, or *complete round* of *being* and *blessings:* terms which are of frequent occurrence in John's Gospel, and which some think he has introduced to fix their proper sense, and to rescue them from being abused by the Gnostics. But this is not very likely, as the Gnostics themselves appealed to St. John's Gospel for a confirmation of their peculiar opinions, because of his frequent use of the above terms. These sentiments, therefore, do not appear to be tenable.

Professor *Michaelis* has espoused the opinion, that it was written against the Gnostics and Sabians, and has advanced several arguments in its favour; the chief of which are the following.

"The plan which St. John adopted, to confute the tenets of the Gnostics and the Sabians, was first to deliver a set of aphorisms, as counterpositions to these tenets; and then to relate such speeches and miracles of Christ as confirmed the truth of what he had advanced. We must not suppose that the confutation of the Gnostic and Sabian errors is confined to the fourteen first verses of St. John's Gospel; for, in the first place, it is evident that many of Christ's speeches which occur in the following part of the Gospel, were selected by the evangelist with a view of proving the positions laid down in these fourteen verses; and, secondly, the positions themselves are not proofs, but merely declarations made by the evangelist. It is true that for us Christians, who acknowledge the Divine authority of St. John, his bare word is sufficient; but as the apostle had to combat with adversaries who made no such acknowledgment, the only method of convincing them was to support his assertion by the authority of Christ himself.

"Some of the Gnostics placed the 'WORD' above all the other *Æons*, and next to the Supreme Being: but Cerinthus placed the '*Only begotten*' first, and then the 'WORD.' Now St. John lays down the following positions:—

"1. *The Word and the Only begotten are not different, but the same person*, chap. i. 14. 'We beheld his glory, as of the only begotten of the Father.' This is a strong position against the Gnostics, who usually ascribed all the Divine qualities to the *Only begotten.* The proofs of this position are: the testimony of

John the Baptist, chap. i. 18, 34; iii. 35, 36; the conversation of Christ with Nicodemus, chap. iii 16, 18, in which Christ calls himself *the only begotten Son;* the speech delivered by Christ to the Jews chap. v. 17–47; and other passages, in which he calls God his Father.

"2. *The Word was never made, but existed from the beginning*, chap. i. 1. The Gnostics granted that the Word existed before the creation; but they did not admit that the Word existed from all eternity. The Supreme Being, according to their tenets, and, according to Cerinthus, the only begotten Son likewise, as also the matter from which the world was formed, were prior in existence to the Word. This notion is contradicted by St. John, who asserts that the Word existed from all eternity. As a proof of this position may be alleged perhaps what Christ says, chap. viii. 58.

"3. *The Word was in the beginning with God*, chap. i. 1, 2. The Gnostics must have maintained a contrary doctrine, or St. John, in confuting their tenets, would not have thought it necessary to advance this position, since God is omnipresent, and therefore all things are present with him.

"4. *The Word was God*, chap. i. 1. The expression, GOD, must be here taken in its *highest sense* or this position will contain nothing contrary to the doctrine of the Gnostics. For they admitted that the Word was an *Æon*, and therefore a *deity* in the *lower* sense of the word. The proofs of this position are contained in the 5th, 10th, (ver. 30,) and 14th (ver. 7, 11) chapters.

"5. *The Word was the creator of all things*, chap. i. 3, 10. This is one of St. John's principal positions against the Gnostics, who asserted that the world was made by a malevolent being. The assertion, that the *Word* was the creator of the world, is equivalent to the assertion, that he was GOD in the *highest possible sense*. In whatever form or manner we may think of God, the notion of Creator is inseparable from the notion of Supreme Being. We argue from the *creation* to the CREATOR; and this very argument is one proof of the existence of God.

"6. *In the Word was life*, chap. i. 4. The Gnostics, who considered the different attributes or operations of the Almighty, not as so many separate energies, but as so many separate persons, considered *Life* as a distinct *Æon* from the *Word*. Without this Æon, the world, they said, would be in a state of torpor; and hence they called it not only *Life*, but the *Mother* of the *living;* from this *Æon*, therefore, might be expected the resurrection of the dead and eternal life. The proofs of this position are in chap. iii. 15, 21; the whole of the sixth, and the greatest part of the eighth chapter, as also chap. xiv. 6, 9, 19. But no part of St. John's Gospel is a more complete proof of this position than his full and circumstantial account of the resurrection of Lazarus, which the other evangelists had omitted."—See more in Michaelis's Introduction to the New Testament. And, for a general account of the LOGOS, see chap. i. at the end.

Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John's Gospel may be successfully quoted against them, yet I must own I think the evangelist had a more *general end* in view than the confutation of their heresies. It is more likely that he wrote for the express purpose of giving the *Jews*, his countrymen, proper notions of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them, was this CHRIST. His own words sufficiently inform us of his *motive*, *object*, and *design*, in writing this Gospel: *These things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name*, chap. xx. 31. This is a *design* as *noble* as it is *simple;* and every way highly becoming the *wisdom* and *goodness* of God

THE GOSPEL

ACCORDING TO

S T. J O H N.

Usherian years of the World, 3999–4033.—Alexandrian years of the World, 5497–5531.—Antiochian years of the World, 5487–5521.—Constantinopolitan Æra of the World, 5503–5537.—Rabbinical years of the World, 3754–3788.—Years of the Julian Period, 4708–4742.—Æra of the Seleucidæ, 307–341.—From B. C. 5, to A. D. 29.—From An. Olymp. CXCIII. 3, to CCII. 1.—Years of the building of Rome, 748–782.—Years of the Julian Æra, 41–75.—Years of the Cæsarean Æra of Antioch, 44–78.—Years of the Spanish Æra, 34-68.—Years of the Paschal Cycle, or *Dionysian* Period, 529–31.—Years of the Christian Lunar Cycle, or Golden Number, 15–11.—Years of the Rabbinical Lunar Cycle, 12–8.—Years of the Solar Cycle, 4–10.—From the 25th year of the reign of the Emperor Augustus to the 18th of that of Tiberius.

N. B. As it was impossible to ascertain the precise dates of several transactions recorded in this Gospel, I have constructed the above Chronology in all the Æras which it includes, so as to comprehend the *whole* of our Lord's life on earth, from his *conception* to his *ascension*, which is generally allowed to comprise the space of 34 years. Therefore, 34, added to the *first* date in any of the above Æras, gives the *second* date; e. g. *Usherian year of the world*, 3999×34=4033, and so of the rest.

CHAPTER I.

The eternity of the Divine Logos, or Word of God, the dispenser of light and life, 1–5. *The mission of John the Baptist*, 6–13. *The incarnation of the Logos or Word of God*, 14. *John's testimony concerning the Logos*, 15–18. *The priests and Levites question him concerning his mission and his baptism*, 19–22. *His answer*, 23–28. *His farther testimony on seeing Christ*, 29–34. *He points him out to two of his disciples, who thereupon follow Jesus*, 35–37. *Christ's address to them*, 38, 39. *Andrew invites his brother, Simon Peter; Christ's address to* him, 40–42. *Christ calls Philip, and Philip invites Nathanael*, 43–46. *Christ's character of Nathanael*, 47. *A remarkable conversation between him and this disciple*, 48–51.

Ante Orbem conditum.

IN the beginning [a] was the Word, and the Word was [b] with God, [c] and the Word was God.

2 [d] The same was in the beginning with God. Ante Orbem conditum.

3 [e] All things were made by him; and with

[a] Prov. viii. 22, 23, &c.; Col. i. 17; 1 John i. 1; Rev. i. 2; xix. 13.——[b] Prov. viii. 30; chap. xvii. 5; 1 John i. 2.

[c] Phil. ii. 6; 1 John v. 7.——[d] Genesis i. 1.——[e] Psa. xxxiii. 6; Col. i. 16; ver. 10; Eph. iii. 9; Heb. i. 2; Rev. iv. 11

NOTES ON CHAP. I.

John's introduction is from ver. 1 to ver. 18, inclusive. Some harmonists suppose it to end with ver. 14; but, from the connection of the whole, ver. 18 appears to be its natural close, as it contains a reason why the *Logos* or *Word was made flesh*. Verse 15 refers to ver. 6, 7, and 8, and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Christ's pre-eminence.—Verses 16 and 17 have a plain reference to ver. 14. See Bp. Newcome.

Verse 1. *In the beginning*] That is, before any hing was formed—ere God began the great work of creation. This is the meaning of the word in Gen. i. 1, to which the evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was *no part of the creation*, as he existed when no part of that existed; and that consequently he is no *creature*, as all created nature was formed by him: for *without him was nothing made that is made*, ver. 3. Now, as what was *before* creation must be *eternal*, and as what gave *being* to all things, could not have borrowed or derived its being from *any thing*, therefore Jesus, who was *before all things* and who made all things, must necessarily be the ETERNAL GOD.

Was the Word] Or, *existed the Logos*. This term should be left untranslated, for the very same reason why the names *Jesus* and *Christ* are left untranslated. The first I consider as proper an apellative of the Saviour of the world as I do either of the

A. M. 1. ineunte. B. C. 4004. Ante Diluv. 1656.

out him was not any thing made that was made.

4 [f] In him was life; and [g] the life was the light of men.

5 And [h] the light shineth in darkness; and the darkness comprehended it not.

A. M. 1. ineunte. B. C. 4004. Ante Diluv 1656.

6 ¶ [i] There was a man sent

[f] Chapter v. 26; 1 John v. 11.——[g] Chapter viii. 12; ix. 5; xii. 35, 46.

[h] Chap. iii. 19.——[i] Malachi iii. 1; Matthew iii. 1; Luke iii. 2; verse 33.

two last. And as it would be highly improper to say, *the Deliverer*, *the Anointed*, instead of *Jesus Christ*, so I deem it improper to say, *the Word*, instead of *the Logos*. But as every appellative of the Saviour of the world was descriptive of some *excellence* in his *person*, *nature*, or *work*, so the epithet Λογος, *Logos*, which signifies *a word spoken*, *speech*, *eloquence*, *doctrine*, *reason*, or *the faculty of reasoning*, is very properly applied to him, who is the *true light which lighteth every man who cometh into the world*, ver. 9; who is the fountain of all *wisdom;* who giveth *being*, *life*, *light*, *knowledge*, and *reason*, to all men; who is the grand Source of *revelation*, who has declared God unto mankind; who spake by the prophets, for *the testimony of Jesus is the spirit of prophecy*, Rev. xix. 10; who has illustrated life and immortality by his Gospel, 2 Tim. i. 10; and who has fully made *manifest* the deep *mysteries* which lay hidden in the bosom of the invisible God from all eternity, John i. 18.

The apostle does not borrow this mode of speech from the writings of *Plato*, as some have imagined: he took it from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews.—It is true the *Platonists* make mention of the Logos in this way:—*καθ' ὁν, αει ονται, τα γενομενα εγενετο—by whom, eternally existing, all things were made.* But as *Plato*, *Pythagoras*, *Zeno*, and others, travelled among the Jews, and conversed with them, it is reasonable to suppose that *they* borrowed this, with many others of their most important notions and doctrines, from them.

And the Word was God.] Or, *God was the Logos:* therefore no subordinate being, no *second* to the Most High, but the supreme eternal Jehovah.

Verse 3. *All things were made by him*] That is, by this Logos. In Gen. i. 1, God is said to have created all things: in this verse, *Christ* is said to have created all things: the same unerring Spirit spoke in *Moses* and in the *evangelists:* therefore *Christ* and the *Father* are One. To say that Christ made all things by a delegated power from God is *absurd;* because the thing is *impossible*. Creation means causing that to exist that had no previous being: this is evidently a work which can be effected only by *omnipotence*. Now, God cannot delegate his *omnipotence* to another: were this possible, he *to* whom this omnipotence was delegated would, in consequence, become God; and he *from* whom it was delegated would *cease to be such:* for it is impossible that there should be *two* omnipotent beings.

On these important passages I find that many eminently learned men differ from me: it seems they cannot be of my opinion, and I feel I cannot be of theirs. May He, who is the Light and the Truth, guide them and me into all truth!

Verse 4. *In him was life*] Many MSS., versions, and fathers, connect this with the preceding verse, thus: *All things were made by him, and without him was nothing made. What was made had life in it; but* THIS LIFE *was the light of men.* That is, though every thing he made had a principle of life in it, whether *vegetable*, *animal*, or *intellectual*, yet this, that life or animal principle in the human being, was not the *light* of men; not *that light* which could guide them to heaven, for *the world by wisdom knew not God*, 1 Cor. i. 21. Therefore, the expression, *in him was life*, is not to be understood of life *natural*, but of that life *eternal* which he revealed to the world, 2 Tim. i. 10, to which he taught the way, chap. xiv. 6, which he promised to believers, chap. x. 28, which he purchased for them, chap. vi. 51, 53, 54, which he is appointed to give them, chap. xvii. 2, and to which he will raise them up, ver. 29, because he hath the life in himself, ver. 26. All this may be proved: 1. From the like expressions; 1 John v. 11, *This is the promise that God hath given unto us, eternal life, and this life is in his Son:* whence he is styled the *true God and eternal life*, ver. 20; *the resurrection and the life*, chap. xi. 25; *the way, the truth, and the life*, chap. xiv. 6. 2. From these words, ver. 7, *John came to bear witness of this light, that all might believe through him*, viz. to eternal life, 1 Tim. i. 16; for so John witnesseth, chap. iii. 15, 36. And hence it follows that this life must be *the light of men*, by giving them the knowledge of this life, and of the way leading to it. See Whitby on the place. Is there any reference here to Gen. iii. 20: And Adam called his wife's name Eve, חוה *chava*, Ζωη, LIFE, because she was the mother of all *living?* And was not Jesus that seed of the woman that was to bruise the head of the serpent, and to give life to the world?

Verse 5. *And the light shineth in darkness*] By *darkness* here may be understood: 1. The heathen world, Eph. v. 8. 2. The Jewish people. 3. The fallen spirit of man.

Comprehended it not.] Αυτο ου κατελαβεν, *Prevented it not—hindered it not*, says Mr. Wakefield, who adds the following judicious note:—"Even in the midst of that darkness of ignorance and idolatry which overspread the world, this light of Divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations; and many bright luminaries, among the *heathen*, were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but *as lights in a dark place*, 2 Pet. i. 19. Compare Acts xiv. 17; xvii 28, 29."

Verse 6. *Whose name* was *John.*] This was John the Baptist; see his name and the nature of his office explained, Mark i. 4, and Matt. iii. 1–3.

A. M. 3999. B. C. 5. An. Olymp. CXCIII. 4.

from God, whose name *was* John.

7 [k] The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 [l] *That* was the true Light, which lighteth every man that cometh into the world.

A. M. 3999 to 4033. B. C. 5 to A. D. 29.

10 He was in the world, and [m] the world was made by him, and the world knew him not.

11 [n] He came unto his own, and his own received him not.

[k] Acts xix. 4.——[l] Ver. 4; Isa. xlix. 6; 1 John ii. 8.

[m] Ver. 3; Heb. i. 2; xi. 3.——[n] Luke xix. 14; Acts iii. 26; xiii. 46

Verse 7. *That all* men *through him might believe.*] He testified that Jesus was the *true light*—the true *teacher* of the way to the kingdom of glory, and the *lamb* or sacrifice of God, which was to bear away the sin of the world, ver. 29, and invited men to believe in him for the remission of their sins, that they might receive the baptism of the Holy Ghost, ver. 32–34. This was bearing the most direct witness to the light which was now shining in the dark wilderness of Judea; and, from thence, shortly to be diffused over the whole world.

Verse 9. *Which lighteth every man*] As Christ is the Spring and Fountain of all wisdom, so all the wisdom that is in man comes from *him;* the human *intellect* is a ray from his brightness; and *reason* itself springs from this Logos, the eternal reason. Some of the most eminent rabbins understand Isa. lx. 1, *Rise and shine, for thy* LIGHT *is come*, of the Messiah; who was to illuminate Israel, and who, they believe, was referred to in that word, Gen. i. 3, *And God said, Let there be* LIGHT; *and there was light.* Let a Messiah be provided; and a Messiah was accordingly provided. See *Schoettgen.*

That cometh into the world.] Or, *coming into the world*—*ερχομενον εις τον κοσμον*: a common phrase among the rabbins, to express *every human being.* As the human creature sees the light of the world as soon as it is born, from which it had been excluded while in the womb of its parent; in like manner, this heavenly light shines into the soul of every man, to convince of sin, righteousness, and judgment; and it is through this light, which no man brings into the world with him, but which Christ mercifully gives to him on his coming into it, that what is termed *conscience* among men is produced. No man could discern good from evil, were it not for this light thus supernaturally and graciously restored. There was much light in the law, but this shone only upon the Jews; but the superior light of the Gospel is to be diffused over the face of the whole earth.

The following not only proves what is asserted in this verse, but is also an excellent illustration of it.

The GAYATRI, or holiest verse of the VEDAS, i. e. the ancient Hindoo Scriptures.

"Let us adore the supremacy of *that* divine Sun, the Godhead who illuminates all, who re-creates all; from whom all proceed; to whom all must return; whom we invoke to direct our understandings aright, in our progress towards his holy seat."

The ancient comment.

"What the sun and light are to this visible world, that are the *supreme good* and *truth* to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth, which emanates from the Being of beings; *that* is the light by which alone our minds can be directed in the path to blessedness." Sir Wm. Jones's works, vol. vi. p. 417.

Sir William observes that the original word *Bhargas*, which he translates *Godhead*, consists of three consonants, and is derived from *bha*, to shine; *ram*, to delight; and *gam*, to move:—the Being who is the *light*, the source of *happiness*, and the *all-pervading* energy.

Verse 10. *He was in the world*] From its very commencement—he governed the universe—regulated his Church—spake by his prophets—and often, as the angel or messenger of Jehovah, appeared to them, and to the patriarchs.

The world knew him not.] *Αυτον ουκ εγνω*—*Did not acknowledge him;* for the Jewish rulers *knew* well enough that he was a teacher come from God; but they did not choose to *acknowledge* him as such. Men love the world, and this love hinders them from knowing him who made it, though he made it only to make himself known. Christ, by whom all things were made, ver. 3, and by whom all things are continually supported, Col. i. 16, 17; Heb. i. 3, has way every where, is continually manifesting himself by his providence and by his grace, and yet the foolish heart of man regardeth it not! See the reason, chap. iii. 19.

Verse 11. *He came unto his own*] *Τα ιδια*—to those of his own *family, city, country:—and his own people, οι ιδιοι*—his own *citizens, brethren, subjects.*

The *Septuagint*, *Josephus*, and *Arrian*, use these words, *τα ιδια* and *οι ιδιοι*, in the different senses given them above.

Received him not.] Would not acknowledge him as the *Messiah*, nor believe in him for salvation.

How very similar to this are the words of *Creeshna*, (an incarnation of the Supreme Being, according to the theology of the ancient Hindoos!) Addressing one of his disciples, he says: "The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, *despise me in this human form;* trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; whilst men of great minds, trusting to their divine natures, discover that *I am before all things*, and incorruptible, and serve me with their hearts undiverted by other beings." See Bhagvat Geeta, p. 79.

To *receive* Christ is to acknowledge him as the

A. M. 4030 to 4033. A. D. 26 to A. D. 29.

12 But [o] as many as received him, to them gave he [p] power to become the sons of God, *even* to them that believe on his name;

13 [q] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

A. M. 4030 to 4033. A. D. 26 to A. D. 29.

14 ¶ [r] And the Word [s] was made [t] flesh, and dwelt among us, (and [u] we beheld his glory, the glory as of the only begotten of

[o] Isa. lvi. 5; Rom. viii. 15; Gal. iii. 26; 2 Pet. i. 4; 1 John iii. 1.——[p] Or, *the right*, or, *privilege*.——[q] Chap. iii. 5; James i 18; 1 Pet. i. 23.

[r] Matthew i. 16, 20; Luke i. 31, 35; ii. 7; 1 Tim. iii. 16. [s] Rom. i. 3; Gal. iv. 4.——[t] Heb. ii. 11, 14, 16, 17.——[u] Isa. xl. 5; Matt. xvii. 2; chap. ii. 11; xi. 40; 2 Pet. i. 17.

promised *Messiah;* to believe in him as the *victim* that bears away the sin of the world; to *obey* his Gospel, and to become a partaker of his holiness, without which no man, on the Gospel plan, can ever see God.

Verse 12. *Gave he power*] Εξουσιαν, *Privilege, honour, dignity*, or *right*. He who is made a child of God enjoys the greatest *privilege* which the Divine Being can confer on this side eternity. Those who accept Jesus Christ, as he is offered to them in the Gospel, have, through his blood, a *right* to this sonship; for by that sacrifice this blessing was purchased; and the fullest promises of God confirm it to all who believe. And those who are engrafted in the heavenly family have the highest *honour* and *dignity* to which it is possible for a human soul to arrive. What an astonishing thought is this! The sinner, who was an heir to all God's curses, has, through the sacrifice of Jesus, a *claim* on the mercy of the Most High, and a *right* to be saved! Even justice itself, on the ground of its holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice has nothing to grant, or Heaven to give, which the blood of the Son of God has not merited.

Verse 13. *Which were born, not of blood*] Who were regenerated, *ουκ εξ αιματων, not of bloods*—the union of father and mother, or of a distinguished or illustrious ancestry; for the Hebrew language makes use of the *plural* to point out the dignity or excellence of a thing: and probably by this the evangelist intended to show his countrymen, that having Abraham and Sarah for their parents would not entitle them to the blessings of the new covenant; as no man could lay claim to them, but in consequence of being born of God; therefore, neither *the will of the flesh*—any thing that the corrupt heart of man could purpose or determine in its own behalf; nor *the will of man*—any thing that *another* may be disposed to do in our behalf, can avail here; this new birth must come through the *will of God*—through his own unlimited power and boundless mercy, prescribing salvation by Christ Jesus alone. It has been already observed that the Jews required circumcision, baptism, and sacrifice, in order to make a proselyte. They allow that the Israelites had in Egypt cast off circumcision, and were consequently out of the covenant; but at length they were circumcised, and they mingled the blood of circumcision with the blood of the paschal lamb, and from this union of *bloods* they were again made the children of God. See *Lightfoot*. This was the only way by which the Jews could be made the sons of God; but the evangelist shows them that, under the Gospel dispensation, no person could become a child of God, but by being spiritually regenerated.

Verse 14. *And the Word was made flesh*] That very person who was in the beginning—who was with God—and who was God, ver. 1, in the fulness of time became flesh—became incarnated by the power of the Holy Ghost, in the womb of the virgin. Allowing this apostle to have written by Divine inspiration, is not this verse, taken in connection with ver. 1, an absolute and incontestable proof of the proper and eternal Godhead of Christ Jesus?

And dwelt among us] Και εσκηνωσεν εν ἡμιν, *And tabernacled among us:* the human nature which he took of the virgin, being as the *shrine, house*, or *temple*, in which his immaculate Deity condescended to dwell. The word is probably an allusion to the Divine Shechinah in the Jewish temple; and as God has represented the whole Gospel dispensation by the types and ceremonies of the old covenant, so the Shechinah in the tabernacle and temple pointed out this manifestation of God in the flesh. The word is thus used by the Jewish writers: it signifies with them a manifestation of the Divine Shechinah.

The original word, σκηνοω, from σκια, *a shadow*, signifies: 1. To build a booth, tent, or *temporary* hut, for present shelter or convenience; and does not properly signify a *lasting* habitation or dwelling place; and is therefore fitly applied to the human nature of Christ, which, like the tabernacle of old, was to be here only for a temporary residence for the eternal Divinity. 2. It signifies to erect such a building as was used on festival occasions, when a man invited and enjoyed the company of his friends. To this meaning of the word, which is a common one in the best Greek writers, the evangelist might allude, to point out Christ's associating his disciples with himself; living, conversing, eating, and drinking with them: so that, while they had the fullest proof of his *Divinity* by the miracles which he wrought, they had the clearest evidence of his *humanity*, by his tabernacling among, eating, drinking, and conversing with them. Concerning the various acceptations of the verb σκηνοω, see Raphelius on this verse.

The doctrine of *vicarious sacrifice* and the *incarnation* of the Deity have prevailed among the most ancient nations in the world, and even among those which were not favoured with the letter of Divine revelation. The Hindoos believe that their god has already become *incarnate*, not less than *nine* times, to save the wretched race of man.

On this subject, *Creeshna*, an incarnation of the supreme God, according to the Hindoo theology, is represented in the *Bhagvat Geeta*, as thus addressing one of his disciples: "Although I am not in my nature subject to birth or decay, and am the Lord of all created beings, yet, having command over my

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

the Father,) [v] full of grace and truth

15 ¶ [w] John bare witness of him, and cried, saying, This was he of whom I spake, [x] He that cometh after me is preferred before me: [y] for he was before me.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

16 And of his [z] fulness have all we received, and grace for grace.

17 For [a] the law was given by Moses, *but*

[v] Colossians i. 19; ii. 3, 9.——[w] Ver. 32; chap. iii. 32; v. 33. Matthew iii. 11; Mark i. 7; Luke iii. 16; verses 27, 30; chap. iii. 31.

[y] Chap. viii. 58; Col. i. 17.——[z] Chap. iii. 34; Eph. i. 6, 7, 8; Col. i. 19; ii. 9, 10.——[a] Exod. xx. 1, &c.; Deut. iv. 44, v. 1; xxxiii. 4.

own nature, I am made *evident* by my own power; and, as often as there is a decline of virtue and an insurrection of vice and injustice in the world, I make myself *evident;* and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue." *Geeta*, pp. 51, 52.

The following piece, already mentioned, Luke i. 68, translated from the *Sanscreet*, found on a stone, in a cave near the ancient city of *Gya* in the East Indies, is the most astonishing and important of any thing found out of the compass of the Sacred Writings, and a proper illustration of this text.

"The Deity, who is the Lord, the possessor of all, APPEARED in this ocean of natural beings, at the beginning of the *Kalee Yoog* (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the eternal ONE, the Divinity worthy to be adored—APPEARED *here, with a* PORTION *of his* DIVINE NATURE. Reverence be unto thee in the form of (*a*) *Bood-dha!* Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal ONE! Reverence be unto thee, O GOD! in the form of the God of mercy! the *dispeller* of PAIN and TROUBLE, the Lord of ALL things, the Deity who overcometh the sins of the *Kalee Yoog*, the guardian of the universe, the emblem of mercy towards those who serve thee! (*b*) *O' M!* the possessor of all things, in VITAL FORM! Thou art (*c*) *Brahma*, (*d*) *Veeshnoo*, and (*e*) *Mahesa!* Thou art Lord of the universe! Thou art under the form of all things, movable and immovable, the possessor of the whole! And thus I adore thee! Reverence be unto the BESTOWER of SALVATION, and the ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Damordara*, (*f*) show me favour! I adore thee who art celebrated by a thousand names, and under various forms, in the shape of Bood-dha, the God of mercy! Be propitious, O most high God!" Asiatic Researches, vol. i. p. 284, 285.

We beheld his glory] This refers to the transfiguration, at which John was present, in company with Peter and James.

The glory as of the only begotten] That is, such a glory as *became*, or was *proper* to, the Son of God; for thus the particle ὡς should be here understood. There is also here an allusion to the manifestations of God above the ark in the tabernacle: see Exod. xxv. 22; Num. vii. 89; and this connects itself with the first clause, *he tabernacled*, or *fixed his tent among us*. While God dwelt in the tabernacle, among the Jews, the priests saw his glory; and while Jesus dwelt among men his glory was manifested in his gracious words and miraculous acts.

The only begotten of the Father] That is, the only person born of a woman, whose human nature never came by the ordinary way of generation; it being a mere creation in the womb of the virgin, by the energy of the Holy Ghost.

Full of grace and truth.] Full of favour, kindness, and mercy to men; teaching the way to the kingdom of God, with all the simplicity, plainness, dignity, and energy of *truth*.

Verse 15. *Of him*] The glorious personage before mentioned: *John the Baptist*, whose history was well known to the persons to whom this Gospel came in the beginning, *bare witness; and he cried*,—being deeply convinced of the importance and truth of the subject, he delivered his testimony with the utmost zeal and earnestness,—saying, *This is he of whom I spake, He that cometh after me*—for I am no other than the *voice* of the *crier* in the wilderness, Isa. xl. 3, the forerunner of the Messiah.

Was before me.] Speaking by the prophets, and warning your fathers to repent and return to God, as I now warn you; *for he was before me*—he was from eternity, and from him I have derived both my *being* and my *ministry*.

Verse 16. This verse should be put in place of the *fifteenth*, and the 15th inserted between the 18th and 19th, which appears to be its proper place: thus John's testimony is properly connected.

And of his fulness] Of the plenitude of his *grace* and *mercy*, by which he made an *atonement* for sin and of the plenitude of his *wisdom* and *truth*, by which the mysteries of heaven have been *revealed*, and the science of eternal truth *taught, we have all received:* all we apostles have received *grace* or *mercy* to pardon our sins, and *truth* to enable us so to *write* and *speak*, concerning these things, that those who attend to our testimony shall be unerringly directed in the way of

(*a*) *Bood-dha.* The name of the Deity, as *author of happiness.*

(*b*) *O'M.* A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreet* letters ă, ŏ ŏ, which in composition coalesce, and make ō, and the nasal consonant m. The first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer.* It is the same among the *Hindoos* as יהוה *Yehovah* is among the *Hebrews.*

(*c*) *Brahma*, the Deity in his *creative* quality.

(*d*) *Veeshnoo.* He *who filleth all space:* the Deity in his *preserving* quality.

(*e*) *Mahesa.* The Deity in his *destroying* quality. This is properly the Hindoo Trinity: for these three names belong to the *same* God. See the notes to the *Bhagvat Geeta.*

(*f*) *Damordara*, or *Darmadévé*, the Indian god of virtue.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

[b] grace and [c] truth came by Jesus Christ.

18 [d] No man hath seen God at any time; [e] the only-begotten Son, which is in the bosom of the Father, he hath declared *him*.

A. M. 4030 A. D. 26. An. Olymp. CCI. 2.

[b] Romans iii. 24; v. 21; vi. 14.——[c] Chap. viii. 32; xiv. 6. [d] Exod. xxxiii. 20; Deut. iv. 12; Matthew xi. 27; Luke x. 22; chap. vi. 46; 1 Tim. i. 17; vi. 16; 1 John iv. 12, 20.——[e] Ver. 14; chap. iii. 16, 18; 1 John iv. 9.

salvation, and with us continue to receive *grace upon grace*, one blessing after another, till they are filled with all the fulness of God. I believe the above to be the meaning of the evangelist, and think it improper to distract the mind of the reader with the various translations and definitions which have been given of the phrase, *grace for grace*. It is only necessary to add, that John seems here to refer to the Gospel as succeeding the law: the law was certainly a dispensation both of *grace* and *truth*; for it pointed out the gracious design of God to save men by Christ Jesus; and it was at least a most expressive and well-defined *shadow* of good things to come: but the Gospel, which had now taken place, introduced that plenitude of *grace* and *truth* to the *whole world*, which the law had only *shadowed* forth to the *Jewish people*, and which they imagined should have been restrained to themselves alone. In the most gracious economy of God, one dispensation of mercy and truth is designed to make way for, and to be followed by, another and a greater: thus the law succeeded the patriarchal dispensation, and the Gospel the law; more and more of the plenitude of the grace of the Gospel becomes daily manifest to the genuine followers of Christ; and, to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel. To illustrate this point more fully, the following passage in *Philo* the Jew has been adduced: "God is always sparing of his first blessings or graces, (*πρωτας χαριτας*,) and afterwards gives other graces *upon* them, (*αντ' εκεινων*,) and a third sort *upon* the second, and always new ones *upon* old ones, sometimes of a different kind, and at other times of the same sort." Vol. i. p. 254, ed. Mang. In the above passage the preposition *αντι*, *for*, is used thrice in the sense of *επι*, *upon*. To confirm the above interpretation Bp. Pearce produces the following quotations. Ecclus. xxvi. 15: *Χαρις επι χαριτι γυνη αισχυντηρα*—*A modest woman is a grace upon a grace*, i. e. a *double* grace or blessing. *Euripides* uses the very same phrase with John, where he makes *Theoclymenus* say to *Helena*, *Χαρις αντι χαριτος ελθετω*, *May grace upon grace come to you!* Helen v. 1250. ed. Barn.

Verse 17. *The law was given by Moses*] Moses received the law from God, and *through* him it was given to the Jews, Acts vii. 38.

But *grace and truth*] Which he had already mentioned, and which were to be the subject of the book which he was now writing, *came* to all mankind *through Jesus Christ*, who is the *mediator* of the *new* covenant, as Moses was of the *old:* Heb. viii. 6; ix. 15; Gal. iii. 19. See a fine discourse on this text by Mr. *Claude*, "Essay on the Composition of a Sermon," vol. i. p. 119, &c. edit. Lond. 1788.

The law of Moses, however excellent in itself, was little in comparison of the Gospel: as it proceeded from the justice and holiness of God, and was intended to convict men of sin, that the way of the Gospel might be the better prepared, it was a law of *rigour*, *condemnation*, and *death:* Rom. iv. 15; 2 Cor. iii 7, 8. It was a law of *shadows*, *types*, and *figures:* Heb. x. 1, and incapable of expiating sin by its sacrifices: Rom. viii. 3; Heb. vii. 18, 19; x. 1, 11. But Christ has brought that *grace* which is opposed to *condemnation:* Rom. v. 15, 20, 21; viii. 1; Gal. iii. 10; and he is himself the *spirit* and *substance* of all those *shadows:* Col. ii. 19; Heb. x. 1.

Jesus Christ.] Jesus *the* Christ, the *Messiah*, or *anointed prophet*, *priest*, and *king*, sent from heaven. To what has already been said on the important *name Jesus*, (See Matt. i. 21, and the places there referred to,) I shall add the following explanation, chiefly taken from Professor *Schultens*, who has given a better view of the *ideal* meaning of the root ישע *yashâ*, than any other divine or critic.

He observes that this root, in its true force, meaning and majesty, both in Hebrew and Arabic, includes the ideas of *amplitude*, *expansion*, and *space*, and should be translated, *he was spacious—open—ample;* and, particularly, *he possessed a spacious* or *extensive degree* or *rank:* and is applied, 1. To a person possessing *abundance of riches*. 2. To one possessing *abundant power*. 3. To one possessing *abundant* or *extensive knowledge*. 4. To one possessing *abundance of happiness*, *beatitude*, and *glory*. Hence we may learn the true meaning of Zech. ix. 9: *Rejoice greatly, O daughter of Zion—behold, thy king cometh unto thee; he is* JUST, *and having* SALVATION:—הושיע—he is possessed of all power to *enrich*, *strengthen*, *teach*, *enlarge*, and *raise* to *glory* and *happiness*, them who trust in him. Man by nature is in *want* and *poverty:* in *abjectness* and *weakness:* in *darkness* and *ignorance:* in *straits* and *captivity:* in *wretchedness* and *infamy*. His Redeemer is called ישועה JESUS—he who *looses*, *enlarges*, and *endows with salvation*. 1. He *enriches* man's *poverty:* 2. *strengthens* his *weakness:* 3. *teaches* his *ignorance:* 4. brings him out of *straits* and *difficulties:* and 5. raises him to *happiness*, *beatitude*, and *glory*. And the aggregate of these is SALVATION. Hence that saying, *His name shall be called* Jesus: *for he shall save his people from their sins*. See *Schultens* Origines Hebrææ, p. 15.

Verse 18. *No man hath seen God at any time*] Moses and others *heard* his voice, and *saw* the cloud and the fire, which were the *symbols* of his presence; but such a manifestation of God as had now taken place, in the person of Jesus Christ, had never before been exhibited to the world. It is likely that the word *seen*, here, is put for *known*, as in chap. iii. 32; 1 John iii. 2, 6, and 3d Epist. ver. 11; and this sense the latter clause of the verse seems to require:—*No man*, how highly soever favoured, *hath* fully *known*

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

19 ¶ And this is [f] the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And [g] he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou [h] Elias? And he saith, I am not. Art thou [i] that [k] prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 [l] He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as [m] said the prophet Esaias.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [n] I baptize with water: [o] but there standeth one among you, whom ye know not;

[f] Chap. v. 33.——[g] Luke iii. 15; chap. iii. 28; Acts xiii. 25. [h] Mal. iv. 5; Matt. xvii. 10.——[i] Deut. xviii. 15, 18.

[k] Or *a prophet*.——[l] Matt. iii. 3; Mark i. 3; Luke iii. 4; chap. iii. 28.——[m] Isa. xl. 3.——[n] Matt. iii. 11.——[o] Mal. iii. 1.

God, at any time, in any nation or age; *the only begotten Son*, (see on verse 14,) *who is in the bosom of the Father*, who was intimately acquainted with all the counsels of the Most High, *he hath declared him*, εξηγησατο, hath announced the Divine oracles unto men; for in this sense the word is used by the best Greek writers. See Kypke in loco.

Lying in the bosom, is spoken of in reference to the Asiatic custom of reclining while at meals; the person who was next the other was said to *lie in his bosom*; and he who had this place in reference to the master of the feast was supposed to share his peculiar regards, and to be in a state of the utmost favour and intimacy with him.

Verse 19. *And this is the record of John*] He persisted in this assertion, testifying to the Jews that this Jesus was THE CHRIST.

Verse 20. *He confessed, and denied not; but confessed*] A common mode of Jewish phraseology. John renounces himself, that Jesus may be all in all. Though God had highly honoured him, and favoured him with peculiar influence in the discharge of his work, yet he considered he had nothing but what he had *received*, and therefore, giving all praise to his benefactor, takes care to direct the attention of the people to him alone from whom he had received his mercies. He who makes use of God's gifts to feed and strengthen his pride and vanity will be sure to be stripped of the goods wherein he trusts, and fall down into the condemnation of the devil. We have nothing but what we have received; we deserve nothing of what we possess; and it is only God's infinite mercy which keeps us in the possession of the blessings which we now enjoy.

Verse 21. *Art thou Elias?*] The scribes themselves had taught that Elijah was to come before the Messiah. See Matt. xvii. 10; and this belief of theirs they supported by a literal construction of Mal. iv. 5.

Art thou that prophet?] The prophet spoken of by Moses, Deut. xviii. 15, 18. This text they had also misunderstood: for the *prophet* or *teacher* promised by Moses was no other than the Messiah himself. See Acts iii. 22. But the Jews had a tradition that Jeremiah was to return to life, and restore the pot of manna, the ark of the covenant, &c., which he had hidden that the Babylonians might not get them. Besides this, they had a general expectation that all the prophets should come to life in the days of the Messiah.

I am not.] I am not the prophet which *you* expect, nor *Elijah:* though he was the *Elijah* that *was to come;* for in the spirit and power of that eminent prophet he came, proclaiming the necessity of reformation in Israel. See Matt. xi. 14; xvii. 10–13.

Verse 22. *That we may give an answer to them that sent us.*] These Pharisees were probably a deputation from the grand Sanhedrin; the members of which, hearing of the success of the Baptist's preaching, were puzzled to know what to make of him, and seriously desired to hear from himself what he professed to be.

Verse 23. *I* am *the voice of one crying*] See the notes on Matt. iii. 3; Mark i. 4, 5.

Verse 25. *Why baptizest thou then?*] Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges, till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrin, or in the presence of three magistrates: besides, they never baptized any *Jew* or *Jewess*, nor even those who were the *children* of their *proselytes;* for, as all these were considered as born in the covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John had, in this respect, altered the common custom so very essentially, admitting to his baptism the *Jews* in general, the Sanhedrin took it for granted that no man had authority to make such changes, unless especially commissioned from on high; and that only *the prophet*, or *Elijah*, or the *Messiah* himself, could have authority to act as John did. See the observations at the conclusion of Mark.

Verse 26. *I baptize with water*] See on Mark i. 8. I use the common form, though I direct the baptized to a different end, viz. that they shall repent of their sins, and believe in the Messiah.

There standeth one among you] That is, the person whose forerunner I am is now *dwelling in the land of Judea*, and will shortly make his appearance among you. Christ was not *present* when John spoke thus, as may be seen from ver. 29.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

27 [p] He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done [q] in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold [r] the Lamb of God, [s] which [t] taketh away the sin of the world.

30 [u] This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, [v] therefore am I come baptizing with water.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

32 [w] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [x] the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

[p] Ver. 15, 30; Acts xix. 4.——[q] Judges vii. 24; chap. x. 40. [r] Exod. xii. 3; Isa. liii. 7; ver. 36; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6, &c.——[s] Isa. liii. 11; 1 Cor. xv. 3; Gal. i. 4; Heb. i. 3; ii. 17; ix. 28; 1 Pet. ii. 24; iii. 18; 1 John ii. 2; iii. 5; iv. 10; Rev. i. 5.——[t] Or, *beareth*.——[u] Ver. 15, 27.——[v] Mal. iii. 1; Matt. iii. 6; Luke i. 17, 76, 77; iii. 3, 4.——[w] Matt. iii. 16; Mark i. 10; Luke iii. 22; chap. v. 32.——[x] Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xix. 6.

Verse 27. *Is preferred before me*] Ὁς εμπροσθεν μου γεγονεν, *Who was before me*. This clause is wanting in BC*L, four others, the *Coptic*, *Æthiopic*, *Slavonic*, and two copies of the *Itala*, and in some of the primitive fathers. *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15 and 30. At the end of this verse, EG, and ten others, with some copies of the *Slavonic*, add, *He shall baptize you with the Holy Ghost and with fire*.

Verse 28. *These things were done in Bethabara*] It is very probable that the word *Bethany* should be inserted here, instead of *Bethabara*. This reading, in the judgment of the best critics, is the genuine one. The following are the authorities by which it is supported: ABCEGHLMSX, BV, of Matthaï, upwards of a hundred others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Slavonic*, *Vulgate*, *Saxon*, and all the *Itala*, with some of the most eminent of the primitive fathers, before the time of Origen, who is supposed to have first changed the reading. *Bethabara* signifies literally *the house of passage*, and is thought to be the place where the Israelites passed the river Jordan under Joshua. There was a place called *Bethany*, about two miles from Jerusalem, at the foot of the mount of Olives. But there was another of the same name, beyond Jordan, in the tribe of Reuben. It was probably of this that the evangelist speaks; and Origen, not knowing of this second Bethany, altered the reading to *Bethabara*. See *Rosenmüller*.

Verse 29. *The next day*] The day after that on which the Jews had been with John, ver. 19.

Behold the Lamb of God, &c.] This was said in allusion to what was spoken Isa. liii. 7. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered *daily* in the tabernacle and temple, Exod. xxix. 38, 39, and especially the *paschal* lamb, were only the types and representatives. See Exod. xii. 4, 5; 1 Cor. v. 7. The *continual* morning and evening sacrifice of a lamb, under the Jewish law, was intended to point out the *continual* efficacy of the blood of atonement: for even at the throne of God Jesus Christ is ever represented as a lamb newly slain, Rev. v. 6. But John, pointing to Christ, calls him *emphatically*, *the Lamb of God*:—all the lambs which had been hitherto offered had been furnished by *men*: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the *Lamb* of *God*; the most *excellent*, and the most *available*. 2nd. It made an *atonement* for *sin*: it carried sin away in *reality*, the others only *representatively*. 3rd. It carried away the *sin* of the WORLD, whereas the other was offered only on behalf of the *Jewish people*. In *Yalcut Rubeni*, fol. 30, it is said, "The Messiah shall bear the sins of the Israelites." But this salvation was now to be extended to the *whole world*.

Verse 31. *And I knew him not*, &c.] John did not know our Lord *personally*, and perhaps had never seen him, at the time he spoke the words in ver. 15. Nor is it any wonder that the Baptist should have been unacquainted with Christ, as he had spent thirty years in the hill country of Hebron, and our Lord remained in a state of great privacy in the obscure city of Nazareth, in the extreme borders of Galilee.

But that he should be made manifest to Israel] One design of my publicly baptizing was, that he, coming to my baptism, should be shown to be what he is, by some extraordinary sign from heaven.

Verse 32. *I saw the Spirit descending*, &c.] See the notes on Matt. iii. 16, 17.

Verse 33. *He that sent me—said unto me*] From this we may clearly perceive that John had a most intimate acquaintance with the Divine Being; and received not only his call and mission at first, but every subsequent direction, by *immediate*, *unequivocal inspiration*. Who is fit to proclaim Jesus, but he who has continual intercourse with God; who is constantly receiving light and life from Christ their fountain; who bears a steady, uniform testimony to Jesus, even in the presence of his enemies; and who at all times *abases* himself, that Jesus alone may be *magnified*! *Reformation* of *manners*, and *salvation* of *souls*, will accompany such a person's labours whithersoever he goeth.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, [y] Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [z] dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was [a] about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [b] Andrew, Simon Peter's brother.

[y] Verse 29.——[z] Or, *abidest*

[a] That was two hours before night.——[b] Matt. iv. 18.

Verse 35. *The next day*] After that mentioned ver. 29.

Two of his disciples] One of them was *Andrew*, ver. 40, and it is very likely that *John* himself was the other; in every thing in which he might receive honour he studiously endeavours to conceal his own name.

Verse 36. *And looking upon Jesus*] *Attentively beholding*, εμβλεψας, from εν, *into*, and βλεπω, *to look*—to view with steadfastness and attention. He who desires to discover the glories and excellencies of this Lamb of God, must *thus* look on him. At first sight, he appears only as a man among men, and as dying in testimony to the truth, as many others have died. But, on a more attentive consideration, he appears to be no less than God manifest in the flesh, and, by his death, making an atonement for the sin of the world.

Behold the Lamb of God!] By this the Baptist designed to direct the attention of his own disciples to Jesus, not only as the great sacrifice for the sin of the world, but also as the complete teacher of heavenly truth.

Verse 37. *And the two disciples heard him*] And they perfectly understood their master's meaning; in consequence of which, they followed Jesus. Happy they who, on hearing of the salvation of Christ, immediately attach themselves to its author! Delays are always dangerous; and, in this case, often fatal. Reader! hast thou ever had Christ as a sacrifice for thy sin pointed out unto thee? If so, hast thou followed him? If not, thou art not in the way to the kingdom of God. Lose not another moment! Eternity is at hand! and thou art not prepared to meet thy God. Pray that he may alarm thy conscience, and stir up thy soul to seek till thou have found.

Verse 38. *What seek ye?*] These disciples might have felt some embarrassment in addressing our blessed Lord, after hearing the character which the Baptist gave of him; to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. Such questions, we may conceive, the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye?* In *this* place? In the *company* you frequent? In the *conversation* you engage in? In the *affairs* with which you are occupied? In the *works* which you perform? Do you seek the humiliation, illumination, justification, edification, or sanctification of your soul? The edification of your neighbour? The good of the Church of Christ? Or, The glory of God? Questions of this nature often put to our hearts, in the fear of God, would induce us to do many things which we now leave undone, and to leave undone many things which we now perform.

Rabbi] *Teacher.* Behold the modesty of these disciples—we wish to be *scholars*, we are *ignorant*—we desire to be *taught;* we believe thou art a teacher come from God.

Where dwellest thou?] That we may come and receive thy instructions.

Verse 39. *Come and see.*] If those who know not the salvation of God would *come* at the command of Christ, they should soon *see* that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring *where* Christ dwelleth, take the following for answer: He dwells not in the *tumult of worldly affairs*, nor in *profane assemblies*, nor in *worldly pleasures*, nor in the *place* where *drunkards* proclaim their shame, nor in *carelessness* and *indolence.* But he is found in his *temple*, wherever *two or three are gathered together in his name*, in *secret prayer*, in *self-denial*, in *fasting*, in *self-examination.* He also *dwells* in the *humble*, *contrite spirit*, in the *spirit of faith*, of *love*, of *forgiveness*, of universal *obedience;* in a word, he dwells in the *heaven* of *heavens*, whither he graciously purposes to bring thee, if thou wilt *come* and *learn* of him, and *receive* the salvation which he has bought for thee by his own blood.

The tenth hour] Generally supposed to be about what we call *four* o'clock in the *afternoon.* According to chap. xi. 9, the Jews reckoned twelve hours in the day; and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate. The *sixth* hour with them answered to our twelve o'clock, as appears from what Josephus says in his life, chap. liv. *That on the Sabbath day it was the rule for the Jews to go to dinner at the sixth hour,* (*εκτη ωρᾳ.*) The Romans had the same way of reckoning twelve hours in each of their days. Hence what we meet with in Hor. lib. ii. sat. vi. l. 34: *ante secundam* signifies, as we should express it, *before eight o'clock.* And when, in lib. i. sat. vi. l. 122, he says, *ad quartam jaceo*, he means that he lay in bed *till ten o'clock.* See Bishop Pearce on this place. Dr. Macknight, however, is of opinion that the evangelist is to be understood as speaking of the Roman hour, which was ten o'clock in the morning; and, as the evangelist remarks, *they abode with him that day*

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, [c] the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: [d] thou shalt be called Cephas, which is by interpretation, [e] A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now [f] Philip was of Bethsaida, the city of Andrew and Peter.

A. M. 4030 A. D. 26. An. Olymp. CCI. 2.

45 Philip findeth [g] Nathanael, and saith unto him, We have found him of whom [h] Moses in the law, and the [i] prophets did write, Jesus [k] of Nazareth, the son of Joseph.

46 And Nathanael said unto him, [l] Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

[c] Or, *the anointed.*——[d] Matt. xvi. 18.——[e] Or, *Peter.*——[f] Ch. xii. 21.——[g] Chap. xxi. 2.——[h] Genesis iii. 15; xlix. 10; Deut. xviii. 18; see on Luke xxiv. 27.

[i] Isaiah iv. 2; vii. 14; ix. 6; liii. 2; Mic. v. 2; Zech. vi. 12; ix. 9; see more on Luke xxiv. 27.——[k] Matthew ii. 23; Luke ii. 4.——[l] Chap. vii. 41, 42, 52.

it implies that there was a considerable portion of time spent with our Lord, in which, by his conversation, he removed all their scruples, and convinced them that he was the *Messiah*. But, had it been the Jewish tenth hour, it would have been useless to remark *their abiding with him that day*, as there were only *two* hours of it still remaining. Harmony, vol. i. p. 52.

Verse 41. *Findeth his own brother Simon*] Every discovery of the Gospel of the Son of God produces benevolence, and leads those to whom it is made to communicate it to others. Those who find Jesus find in him a treasure of *wisdom* and *knowledge*, through which they may not only become rich themselves, but be instruments, in the hand of God, of enriching others. These disciples, having tasted the good word of Christ, were not willing to eat their bread alone, but went and invited others to partake with them. Thus the knowledge of Christ became diffused—one invited another to *come and see:* Jesus received all, and the number of disciples was increased, and the attentive hearers were innumerable. Every man who has been brought to an acquaintance with God should endeavour to bring, at least, *another* with him; and his first attention should be fixed upon those of his own household.

Verse 42. *Cephas, which is by interpretation, A stone.*] Πετρος signifies a *stone*, or fragment of a rock. The reason why this name was given to Simon, who was ever afterwards called *Peter*, may be seen in the notes on Matt. xvi. 18, 19, and particularly in Luke, at the end of chap. ix.

Verse 43. *Philip*] This apostle was a native of Bethsaida in Galilee. *Eusebius* says he was a married man, and had several daughters. *Clemens Alexandrinus* mentions it as a thing universally acknowledged that it was this apostle who, when commanded by our Lord to follow him, said, *Let me first go and bury my father*, Matt. viii. 21, 22. *Theodoret* says he preached in the two *Phrygias;* and *Eusebius* says he was buried in *Phrygia Pacatiana*. He must not be confounded with Philip the deacon, spoken of Acts vi. 5.

Verse 45. *Nathanael*] This apostle is supposed to be the same with *Bartholomew*, which is very likely, for these reasons: 1. That the evangelists who mention *Bartholomew* say nothing of *Nathanael;* and that St. John, who speaks of *Nathanael*, says nothing of *Bartholomew*. 2. No notice is taken any where of Bartholomew's vocation, unless his and that of Nathanael mentioned here be the same. 3. The name of Bartholomew is not a *proper* name; it signifies the *son of Ptolomy;* and Nathanael might have been his own name. 4. St. John seems to rank Nathanael with the apostles, when he says that Peter and Thomas, the two sons of Zebedee, Nathanael, and two other disciples, being gone a fishing, Jesus showed himself to them, John xxi. 2–4.

Moses in the law] See Gen iii. 15; xxii. 18; xlix. 10; Deut. xviii. 18.

And the prophets] See Isa. iv. 2; vii. 14; ix. 5; xl. 10; liii. 1, &c.; Jer. xxiii. 5; xxxiii. 14, 15; Ezek. xxxiv. 23; xxxvii. 24; Dan. ix. 24; Mic. v. 2; Zech. vi. 12; ix. 9; xii. 10.

Verse 46. *Can there any good thing come out of Nazareth?*] Bp. Pearce supposes that the τι αγαθον of the evangelist has some particular force in it: for, in Jer. xxxiii. 14, God says, I will perform *that good thing* which I promised, &c.; and this, in ver. 15, is explained to mean, his causing *the branch of righteousness* (i. e. the Messiah) to grow up unto David, from whom Jesus was descended: in this view, Nathanael's question seems to imply, that not *Nazareth*, but *Bethlehem*, was to be the birth-place of the Messiah, according to what the chief priests and scribes had determined, Matt. ii. 4, 5, 6. If this conjecture be not thought solid, we may suppose that Nazareth, at this time, was become so *abandoned* that no good could be expected from any of those who dwelt in it, and that its wickedness had passed into a proverb: Can any thing good be found in Nazareth? Or, that the question is illiberal, and full of national prejudice.

Come and see.] He who candidly examines the evidences of the religion of Christ will infallibly become a believer. No history ever published among men has so many external and internal proofs of authenticity as this has. A man should judge of nothing by first appearances, or human prejudices. Who are they who cry out, *The Bible is a fable?* Those who have never read it, or read it only with the fixed purpose to gainsay it. I once met with a person who professed to disbelieve every tittle of the New Testament, a chapter of which, he acknowledged, he had never read.—I asked him, had he ever read the *Old?* He answered, No And yet this man had the assurance to reject

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

47 Jesus saw Nathanael coming to him, and saith of him, Behold [m] an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [n] thou art the Son of God; thou art [o] the King of Israel.

A. M. 4030. A. D. 26. An. Olymp. CCI. 2.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [p] Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[m] Psa. xxxii. 2; lxxiii. 1; chap. viii. 39; Rom. ii. 28, 29; ix. 6. [n] Matt. xiv. 33.

[o] Matt. xxi. 5; xxvii. 11, 42; ch. xviii. 37; xix. 3.—[p] Gen. xxviii. 12; Matt. iv. 11; Luke ii. 9, 13; xxii. 43; xxiv. 4; Acts i. 10.

the whole as an imposture! God has mercy on those whose ignorance leads them to form prejudices against the truth; but he confounds those who take them up through envy and malice, and endeavour to communicate them to others.

Verse 47. *Behold an Israelite indeed*] A worthy descendant of the patriarch Jacob, who not only professes to believe in Israel's God, but who worships him in sincerity and truth, according to his light.

In whom is no guile!] Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people. To find a man, living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy the attention of God himself. Behold this man! and, while you see and admire, imitate his conduct.

Verse 48. *Whence knowest thou me?*] He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character. It is the comfort of the sincere and upright, that God knows their hearts; and it should be the terror of the deceitful and of the hypocrite, that their false dealing is ever noticed by the all-seeing eye of God.

Under the fig tree] Probably engaged in prayer with God, for the speedy appearing of the salvation of Israel; and the shade of *this fig tree* was perhaps the *ordinary* place of retreat for this upright man. It is not A *fig tree*, but *την συκην*, THE *fig tree*, one particularly distinguished from the others. There are many proofs that the Jewish rabbins chose the shade of trees, and particularly the *fig tree*, to sit and study under. See many examples in *Schoettgen*. How true is the saying, The eyes of the Lord are through all the earth, beholding the evil and the good! Wheresoever we are, whatsoever we are about, may a deep conviction of this truth rest upon our hearts, *Thou God seest* ME!

Verse 49. *Rabbi*] That is, *Teacher!* and so this word should be translated.

Thou art the Son of God] The promised Messiah.

Thou art the King of Israel.] The real descendant of David, who art to sit on that spiritual throne of which the throne of David was the type.

Verse 50. *Because I said—I saw thee*, &c.] As thou hast credited my Divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee, thy faith shall not rest merely upon this, for *thou shalt see greater things than these*—more numerous and express proofs of my eternal power and Godhead.

Verse 51. *Verily, verily*] *Amen, amen.* The doubling of this word probably came from this circumstance: that it was written both in Hebrew אמן and in Greek *αμην*, signifying, *it is true.*

Heaven open] This seems to be a figurative expression: 1. Christ may be understood by this saying to mean, that a *clear* and *abundant revelation* of God's will should be now made unto men; that heaven itself should be *laid* as it were *open*, and all the mysteries which had been shut up and hidden in it from eternity, relative to the salvation and glorification of man, should be now fully revealed. 2. That by the *angels of God ascending and descending*, is to be understood, that a *perpetual intercourse* should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh. Our blessed Lord is represented in his mediatorial capacity as the *ambassador of God to men;* and the *angels ascending and descending upon the Son of man*, is a metaphor taken from the custom of despatching *couriers* or *messengers* from the prince to his ambassador in a foreign court, and from the ambassador back to the prince.—This metaphor will receive considerable light when compared with 2 Cor. v. 19, 20: God was in Christ reconciling the world unto himself:—*We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God.* The whole concerns of human salvation shall be carried on, from henceforth, through the Son of man; and an incessant intercourse be established between heaven and earth. Some have illustrated this passage by the account of Jacob's vision, Gen. xxviii. 12.—But though that vision may intimate that God had established at that time a communication between heaven and earth, through the medium of angels, yet it does not appear that our Lord's saying here has any reference to it; but that it should be understood as stated above.

What a glorious view does this give us of the Gospel dispensation! It is heaven opened to earth; and heaven opened on earth. The Church militant and the Church triumphant become one, and the whole heavenly family, in both, see and adore their common Lord. Neither the world nor the Church is left to the

caprices of time or chance. The *Son of man* governs as he upholds all. Wherever we are praying, studying, hearing, meditating, his gracious eye is upon us. He notes our wants, our weakness, and our petitions; and his eye affects his heart. Let us be without *guile*, deeply, habitually sincere, serious, and upright; and then we may rest assured, that not only the eye, but the hand, of our Lord shall be ever upon us for good. Happy the man whose heart can rejoice in the reflection, Thou God seest me!

1. TESTIMONIES

CONCERNING THE LOGOS, OR WORD OF GOD;

From the Chaldee Targums.

The person here styled the *Logos* is called דבר יהוה *debar yehovah*, *the Word of Jehovah*, Gen. xv. 1, 4; 1 Sam. iii. 7, 21; xv. 10; 1 Kings xiii. 9, 17; xix. 9, 15; Psa. cvii. 20; and the *Targums*, or *Chaldee paraphrases*, frequently substitute מימרא דיי *meymra d'yay*, *the word of the Lord*, for יהוה *Jehovah* himself. Thus the *Jerusalem* Targum in Gen. iii. 22, and both that and the Targum of *Jonathan ben Uzziel*, in Gen. xix. 24. And *Onkelos*, on Gen. iii. 8, for *the voice of the Lord God*, has, *the voice of the* WORD *of the Lord*. The *Jerusalem* Targum on Gen. i. 27, for, *And God created man*, has, *The* WORD *of Jehovah created*, &c. Compare Targum *Jonathan*, on Isa. xlv. 12; xlviii. 13; Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* says, *Abraham invoked*, בשם מימרא דיי *beshem meymra d'yay*, *in the name of the* WORD *of the Lord*, and said, THOU art *Jehovah*. So *Onkelos*, Gen. xxviii. 20, 21, *If the* WORD *of Jehovah will be my help—then the* WORD *of Jehovah shall be my God*. See *Parkhurst* under the word ΛΟΓΟΣ.

After a serious reading of the Targums, it seems to me evident that the Chaldee term מימרא *meymra*, or WORD, is taken *personally*, in a multitude of places in them. When *Jonathan ben Uzziel* speaks of the Supreme Being as *doing* or *saying* any thing, he generally represents him as performing the whole by this *Meymra*, or WORD, which he considers, not as *a speech* or *word spoken*, but as a *person* distinct from the Most High, and to whom he attributes all the operations of the Deity. To attempt to give the word any other meaning than this, in various places throughout the Targums, would, in my opinion, be flat opposition to every rule of construction; though, like the Greek word λογος, it has other acceptations in certain places. See *Lightfoot*.

2. Testimonies concerning the personality, attributes, and influence of the WORD of GOD, taken from the *Zend Avesta*, and other writings attributed to Zoroaster.

"Let thy terrible WORD which I pronounce, O Ormusd! elevate itself on high. May it be great before thee, and satisfy my desires!" ZEND AVESTA, vol. i. *Vendidad Sadè*, p. 104.

Zoroaster consulted Ormusd, and spoke thus to him: "O Ormusd, absorbed in excellence, just Judge of the world, pure, who existest by thy own power, what is that *great* WORD given by God, that *living* and *powerful* WORD, O Ormusd, tell me plainly, which existed before the heavens, before the water, before the earth, before the flocks, before the fire, the CHILD of ORMUSD, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd?" Ormusd replied: "Pronounce that great WORD well, that WORD which existed before heaven was made, before the water, before the earth, before brute animals, before men, and before the holy angels (*amschaspands*.) I pronounced that *word* with majesty, and all the pure beings which are, and which have been, and which shall be, were formed. I continue to pronounce it in its utmost extent, and abundance is multiplied." Ibid. p. 138, 139.

"By his original WORD, Ormusd created the world and vanquished *Ahriman*, the genius of evil." Ibid p. 140, not. 1.

"The saints in heaven and earth pronounce the sacred WORD:—under the character of *Honover* (i. e. pure desire) it is *worshipped*." Ibid. 141.

"Ormusd, together with the luminous and excellent WORD, is invoked, to defend the true worshipper from the oppression of evil spirits." Ibid. p. 174.

"Man is *healed* by the supreme word." Ibid. p. 324.

"By this WORD all defiled places are rendered pure: fire, water, earth, trees, flocks, men, women, stars, moon, sun, and the primeval light, with all the blessings given by Ormusd, are purified by it." Ibid p. 368.

The word of Ormusd is termed, "*Ezem baté*, I AM;" and is represented as "putting every thing in a safe state—as the author of abundance; the source of all productions; the holy, pure, precious, and desirable *word*, which watches over all the creation." Ibid *Jescht Rashne Rast*. vol. ii. p. 239.

It is called, "The excellent, elevated, and victorious *word*: the *source* of *light*; the *principle* of *action*, which smites and triumphs; which gives health; discomfits wicked men and spirits; which exists through all the world, destroying the evil, and fulfilling the desires of the good." Ibid. *Jescht* of *Ormusd*, vol. ii. p. 145.

The Word is invoked as—"The pure *word*—the most pure word: the strong—the most strong: the extended and ancient—the most extended and the most ancient: the victorious—the most victorious: the salutary—the most salutary: which gives health—is the abundant source of health, and cures wounds and diseases of all kinds." Ibid. *Jescht* of *Ardebehesht*, vol. ii. p. 157.

It is termed, "The *creator*, or *creating principle*." Ibid. *Jescht* of *Farvardin*, vol. ii. p. 252.

"Prayer is made to the *soul* of the excellent WORD, the body of which is supremely luminous." Ibid. p. 262.

"Through the whole government of Ormusd, men are commanded to invoke that most pure and excellent WORD." Ibid. p. 264.

That the *word*, in the above places, does not mean the sacred *books* of the Parsees, it is expressly said, that—"The law of the *Mazdejesnans* (the disciples of Zoroaster) comes from this superexcellent Word." Ibid. *Si-Rouzé*; *Mansrespand*, p. 323, 354.

"The law is the *body* under which the primitive

WORD, which created the world, is *manifested.* The primitive WORD therefore is worshipped in reading and reverencing that *law;* and the effects produced in the soul by it are no less than a new creation, in some sort similar to that which this omnific Word formed in the beginning." Ibid. vol. ii. p. 595.

"The WORD proceeds from the first principle, time without bounds, i. e. eternity: it is before all created beings, and by it all the creation of God has been formed." Ibid. vol. ii. p. 592.

I find a word of the same import, used in exactly the same sense, in the *Zend Avesta*, attributed to the ancient Persian lawgiver, *Zoroaster.*

One might suppose that Mohammed had the first chapter of St. John's Gospel in his eye when he wrote ver. 33, of Surat xix., of his Koran:—

ذلك عيسي ابن مريم قول الحق

Zalyka Isa ibno Mareema Kawlolhokki, This is Jesus the Son of Mary, the WORD *of* TRUTH.—Some may understand the Arabic differently: *This is a true word, that Jesus is the son of Mary.*

3. TESTIMONIES

CONCERNING THE LOGOS, OR WORD OF GOD;

From Philo Judæus.

After I had begun my collections from Philo Judæus relative to the *Logos*, I casually met with a work of the late very learned Mr. Jacob Bryant, entitled, *The sentiments of Philo Judæus concerning the* ΛΟΓΟΣ, *or WORD of GOD.* 8vo. Cambridge, 1797. From this valuable tract I shall make a few extracts, and beg leave to refer the reader to the pamphlet itself.

"Philo Judæus speaks at large, in many places, of the word of God, the second person, which he mentions as (δευτερος Θεος) *the second divinity*, the *great cause* of all things, and styles him, as Plato, as well as the Jews had done before, the LOGOS. Of the Divine Logos, or Word, he speaks in many places, and maintains at large the divinity of the second person, and describes his attributes in a very precise and copious manner, styling him: [a] *τον δευτερον Θεον ὁς εςιν εκεινου* (Θεου πρωτου) Λογος, *the second Deity, who is the Word of the Supreme God;* [b] Πρωτογονον υἱον, *his first begotten Son;* [c] Εικων Θεου, *the Image of God;* and [d] Ποιμην της ἱερας αγελης, *The shepherd of his holy flock.* In his treatise upon *Creation*, he speaks of the WORD, as [e] *the Divine operator, by whom all things were disposed;* and mentions him as [f] *superior to the angels and all created beings, and the image and likeness of God*, and says that *this image of the true God was esteemed the same as God*—[g] ὡς αυτον (Θεον) *κατανοουσι.* [h] *This LOGOS, the* WORD of GOD, says he, *is superior to all the world, and more ancient; being the producter of all that was produced.* [i] *The eternal Word of the everlasting God is the sure and fixed foundation, upon which all things depend.* He mentions man as in need of *redemption*, and says, What intelligent person, who views mankind engaged in unworthy and wicked pursuits, but [k] *must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom and price of redemption being given for his soul, it may again obtain its freedom!* It pleased God therefore to appoint his LOGOS to be a mediator. [l] *To his* WORD *the chief and most ancient of all in heaven, the great Author of the world gave this especial gift, that he should stand as a medium* (or intercessor) *between the Creator and the created; and he is accordingly the advocate for all mortals. The same* [m] WORD *is the intercessor for man, who is always tending to* [n] *corruption: and he is the appointed messenger of God, the governor of all things, to man in subjection to him.* [o] *He, therefore, exhorts every person, who is able, to exert himself in the race which he is to run, to bend his course without* [p] *remission to the Divine* WORD *above, who is the fountain of all wisdom; that, by drinking at this sacred spring, he, instead of death, may obtain the reward of everlasting life.* He repeats, continually, that the LOGOS is the express image of God.

[q] *The* WORD, *by which the world was made, is the image of the supreme Deity.* [r] *As we perceive the sun's light, though the sun itself is not seen; and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God, in his minister the* LOGOS, *whom they esteem as God.* He attempts to describe his nature by representing him as, [s] *not uncreated, like God; nor yet created, as man;* but of a Divine substance. [t] *For the* WORD *of God, which is above all the host of heaven, cannot be comprehended by human wisdom, having nothing in his nature that is perceptible to mortal sense. For, being the image of God, and the eldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation.* This, in the language of Scripture, is *sitting on the right hand of God.* He adds, [u] *For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot and portion, and his residence is in God.* The like is mentioned in another place, where he is represented again as sinless, and as the great High Priest of the world. [v] *We maintain, that by the* (true) *High Priest is not meant a man, but the Divine* WORD, *who is free from all voluntary and involuntary transgressions; being of heavenly parentage, born of God, and of that Divine Wisdom by which all things were produced.* He speaks to the same purpose in another

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[a] Philo. *Fragm.* vol. ii. p. 625. [b] De *Agricult.* vol. i. p. 303 [c] De *Mundi Opif.* vol. i. p. 6. [d] De *Agricult.* vol. i. p. 308. [e] De *Mundi Opif.* vol. i. p. 4. [f] De *Profugis.* vol. i. p. 561. [g] De *Somniis*, vol. i. p. 656. [h] De *Leg. Alleg.* vol. i. p. 121. [i] De *Plantatione.* Naë, vol. i. p. 331.

[k] De *Confus. Ling.* vol. i. p. 418. l. 50. [l] *Quis Rerum Divin. Hæres.* vol. i. pp. 501, 502. [m] Ibid. p. 501. l. 49. [n] For *κηραινοντος αει προς το αφθαρτον*, we should certainly read, *προς το φθαρτον.* [o] De *Profugis.* vol. i. p. 560. l. 31. [p] The present reading is *απλευστι*, the meaning of which I do not comprehend. The true reading is probably *απνευστι*, from *απνευστος, without remission—indesinenter, without stopping to take breath.* [q] De *Monarchia*, vol. ii. l. ii. p. 225. *Τον δε αορατον και νοητον Θειον Λογον εικονα λεγει Θεου.* De *Mundi Opif.* vol. i. p. 6. [r] De *Somniis*, vol. i. p. 656. l. 33. [s] *Quis Rerum Divin Hæres.* vol. i. p. 502. [t] De *Profugis.* vol. i. p. 561. l. 16. [u] Ibid. 224. [v] Ibid. p. 562. l. 13.

place, where he makes mention of the WORD. [w] Εν ῳ και Αρχιερευς, ὁ πρωτογονος αυτου (Θεου) Θειος Λογος, *In which presides that High Priest, the holy* WORD, *the first-born of God;* at other times styled, πρεσβυτατος υἱος Θεου *the Son of God, antecedent to all creation.* [x] Τοιτον μεν γαρ πρεσβυτατον υἱον ὁ των οντων ανετειλε Πατηρ, ὁν ἑτερωθι πρωτογονον ωνομασε. It is manifest that every attribute which the sacred writers have given to Christ, in his mediatorial capacity, Philo has attributed to him in his Divine character, antecedent to creation, page 15–22.

Mr. Bryant thinks that Philo derived all this knowledge, concerning the Logos, from the apostles, and the works and conversation of Christian writers; for it is very probable that Philo was contemporary with our Lord himself. Mr. B. is so well satisfied that Philo derived all this knowledge from these sources that he goes on to ask:—

"Whence else could he have obtained so many terms which bear such an analogy with the expressions and doctrines in the apostolical writings? Such are Υἱος Θεου, Λογος πρωτογονος, πρεσβυτατος, αἱδιος, Λογος Αρχιερευς, μεσος, μεθοριος, ἱκετης του θνητου, δημιουργος, Ποιμην της ἱερας αγελης, Ὑπαρχος Θεου, σφραγις, εικων Θεου, φως, πνευμα Θεου, πνευμα πανσοφον. We read farther concerning *redemption*, and—λυτρα και σωτρα, the price and ransom for the soul, αντι θανατου ζωην αἱδιον, and νους ανθρωπου ναος Θεου.—To these other instances might be added equally significant; few of which are to be found in the Greek version, or in any Jewish doctrines, at least in the acceptation given. They were obtained either from the *conversation*, or from the *writings*, of the first Christians; or rather from both." Page 202.

At p. 105, Mr. B. gives "A recapitulation of the characters and attributes of the Logos, with the collateral evidence from Scripture." This, with some other matters of a collateral import, he argues in 52 particulars, from which I have extracted the following, as being most closely allied to the subject, inserting the original words along with the translation. The references, in all cases, are to *Dr. Mangey's* edition of Philo, 2 vols. fol. *Lond.* 1742.

4. A LIST OF SOME OF THE PARTICULAR TERMS AND DOCTRINES FOUND IN PHILO, with *parallel passages* from the New Testament.

1. The Logos is the Son of God—*υἱος Θεου*. De *Agric.* vol. i. p. 308; De *Profug.* ib. p. 562: *compare* Mark i. 1; Luke iv. 41; John i. 34; Acts viii. 37.

2. The second divinity—*δευτερος Θεος Λογος*. *Fragm.* vol. ii. p. 625: *comp.* John i. 1; 1 Cor. i. 24.

3. The first-begotten of God—*Λογος πρωτογονος*. De *Somniis*, vol. i. p. 653: *comp.* Heb. i. 6; Col. i. 15.

4. The image of God—*εικων του Θεου*. De *Mundi Opific.* vol. i. p. 6, 414, 419, 656: *comp.* Col. i. 15; Heb. i. 3; 2 Cor. iv. 4.

5. Superior to angels—*ὑπερανω παντων (αγγελων) Λογος Θειος*. De *Profugis*, vol. i. p. 561: *comp.* Heb. i. 4, 6.

6. Superior to all the world—*Ὁ Λογος—ὑπερανω παντος εζι*. De *Leg. Allegor.* vol. i. p. 121: *comp.* Heb. ii. 8.

7. By whom the world was created—*τον Θειον Λογον τον ταυτα διακοσμησαντα*. De *Mund. Opif.* vol. i p. 4: *comp.* John i. 3; 1 Cor. viii. 6; Heb. i. 2, 10.

8. The great substitute of God—*ὑπαρχος του Θεου*. De *Agricult.* vol. i. p. 308: *comp.* John i. 3, and xvii. 4; Eph. iii. 9; Phil. ii. 7.

9. The light of the world—*φως κοσμυ*: and intellectual sun—*ἡλιος νοητος*. De *Somniis*, vol. i. p. 6, 414, 632, 633: *comp.* John i. 4, 9; and viii. 12; 1 Pet. ii. 9.

10. Who only can see God—*ᾧ μονῳ τον Θεον εξεζι καθορᾳν*. De *Confus. Linguar.* vol. i. p. 418: *comp.* John i. 18, and vi. 46.

11. Who resides in God—*εν αυτῳ μονῳ κατοικησει*. De *Profug.* vol. i. p. 561: *comp.* John i. 1, 18, and xiv. 11.

12. The most ancient of God's works, and before all things—*πρεσβυτατος των ὁσα γεγονε*. De *Confus. Ling.* vol. i. p. 427; De *Leg. Allegor.* ib. p. 121: *comp.* John i. 2; and xvii. 5, 24; 2 Tim. i. 9; Heb. i. 2.

13. Esteemed the same as God—*Λογον ὡς αυτον (Θεον) κατανοουσι*. De *Somniis*, vol. i. p. 656: *comp* Mark ii. 7; Rom. ix. 5; Phil. ii. 6.

14. The Logos is eternal—*ὁ αἱδιος Λογος*. De *Plant. Noæ*, vol. i. p. 332, and vol. ii. p. 604: *comp.* John xii. 34; 2 Tim. i. 9, and iv. 18; Heb. i. 8; Rev. x. 6.

15. Beholds all things—*οξυδερκεζατος, ὡς παντα εφορᾳν ειναι ἱκανος*. De *Leg. Allegor.* vol. i. p. 121: *comp.* Heb. iv. 12, 13; Rev. ii. 23.

16. He unites, supports, preserves, and perfects the world—*ὁ τε γαρ του οντος Λογος, δεσμος ων των ἁπαντων—συνεχει τα μερη παντα, και σφιγγει—περιεχει τα ὁλα, και πεπληρωκεν*. De *Prof.* vol. i. p. 562; *Fragm.* vol. ii. p. 655: *comp.* John iii. 35; Col. i. 17; Heb. i. 3.

17. Nearest to God without any separation—*ὁ εγγυτατω μηδενος οντος μεθοριου διαζηματος*. De *Profug.* vol. i. p. 561: *comp.* John i. 18, and x. 30, and xiv. 11, and xvii. 11.

18. Free from all taint of sin, voluntary or involuntary—*ανευ τροπης ἑκουσιου—καὶ της ακουσιου*. De *Profug.* vol. i. p. 561: *comp.* John viii. 46; Heb. vii. 26, and ix. 14; 1 Pet. ii. 22.

19. Who presides over the imperfect and weak—*ουτος γαρ ἡμων των ατελων αν ειη Θεος*. De *Leg. Allegor.* vol. i. p. 128: *comp.* Matt. xi. 5; Luke v. 32; 1 Tim. i. 15.

20. The Logos, the fountain of wisdom—*Λογον Θειον, ὁς σοφιας εζι πηγη*. De *Profug.* vol. i. p. 560, 566: *comp.* John iv. 14; vii. 38; 1 Cor. i. 24; Col. ii. 3.

21. A messenger sent from God—*πρεσβευτης του ἡγεμονος προς το ὑπηκοον*. *Quis Rer. Div. Hæres.* vol. i. p. 501: *comp.* John v. 36; viii. 29, 42; 1 John iv. 9.

22. The advocate for mortal man—*ἱκετης μεν εζι του θνητου*. *Quis Rer. Div. Hær.* vol. i. p. 501: *comp* John xiv. 16; xvii. 20; Rom. viii. 34; Heb. vii. 25.

23. He ordered and disposed of all things—*διειλε και διενειμε παντα*. Ib. p. 506: *comp.* Col. i. 15, 16; Heb. xi. 3.

24. The shepherd of God's flock—*τον ορθον αυτου Λογον,—ὁς την επιμελειαν της ἱερας ταυτης αγελης*. De *Agricul.* vol. i. p. 308: *comp.* John x. 14; Heb. xiii 20; 1 Pet. ii. 25.

[w] De *Somniis*, vol. i. p. 653. [x] De *Confus. Ling.* vol. i. p. 414.

25. Of the power and royalty of the Logos—ὁ του ἡγεμονος Λογος—και βασιλικη δυναμις αυτου. De *Profug.* vol. i. p. 561 : *comp.* 1 Cor. xv. 25 ; Eph. i. 21, 22 ; Heb. i. 2, 3 ; Rev. xvii. 14.

26. The Logos is the physician, who heals all evil —τον αγγελον (ὁς εςι Λογος) ὡσπερ Ιατρον κακων. De *Leg. Allegor.* vol. i. p. 122 : *comp.* Luke iv. 18 ; vii. 21 ; 1 Pet. ii. 24 ; James i. 21.

27. The Logos is the seal of God—ὁ δε—εςιν ἡ σφραγις. De *Profug.* vol. i. pp. 547, 548 ; De *Plant. Noæ*, ib. p. 332 : *comp.* John vi. 27 ; Eph. i. 13 ; Heb. i. 3.

28. The sure refuge of those who seek him—εφ' ὁν πρωτον καταφευγειν ωφελιμωτατον. De *Profug.* ib. p. 560 : *comp.* Matt. xi. 28 ; 1 Pet. ii. 25.

29. Of heavenly food distributed by the Logos equally to all who seek it—την ουρανιον τροφην ψυχης. *Quis Rer. Divin. Hær.* vol. i. p. 499 : *comp.* Matt. v. 6 ; vii. 7 ; xiii. 10 ; xxiv. 14 ; xxviii. 19 ; Rom. x. 12, 18.

30. Of men's forsaking their sins, and obtaining spiritual freedom by the Logos—ελευθερια της ψυχης. De *Cong. Quær. Erud. Grat.* vol. i. p. 534 ; De *Prof.* ib. pp. 561, 563 : *comp.* John viii. 36 ; 1 Cor. vii. 22 ; 2 Cor. iii. 17 ; Gal. v. 1, 13.

31. Of men's being freed by the Logos from all corruption, and entitled to immortality—ὁ ἱερος Λογος ετιμησε, γερας εξαιρετον δους, κληρον αθανατον, την εν αφθαρτῳ γενει ταξιν. De *Cong. Quær. Erud.. Grat.* vol. i. p. 535 : *comp.* Rom. viii. 21 ; 1 Cor. xv. 52, 53 ; 1 Pet. i. 3, 4.

32. The Logos mentioned by Philo, not only as υἱος Θεου, *the Son of God ;* but also, αγαπητον τεκνον, *his beloved Son.* De *Leg. Allegor.* vol. i. p. 129 : *comp.* Matt. iii. 17 ; Luke ix. 35 ; Col. i. 13 ; 2 Peter i. 17.

33. The just man advanced by the Logos to the presence of his Creator—τῳ αυτῳ λογῳ—ἱδρυσας πλησιον ἑαυτου. De *Sacrificiis*, vol. i. p. 165 : *comp.* John vi. 37, 44 ; xii. 26 ; xiv. 6.

34. The Logos, the true high priest—αρχιερευς, ὁ πρωτογονος αυτου Θειος Λογος De *Somniis*, vol. i. p. 653 ; De *Profug.* ib. p. 562 : *comp.* John i. 41 ; viii. 46 ; Acts iv. 27 ; Heb. iv. 14 ; vii. 26.

35. The Logos in his mediatorial capacity—Λογος αρχιερευς μεθοριος : of whom he says, Θαυμαζω και τον μετα σπουδης απνευςι δραμοντα συντονως ἱερον Λογον, ἱνα ςῃ μεσος των τεθνηκοτων και των ζωντων. "I am astonished to see the Holy Logos running with so much speed and earnestness, that he may stand between the living and the dead." *Quis Rer. Divinar. Hæres.* vol. i. p. 501 : *comp.* 1 Tim. ii. 5 ; Heb. viii. 1–6 ; ix. 11, 12, 24.

These testimonies are truly astonishing : and if we allow, as some contend, that Philo was not acquainted either with the *disciples* of our Lord, or the *writings of the New Testament*, we shall be obliged to grant that there must have been some measure of Divine inspiration in that man's mind, who could, in such a variety of cases, write so many words and sentences, so exactly corresponding to those of the evangelists and apostles

5. Testimonies concerning a *Trinity* among the Chinese, and concerning the Word of God.

Among the *ancient* Chinese characters which have been preserved, we find the following Δ, like the Greek *delta*, and since written 𠆢 According to the Chinese Dictionary *Kang-hi*, this character signifies *union*. According to *Choueouen*, a celebrated work, Δ is *three united in one*. The *Lieou chou tsing hoen*, which is a rational and learned explanation of ancient characters, says : "Δ signifies intimate union, harmony the chief good of man, of the heaven, and of the earth : it is the *union* of *three*."

The book *Se-ki* says, "Formerly the emperor made a solemn sacrifice every three years to the Spirit Trinity in Unity." 未申三一 *chin san Y.* The word *Tao* in ordinary discourse signifies *rule, law, wisdom, truth, way, word.* In the text of *Lao tse* it signifies the *Divinity*. "Tao (says he) is an abyss of perfections which comprehends all beings. The *Tao* which can be *described* is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens, and sustains the earth. It is so elevated that none can reach it ; so deep that none can fathom it ; so immense that it contains the universe ; and, notwithstanding, it is complete in the smallest things."

"He who is as visible, and yet cannot be seen, is denominated *lieou* 𠃌 ; he who can be heard, and yet speaks not to the ears, *hi ;* he who is as tangible, and yet cannot be felt, is named *ouci :* in vain do you consult your *senses* concerning these *three ;* your *reason* alone can discourse of them, and it will tell you that they are but *one :* above, there is no light ; below, there is no darkness. He is eternal. There is no name which can designate him. He bears no similitude to any created thing. He is an *image* without *form ;* and a *form* without *matter*. His light is encompassed with darkness. If you look upwards, you cannot see his *commencement :* if you follow him, you cannot discover his *end*. What the *Tao* has always been, such he continues to be : for he is eternal, and the commencement of wisdom."

One of the missionaries at Peking, who wrote the letter from which I have made the above extracts, takes it for granted that the mystery of the *Trinity* was known among the ancient Chinese, and that the character Δ was its symbol. *Lettre sur les Characteres Chinois*, 4to. Bruxelles, 1773.

It is remarkable that *Moses* and the *prophets*, the ancient *Chaldee Targumists*, the author or authors of the *Zend Avesta*, *Plato* and the first philosophers of Greece, *Philo* the Jew, *John* and the *apostles*, and perhaps even *Mohammed* himself, should all so perfectly coincide in their ideas concerning a glorious person in the Godhead! This must have been more than the effect of accident. *Moses* and the *prophets* received this Divine doctrine from God himself : it was afterwards confirmed to the apostles by Divine inspiration ; and ancient philosophers and lawgivers borrowed from both

CHAPTER II.

The miracle at Cana in Galilee, where our Lord changed water into wine, 1–11. *He goes to Capernaum*, 12. *He purges the temple at the feast of the passover*, 13–17. *The Jews require a miracle, as a proof that he had authority to do these things*, 18. *In answer he refers to his own death and resurrection*, 19–22. *Many believe on him while at the feast of the passover, to whom Jesus would not trust himself*, 23–25.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AND the third day there was a marriage in [a] Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, [b] and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 Jesus saith unto her, [c] Woman, [d] what have I to do with thee? [e] mine hour is not yet come.

[a] See Josh. xix. 28.——[b] Ver. 11; Deut. xvi. 14.

[c] Chap. xix. 26.——[d] So 2 Sam. xvi. 10; xix. 22.——[e] Ch. vii. 6.

NOTES ON CHAP. II.

Verse 1. *Cana of Galilee*] This was a small city in the tribe of Asher, Josh. xix. 28, and by saying this was Cana of *Galilee*, the evangelist distinguishes it from another Cana, which was in the tribe of *Ephraim*, in the Samaritan country. See Josh. xvi. 8; xvii. 9.

Some suppose that the *third day*, mentioned here, refers to the third day of the *marriage feast:* such feasts lasting among the Jews seven days. See Judg. xiv. 12, 17, 18, and Bishop Pearce.

The mother of Jesus was there] Some of the ancients have thought that this was the marriage of John the evangelist, who is supposed to have been a near relative of our Lord. See the sketch of his life prefixed to these notes.

Verse 2. *And both Jesus was called, and his disciples*] There are several remarkable circumstances here. 1. This was probably the *first* Christian wedding that was ever in the world.

2. The great *Author* of the Christian religion, with his disciples, (probably then only four or five in number, see chap. i. 37, &c.,) were invited to it.

3. The *first* miracle Jesus Christ wrought was at it, and in honour of it.

4. The mother of Christ, the most pure of all *virgins*, the most holy of all *wives*, and the *first* Christian *mother*, was also at it.

5. The marriage was according to God, or these holy persons would not have attended it.

6. The bride and bridegroom must have been a holy pair, otherwise they would have had nothing to do with such holy company.

Marriage is ever honourable in itself; but it is not at all times used honourably. Where Jesus is not invited to bless the union, no good can be expected; and where the disciples of sin and Satan are preferred to the disciples of Christ, on such occasions, it is a melancholy intimation that so bad a beginning will have a bad ending. I am afraid we may search long, before we find a marriage conducted on such principles as this appears to have been, even among those who make more than a common profession of the religion of Christ.

Verse 3. *They have no wine.*] Though the blessed virgin is supposed to have never seen her son work a miracle before this time, yet she seems to have expected him to do something extraordinary on this occasion; as, from her acquaintance with him, she must have formed some adequate idea of his power and goodness.

Verse 4. *Woman, what have I to do with thee?*] Τι εμοι και σοι, γυναι: *O, woman, what is this to thee and me?* This is an abrupt denial, as if he had said: "We are not employed to provide the necessaries for this feast: this matter belongs to others, who should have made a proper and sufficient provision for the persons they had invited." The words seem to convey a *reproof* to the virgin, for meddling with that which did not particularly concern her. The holiest persons are always liable to *errors of judgment:* and should ever conduct themselves with modesty and humility, especially in those things in which the providence of God is particularly concerned. But here indeed there appears to be no blame. It is very likely the bride or bridegroom's family were relatives of the blessed virgin; and she would naturally suppose that our Lord would feel interested for the honour and comfort of the family, and, knowing that he possessed extraordinary power, made this application to him to come forward to their assistance. Our Lord's answer to his mother, if properly translated, is far from being disrespectful. He addresses the virgin as he did the Syrophœnician woman, Matt. xv. 28; as he did the Samaritan woman, John iv. 21; as he addressed his disconsolate mother when he hung upon the cross, chap. xix. 26; as he did his most affectionate friend Mary Magdalene, chap. xx. 15, and as the angels had addressed her before, ver. 13; and as St. Paul does the believing Christian woman, 1 Cor. vii. 16; in all which places the same term, γυναι, which occurs in this verse, is used; and where certainly no kind of disrespect is intended; but, on the contrary, complaisance, affability, tenderness, and concern: and in this sense it is used in the best Greek writers.

Mine hour is not yet come.] Or, my *time*, for in this sense the word ὡρα is often taken. My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before. Nature is unsteady—full of haste; and ever blundering, in conse

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, [f] after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

9 When the ruler of the feast had tasted [g] the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse

[f] Mark vii. 3.

[g] Chap. iv. 46.

quence. It is the folly and sin of men that they are ever finding fault with the Divine providence. According to them, God never does any thing in *due* time—he is too *early* or too *late:* whereas it is utterly impossible for the Divine wisdom to *forestall* itself; or for the Divine goodness to *delay* what is necessary.

Verse 5. *His mother saith*, &c.] The virgin seems to have understood our Lord as hinted above. It was not yet time to grant them a supply, because the want had not as yet been generally *felt*. But, silently receiving the respectful caution, she saw that the miracle should be wrought when it best suited the purposes of the Divine wisdom.

Verse 6. *After the manner of the purifying of the Jews*] Or, *for the purpose of the purifying of the Jews*. The preposition κατα, which I have translated, *for the purpose*, often denotes in the best Greek writers the *final cause* of a thing. See several examples produced by *Raphelius*, from *Arrian* and *Herodotus*. These six vessels were set in a convenient place, for the purpose of the Jews washing their hands before they sat down to meat, and probably for other purposes of purification. See this custom referred to in Matt. xv. 2. As to the number *six*, we need seek for no mystery in it; the number of pots was proportioned to the number of the guests.

Containing two or three firkins apiece.] *Measures* or *metretes*, μετρητας. Bishop Cumberland supposes that the Syrian *metretes* is here meant, which he computes to have held *seven pints* and *one eighth of a pint;* and, if this computation be right, the whole six water pots might have contained about fourteen gallons and a quart. Others make each metretes to contain ten gallons and two pints: see *Arbuthnot*. But the contents of the measures of the ancients are so very uncertain that it is best, in this and numberless other cases, to attempt to determine nothing.

Verse 8. *Governor of the feast.*] The original word, αρχιτρικλινος, signifies one who is *chief* or *head over three couches*, or *tables*. In the Asiatic countries, they take their meals sitting, or rather reclining, on small low couches. And when many people are present, so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence the appellation of *architriclinus*, the *chief* over *three couches* or *tables*, which in process of time became applied to the *governor* or *steward* of a feast, let the guests be many or few; and such person, having conducted the business well, had a *festive crown* put on his head by the guests, at the conclusion of the feast. See Ecclesiasticus, chap. xxxii. 1, 2, 3. It is very common for the *Hindoos* to appoint a person who is expert in conducting the ceremonies of a feast to manage as *governor*. This person is seldom the master of the house.

And they bare it.] A question has been asked, "Did our Lord turn all the water into wine which the six measures contained?" To which I answer: There is no proof that he did; and I take it for granted that he did not. It may be asked, "How could a *part* be turned into wine, and not the *whole?*" To which I answer: The water, in all likelihood, was changed into wine *as it was drawn out*, and not otherwise. "But did not our Lord by this miracle minister to vice, by producing an excess of inebriating liquor?" No; for the following reasons: 1. The company was a select and holy company, where no excess could be permitted. And, 2. Our Lord does not appear to have furnished any *extra* quantity, but only *what* was necessary. "But it is intimated in the text that the guests were *nearly intoxicated* before this miraculous addition to their wine took place; for the evangelist says, οταν μεθυσθωσι, *when they have become intoxicated.*" I answer: 1. It is not intimated, even in the most indirect manner, that *these* guests were at all intoxicated. 2. The words are not spoken of the persons at *that* wedding at all: the governor of the feast only states that such was the *common custom* at feasts of this nature; without intimating that any such custom prevailed there. 3. The original word bears a widely different meaning from that which the objection forces upon it. The verbs μεθυσκω and μεθυω, from μεθυ, *wine*, which, from μετα θυειν, to drink after sacrificing, signify not only to *inebriate*, but to *take wine*, to *drink wine*, to *drink enough:* and in this sense the verb is evidently used in the Septuagint, Gen. xliii. 34; Cant. v. 1; 1 Macc. xvi. 16; Hag. i. 6; Ecclus. i. 16. And the Prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly, compares them to *watered garden*, which the Septuagint translate, ὡς κηπος μεθυων, by which is certainly understood, not a *garden drowned with water*, but one *sufficiently saturated* with it, not having one drop too much, nor too little.

Verse 10. *The good wine until now.*] That which our Lord now made being perfectly pure, and highly nutritive.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, [h] and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and [i] his brethren, and his disciples: and they continued there not many days.

13 ¶ [k] And the Jews' passover was at hand: and Jesus went up to Jerusalem,

14 [l] And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

16 And said unto them that sold doves, Take these things hence; make not [m] my Father's house a house of merchandise.

17 And his disciples remembered that it was written, [n] The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, [o] What sign showest thou unto

[h] Chap. i. 14.——[i] Matt. xii. 46.——[k] Exod. xii. 14; Deut. xvi. 1, 16; ver. 23; chap. v. 1; vi. 4; xi. 55.

[l] Matt. xxi. 12; Mark xi. 15; Luke xix. 45.——[m] Luke ii. 49. [n] Psa. lxix. 9.——[o] Matt. xii. 38; chap. vi. 30.

Verse 11. *This beginning of miracles*] It was probably the first he ever wrought:—at any rate, it was the first he wrought *after his baptism*, and the first he wrought *publicly*.

His glory] His supreme Divinity: chap. i. 14.

His disciples believed on him.] Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever blessed God.

Verse 13. *And the Jews' passover was at hand*] This was the reason why he stayed but a *few days* at Capernaum, ver. 12, as he wished to be present at the celebration of this feast at Jerusalem.

This was the *first* passover after Christ's baptism. The *second* is mentioned, Luke vi. 1. The *third*, John vi. 4. And the *fourth*, which was that at which he was crucified, chap. xi. 55. From which it appears, 1. That our blessed Lord continued his public ministry about *three years and a half*, according to the prophecy of Daniel, chap. ix. 27. And, 2. That, having been baptized about the beginning of his *thirtieth* year, he was crucified precisely in the middle of his thirty-third. See *Martin*.

Verse 14. *Found in the temple those that sold oxen*, &c.] This is a *similar* fact to that mentioned Matt. xxi. 12; Mark xi. 15; Luke xix. 45. See it explained on Matt. xxi. 12. If it be the *same* fact, then John anticipates *three* years of time in relating it here; as *that* cleansing of the temple mentioned by the other evangelists took place in the last week of our Lord's life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple only *once;* and that was at the last passover. Calvin, Mr. Mede, L'Enfant and Beausobre, Dr. Lardner, Bp. Hurd, and Bp. Newcome, contend that he purged the temple *twice;* and that this, mentioned by John, was the *first* cleansing, which none of the other evangelists have mentioned. Let the reader, says Bp. Newcome, observe the order of events.

"Jesus works his first miracle at Cana of Galilee, chap. ii. 11; then he passes a few days at Capernaum, which brings him on his way to Jerusalem, ver. 12. The passover being near, he goes up to Jerusalem, ver. 13, and casts the traders out of the temple, ver. 15, 16. At the passover he works many miracles, ver. 23. While he is in Jerusalem, which city he does not leave till, chap. iii. 22, Nicodemus comes to him by night, chap. iii. 1, 2. Chap. iii. 2 contains a reference to chap. ii. 23. *After* these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, chap. iii. 22. And all these incidents take place *before* John was cast into prison, ver. 24. But the *second* cleansing of the temple happens most clearly during the last week of our Lord's life, *after* the death of the Baptist, and at a time when it would be absurd to say that *afterwards* Jesus dwelt and baptized in Judea."

The vindication of God's house from profanation was the *first* and the *last* care of our Lord; and it is probable he *began* and *finished* his public ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of his history; as the other three evangelists assert a later cleansing of it. And though the act mentioned here seems to be nearly the *same* with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the *scourge of rushes*, and the casting out of the *sheep and oxen*. Besides, there is a considerable difference in our Lord's *manner* of doing it: in the cleansing mentioned by the three evangelists, he assumes a vast deal of authority, and speaks more pointedly concerning himself, than he appears to do in this cleansing mentioned by St. John: the reason which has been given is, In the *first* cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work) the giving any offence to the Jewish rulers; but, in the *last* cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world, in consequence of which he speaks fully and without reserve. For answers to all the objections made against *two* cleansings of the temple, see the notes at the end of Bp. Newcome's Greek Harmony of the Gospels, pp. 7, 8, 9.

Verse 17. *The zeal of thine house*] See Psa. lix. 10. Zeal to promote thy glory, and to keep thy worship pure.

Verse 18. *What sign showest thou*] See on Matt. xii. 38, and xvi. 1. When Moses came to deliver

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

us, seeing that thou doest these things?

19 Jesus answered and said unto them, [p] Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake [q] of the temple of his body.

22 When therefore he was risen from the dead, [r] his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for [s] he knew what was in man.

[p] Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29.——[q] Col. ii. 9; Heb. viii. 2; so 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16.

[r] Luke xxiv. 8.——[s] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Matt. ix. 4; Mark ii. 8; ch. vi. 64; xvi. 30; Acts i. 24; Rev. ii. 23.

Israel, he gave signs, or miracles, that he acted under a Divine commission. What miracle dost thou work to show us that thou art vested with similar authority?

Verse 19. *Destroy this temple*] Τον ναον τουτον, *This very temple;* perhaps pointing to his body at the same time.

Verse 20. *Forty and six years was this temple in building*] The temple of which the Jews spake was begun to be rebuilt by Herod the Great, in the 18th year of his reign: Jos. Ant. b. xv. c. 11, s. 1; and xx. c. 9, s. 5, 7. But though he finished the main work in *nine years and a half*, yet some additional buildings or repairs were constantly carried on for many years afterwards. Herod began the work *sixteen* years before the birth of our Lord: the transactions which are here related took place in the *thirtieth* year of our Lord, which make the term exactly *forty-six* years. *Rosenmüller.* Josephus, Ant. b. xx. c. 8, s. 5, 7, has told us that the whole of the buildings belonging to the temple were not finished till Nero's reign, when *Albinus*, the governor of Judea, was succeeded by *Gessius Florus*, which was eighty years after the eighteenth year of *Herod's* reign. See Bp. *Pearce.*

Verse 21. *Of the temple of his body.*] Rather, *the temple, his body:* his body had no particular temple: but *it* was the temple of his Divinity—the *place* in which, as in the ancient temple, his Godhead dwelt. See how the Jews perverted these words, Matt. xxvi. 60, and the notes there.

Verse 22. *Remembered that he had said this unto them*] Αυτοις, *to them*, is wanting in AEHLMS, Matt. BV, upwards of *one hundred* others; both the *Syriac*, *Persic*, *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, and *Itala*. *Griesbach* has left it out of the text.

They believed the scripture] The scripture which the evangelist immediately refers to may have been Psa. xvi. 10. Compare this with Acts ii. 31, 32, and with chap. xiii. 35–37. See also Psa. ii. 7, and compare it with Heb. i. 5, and chap. v. 5, and with Acts xiii. 33. They understood these scriptures in a sense in which they never before understood them.

It is the property of many prophecies never to be understood except by their accomplishment; but these are so marked that, when their fulfilment takes place, they cannot be misunderstood, or applied to any other event.

Verse 23. *Many believed in his name*] They believed him to be the *promised Messiah*, but did not believe in him to the salvation of their souls: for we find, from the following verse, that their hearts were not at all *changed*, because our blessed Lord could not trust himself to them.

Verse 24. *He knew all* men] Instead of παντας, *all men*, EGH, and about *thirty* others, read παντα, *every* man, or *all things;* and this I am inclined to believe is the true reading. Jesus knew *all things;* and why? Because he *made* all things, chap. i. 3, and because he was the all-wise God, ver. 1; and he knew all men, because he alone searches the heart, and tries the reins. He knows who are sincere, and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust himself nor his gifts. Reader, he also knows *thee:* thy cares, fears, perplexities, temptations, afflictions, desires, and hopes; thy helps and hinderances; the progress thou hast made in the Divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence: if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency, and delight. Take courage—thou canst say, Lord, thou knowest all things, thou knowest that I do love thee, and mourn because I love and serve thee so little: then expect him to come in unto thee, and make his abode with thee: while thy eye and heart are simple, he will love thee, and thy whole soul shall be full of light. To him be glory and dominion for ever!

CHAPTER III.

The conversation between Nicodemus and our Lord, about the new birth and faith in his testimony, 1–15 *The love of God, the source of human salvation*, 16. *Who are condemned, and who are approved*, 17–21. *Jesus and his disciples come to Judea, and baptize*, 22. *John baptizes in Ænon*, 23, 24. *The dis-*

ciples of John and the Pharisees dispute about purifying, 25. *The discourse between John and his disciples about Christ, in which the excellence, perfection, and privileges, of the Christian dispensatian are pointed out*, 26–36.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

THERE was a man of the Pharisees, [a] named Nicodemus, a ruler of the Jews.

2 [b] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for [c] no man can do these miracles that thou doest, except [d] God be with him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [e] Except a man be born [f] again, he cannot see the kingdom of God.

[a] Chap. vii. 50; xix. 39.——[b] Ch. ix. 16, 33; ii. 23; vii. 13; xii. 42. [c] Chap. ix. 16, 33; Acts ii. 22.——[d] Acts x. 38.

[e] Chap. i. 13; Gal. vi. 15; Tit. iii. 5; James i. 18; 1 Pet. i. 23; 1 John iii. 9.——[f] Or, *from above.*

NOTES ON CHAP. III.

Verse 1. *Nicodemus, a ruler of the Jews.*] One of the members of the grand Sanhedrin; for such were ordinarily styled *rulers* among the Jews. A person of the name of Nicodemus, the son of Gorion, is mentioned in the Jewish writings, who lived in the time of Vespasian, and was reputed to be so rich that he could support all the inhabitants of Jerusalem for *ten* years. But this is said in their usual extravagant mode of talking.

Verse 2. *Came to Jesus by night*] He had matters of the utmost importance, on which he wished to consult Christ; and he chose the *night* season, perhaps less through the fear of man than through a desire to have Jesus *alone*, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs concerning which he intended to consult him. However, we may take it for granted that he had no design at present to become his disciple; as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the *night time*. If any person received baptism by night, he was not acknowledged for a proselyte. See *Wetstein*. But as Jews were not obliged to be baptized, they being circumcised, and consequently in the covenant, he, being a Jew, would not feel any necessity of submitting to this rite.

Rabbi] *My Master*, or *Teacher*, a title of respect given to the Jewish doctors, something like our *Doctor of Divinity*, i. e. teacher of Divine things. But as there may be many found among us who, though they bear the title, are no *teachers*, so it was among the Jews; and perhaps it was in reference to this that Nicodemus uses the word διδασκαλος, *didaskalos*, immediately after, by which, in chap. i. 39, St. John translates the word rabbi. *Rabbi*, teacher, is often no more than a title of respect: *didaskalos* signifies a person who not only has the name of *teacher*, but who actually does teach.

We know that thou art a teacher come from God] *We*, all the members of the grand Sanhedrin, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles. We are all convinced of this, though we are not all candid enough to own it. It is possible, however, that οιδαμεν, *we know*, signifies no more than, *it is known, it is generally acknowledged* and *allowed*, that thou art a teacher come from God.

No man can do these miracles] It is on the evidence of thy miracles that I ground my opinion of thee. No man can do what thou dost, unless the omnipotence of God be with him.

Verse 3. *Jesus answered*] Not in the language of compliment:—he saw the state of Nicodemus's soul, and he immediately addressed himself to him on a subject the most interesting and important. But what connection is there between our Lord's reply, and the address of Nicodemus? Probably our Lord saw that the object of his visit was to inquire about the Messiah's kingdom; and in reference to this he immediately says, *Except a man be born again*, &c.

The repetition of *amen*, or *verily, verily*, among the Jewish writers, was considered of equal import with the most solemn oath.

Be born again] Or, *from above:* different to that new birth which the Jews supposed every baptized proselyte enjoyed; for they held that the Gentile, who became a proselyte, was *like a child new born.* This birth was of water from below: the birth for which Christ contends is ανωθεν, *from above*—by the agency of the Holy Spirit. Every man must have *two* births, one from heaven, the other from earth—one of his body, the other of his soul: without the *first* he cannot see nor enjoy this world, without the *last* he can not see nor enjoy the kingdom of God. As there is an absolute necessity that a child should be born into the world, that he may see its light, contemplate its glories, and enjoy its good, so there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, that it may be able to *see*, ιδειν, or, to *discern*, the glories and excellencies of the kingdom of Christ here, and be prepared for the *enjoyment* of the kingdom of glory hereafter. The Jews had some general notion of the *new birth;* but, like many among Christians, they put the acts of proselytism, baptism, &c., in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again; but they made that new birth to consist in profession, confession, and external washing. See on ver. 10.

The *new birth* which is here spoken of comprehends, not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurity of the heart washed away, before any soul can possibly enter into the kingdom of God. As this *new birth* implies the renewing of the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, [g] Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 Marvel not that I said unto thee, Ye must be born [h] again.

8 [i] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto

[g] Mark xvi. 16; Acts ii. 38.——[h] Or, *from above.*

[i] Eccles. xi. 5; 1 Cor. ii. 11.

whole soul in righteousness and true holiness, it is not a matter that may be dispensed with: heaven is a place of holiness, and nothing but what is like itself can ever enter into it.

Verse 4. *How can a man be born when he is old?*] It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive that, like the rest of the Jews, and like multitudes of Christians, he rested in the *letter*, without paying proper attention to the *spirit:* the *shadow*, without the *thing signified*, had hitherto satisfied him. Our Lord knew him to be in this state, and this was the cause of his pointed address to him.

Verse 5. *Of water and* of *the Spirit*] To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised in the most solemn manner to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the Divine law. But the water which was used on the occasion was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin: now, as by that water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice; that it was only typical of that baptism of the Holy Ghost, under the similitude of fire, which they must all receive from Jesus Christ: see Matt. iii. 11. Therefore, our Lord asserts that a man must be *born of water and the Spirit*, i. e. of the Holy Ghost, which, represented under the similitude of *water*, cleanses, refreshes, and purifies the soul. Reader, hast thou never had any other baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee merely, read what it is to be *born of the Spirit:* but pray, O pray to God incessantly, till he give thee to *feel* what is implied in it! Remember, it is Jesus *only* who baptizes with the Holy Ghost: see chap. i. 33. He who receives not this baptism has neither right nor title to the kingdom of God; nor can he with any propriety be termed a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews was, that its author *baptized* all his followers *with the Holy Ghost.*

Though baptism by water, into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit (in this place) we should understand *two* different things: it is probably only an elliptical form of speech, for the *Holy Spirit under the similitude of water;* as, in Matt. iii. 3, *the Holy Ghost and fire*, do not mean *two* things, but *one*, viz. the Holy Ghost *under the similitude of fire*—pervading every part, refining and purifying the whole.

Verse 6. *That which is born of the flesh is flesh*] This is the answer to the objection made by Nicodemus in ver. 4. *Can a man enter the second time into his mother's womb and be born?* Our Lord here intimates that, were even this possible, it would not answer the end; for the *plant* will ever be of the nature of the *seed* that produces it—*like* will beget its *like.* The kingdom of God is spiritual and holy; and that which is born of the Spirit resembles the Spirit; for as he is who begat, so is he who is begotten of him. Therefore, the spiritual regeneration is essentially necessary, to prepare the soul for a holy and spiritual kingdom.

Verse 8. *The wind bloweth*] Though the manner in which this new birth is effected by the Divine Spirit, be incomprehensible to us, yet we must not, on this ground, suppose it to be impossible. The wind blows in a variety of directions—we hear its sound, perceive its operation in the motion of the trees, &c., and feel it on ourselves—but we cannot discern the *air* itself; we only know that it exists by the *effects* which it produces: *so is every one who is born of the Spirit:* the effects are as discernible and as sensible as those of the *wind;* but itself we cannot see. But he who is born of God *knows* that he is thus born: *the Spirit itself*, the grand agent in this new birth, *beareth witness with his spirit, that he is born of God*, Rom. viii. 16; for, *he that believeth hath the witness in himself*, 1 John iv. 13, and v. 10; Gal. iv. 6. And *so* does this Spirit work in and by him that others, though they see not the principle, can easily discern the change produced; for *whatsoever is born of God overcometh the world*, 1 John v. 4.

Verse 9. *How can these things be?*] Our Lord had very plainly told him how these things could be, and illustrated the new birth by one of the most proper similes that could be chosen; but so intent was this great man on making every thing submit to the testimony of his senses that he appears unwilling to believe any thing, unless he can *comprehend* it. This

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

him, [k] How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 [l] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and [m] ye receive not our witness.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And [n] no man hath ascended up to heaven but he that came down from heaven, *even*

[k] Chap. vi. 52, 60.——[l] Matt. xi. 27; chap. i. 18; vii. 16; viii. 28; xii. 49; xiv. 24.

[m] Ver. 32.——[n] Prov. xxx. 4; chap. vi. 33, 38, 51, 62; xvi. 28; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10.

is the case with many—they profess to believe because they comprehend; but they are impostors who speak thus: there is not a man in the universe that can fully comprehend *one* operation, either of *God* or his instrument *nature;* and yet they must believe, and do believe, though they never did nor ever can fully comprehend, or account for, the objects of their faith.

Verse 10. *Art thou a master of Israel*, &c.] Hast thou taken upon thee to guide the blind into the way of truth; and yet knowest not that truth thyself? Dost thou command proselytes to be baptized with water, as an emblem of a *new birth;* and art thou unacquainted with the *cause*, *necessity*, *nature*, and *effects* of that new birth? How many masters are there still in Israel who are in this respect deplorably ignorant; and, strange to tell, publish their ignorance and folly in the sight of the sun, by writing and speaking against the thing itself! It is strange that such people cannot keep their own secret.

"But water baptism is this new birth." No. Jesus tells you, a man must be born of *water* and the *Spirit;* and the water, and its effects upon the body, differ as much from this Spirit, which it is intended to represent, and the effects produced in the soul, as real fire does from painted flame.

"But I am taught to believe that this baptism is regeneration." Then you are taught to believe a falsity. The Church of England, in which perhaps you are a teacher or a member, asks the following questions, and returns the subjoined answers.

"*Q.* How many sacraments hath Christ ordained in his Church?"

"*A.* Two only, as generally necessary to salvation, that is to say, baptism and the supper of the Lord."

"*Q.* How many parts are there in a sacrament?"

"*A.* Two. The outward visible sign, and the inward spiritual grace."

"*Q.* What is the outward visible sign, or form, in baptism?"

"*A.* Water, wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*"

"*Q.* What is the inward and spiritual grace?"

"*A.* A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Now, I ask, *Whereby* are such persons made the children of grace? Not by the *water*, but by the *death unto sin*, and the *new birth unto righteousness:* i. e. through the agency of the Holy Ghost, sin is destroyed, and the soul filled with holiness.

Verse 11. *We speak that we do know*] I and my disciples do not profess to teach a religion which we do not understand, nor exemplify in our conduct. A strong but delicate reproof to Nicodemus, who, though a master of Israel, did not understand the very rudiments of the doctrine of salvation. He was ignorant of the nature of the new birth. How wretched is the lot of that minister, who, while he professes to recommend the salvation of God to others, is all the while dealing in the meagre, unfruitful traffic of an unfelt truth! Let such either acquire the knowledge of the grace of God themselves, or cease to proclaim it.

Ye receive not our witness.] It was deemed criminal among the Jews to question or depart from the authority of their teachers. Nicodemus grants that our Lord is a teacher come from God, and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah's kingdom.

Verse 12. *If I have told you earthly things*] If, after I have illustrated this new birth by a most expressive metaphor taken from earthly things, and after all you believe not; how can you believe, should I tell you of *heavenly things*, in such language as angels use, where earthly images and illustrations can have no place? Or, if you, a teacher in Israel, do not understand the nature of such an earthly thing, or custom of the kingdom established over the Jewish nation, as being born of baptism, practised every day in the initiation of proselytes, how will you understand such heavenly things as the initiation of my disciples by the baptism of the Holy Ghost and fire from heaven, if I should proceed farther on the subject?

Verse 13. *No man hath ascended*] This seems a figurative expression for, *No man hath known the mysteries of the kingdom of God;* as in Deut. xxx. 12; Psa. lxxiii. 17; Prov. xxx. 4; Rom. xi. 34. And the expression is founded upon this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be on the spot. But our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the law. It is not Moses who is to be heard now, but *Jesus:* Moses did not ascend to heaven; but the Son of man is come down from heaven to reveal the Divine will.

That came down] The incarnation of Christ is represented under the notion of his *coming down* from heaven, to dwell upon earth.

Which is in heaven.] Lest a wrong meaning should be taken from the foregoing expression, and it should be imagined that, in order to manifest himself upon earth, he must necessarily leave heaven; our blessed

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

the Son of man which is in heaven.

14 ¶ [o] And as Moses lifted up the serpent in the wilderness, even so [p] must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but [q] have eternal life.

16 ¶ [r] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

17 [s] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ [t] He that believeth on him is not condemned: but he that believeth not is condemn-

[o] Num. xxi. 9.——[p] Chap. viii. 28; xii. 32.——[q] Ver. 36; chap. vi. 47.——[r] Rom. v. 8; 1 John iv. 9.

[s] Luke ix. 56; chap. v. 45; viii. 15; xii. 47: 1 John iv. 14.
[t] Chap. v. 24; vi. 40, 47; xx. 3..

Lord qualifies it by adding, *the Son of man who is in heaven*; pointing out, by this, the *ubiquity* or *omnipresence* of his nature: a character essentially belonging to God; for no being can possibly exist in more places than *one* at a time, but HE who *fills the heavens and the earth.*

Verse 14. *As Moses lifted up*] He shows the reason why he descended from heaven, that he might be *lifted up*, i. e. crucified, for the salvation of mankind, and be, by the appointment of God, as certain a remedy for sinful souls as the brazen serpent elevated on a pole, Num. xxi. 9, was for the bodies of the Israelites, which had been bitten by the fiery serpents in the wilderness. It does not appear to me that the brazen serpent was ever intended to be considered as a *type* of Christ. It is possible to draw likenesses and resemblances out of any thing; but, in such matters as these, we should take heed that we go no farther than we can say, *Thus it is written.* Among the Jews, the brazen serpent was considered a type of the resurrection—through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up: as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so those who are infected with and dying through sin are healed and saved, by looking up to and believing in Christ crucified. These are all the analogies which we can legitimately trace between the lifting up of the brazen serpent, and the crucifixion of Jesus Christ. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God. See the note on Num. xxi. 9.

Verse 15. *That whosoever believeth*] Bp. *Pearce* supposes that this verse is only the conclusion of the 16th, and that it has been inserted in this place by mistake. The words contain the *reason* of the subject in the following verse, and seem to break in upon our Lord's argument before he had fully stated it. The words, *μη απολητα αλλα*, *may not perish but*, are omitted by some very ancient MSS. and versions.

Verse 16. *For God so loved the world*] Such a love as that which induced God to give his only begotten Son to die for the world could not be *described:*—Jesus Christ does not attempt it. He has put an eternity of meaning in the particle *ουτω*, so, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression, 1 Epist. iii. 1: *Behold*, WHAT MANNER *of love*, *ποταπην αγαπην*, *the Father hath bestowed upon us.*

From the subject before him, let the reader attend to the following particulars.

First, The world was in a ruinous, condemned state, about to perish everlastingly; and was utterly without power to rescue itself from destruction.

Secondly, That God, through the impulse of his eternal love, provided for its rescue and salvation, by giving his Son to die for it.

Thirdly, That the sacrifice of Jesus was the only mean by which the redemption of man could be effected, and that it is absolutely sufficient to accomplish this gracious design: for it would have been inconsistent with the wisdom of God, to have appointed a sacrifice *greater* in itself, or *less* in its merit, than what the urgent necessities of the case required.

Fourthly, That sin must be an indescribable evil, when it required no less a sacrifice, to make atonement for it, than *God manifested in the flesh.*

Fifthly, That no man is saved through this sacrifice, but he that *believes*, i. e. who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual.

Sixthly, That those who believe receive a double benefit: 1. They are exempted from eternal perdition —*that they may not perish.* 2. They are brought to eternal glory—*that they may have everlasting life.* These two benefits point out tacitly the state of man: —he is *guilty*, and therefore exposed to *punishment:* he is *impure*, and therefore *unfit* for *glory.*

They point out also the *two* grand operations of grace, by which the salvation of man is effected. 1. *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2. *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory.

Verse 17. *For God sent not*, &c.] It was the opinion of the Jews that the Gentiles, whom they often term *the world*, עלמה *ôlmah*, and אומות העולם *omoth hâolam*, *nations of the world*, were to be destroyed in the days of the Messiah. Christ corrects this false opinion; and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction, of the world—the Gentile people: nevertheless, those who will not receive the salvation he had provided for them, whether *Jews* or *Gentiles*, must necessarily perish; for this plain reason, There is but *one* remedy, and they *refuse* to apply it.

Verse 18. *He that believeth*] As stated before on ver. 16.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

ed already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, [u] that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For [v] every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [w] reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [x] and baptized.

23 ¶ And John also was baptizing in Ænon, near to [y] Salim, because there was much

[u] Chap. i. 4, 9, 10, 11; viii. 12.——[v] Job xxiv. 13, 17; Eph. v. 13.

[w] Or, *discovered.*——[x] Chap. iv. 2.——[y] 1 Sam. ix. 4.

Is not condemned] For past sin, that being forgiven on his believing in Christ.

But he that believeth not] When the Gospel is preached to him, and the way of salvation made plain.

Is condemned already] Continues under the condemnation which Divine justice has passed upon all sinners; and has this superadded, *He hath not believed on the name of the only begotten Son of God*, and therefore is guilty of the grossest insult to the Divine majesty, in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

Verse 19. *This is the condemnation*] That is, this is the reason why any shall be found finally to perish, not that they came into the world with a perverted and corrupt nature, which is true; nor that they lived many years in the practice of sin, which is also true; but because they refused to receive the salvation which God sent to them.

Light is come] That is, Jesus, the Sun of righteousness, the fountain of light and life; diffusing his benign influences every where, and favouring men with a clear and full revelation of the Divine will.

Men loved darkness] Have preferred sin to holiness, Belial to Christ, and hell to heaven. חשך *chashac*, *darkness*, is frequently used by the Jewish writers for the *angel of death* and for the *devil*. See many examples in *Schoettgen*.

Because their deeds were evil.] An allusion to robbers and cut-throats, who practise their abominations in the *night* season, for fear of being detected. The sun is a common blessing to the human race—it shines to all, envies none, and calls all to necessary labour. If any one choose rather to sleep by day, that he may rob and murder in the night season, he does this to his own peril, and has no excuse:—his punishment is the necessary consequence of his own unconstrained actions. So will the punishment of ungodly men be. There was *light*—they refused to walk in it. They chose to walk in the darkness, that they might do the works of darkness—they broke the Divine law, refused the mercy offered to them, are arrested by Divine justice, convicted, condemned, and punished. Whence, then, does their damnation proceed? From THEMSELVES.

Verse 20. *For every one that doeth evil hateth the light*] He who doth vile or abominable things: alluding to the subject mentioned in the preceding verse.

The word φαυλος, *evil* or *vile*, is supposed by some to come from the Hebrew פלש *phalas*, to *roll*, and so *cover oneself in dust* or *ashes*, which was practised in token of *humiliation* and *grief*, not only by the more eastern nations, see Job xlii. 6, but also by the Greeks and Trojans, as appears from *Homer*, Iliad xviii. l. 26; xxii. l. 414; xxiv. l. 640; compare *Virgil*, Æn. x. l. 844; and *Ovid*, Metam. lib. viii. l. 528. From the above Hebrew word, it is likely that the Saxon *ful*, the English *foul*, the Latin *vilis*, and the English *vile*, are derived. See *Parkhurst* under φαυλος.

Lest his deeds should be reproved.] Or *discovered.* To *manifest* or *discover*, is one sense of the original word, ελεγχω, in the best Greek writers; and it is evidently its meaning in this place.

Verse 21. *Wrought in God.*] In his presence, and through his assistance. This is the end of our Lord's discourse to Nicodemus; and though we are not informed here of any good effects produced by it, yet we learn from other scriptures that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ. He publicly defended our Lord in the Sanhedrin, of which he was probably a member, chap. vii. 50, and, with Joseph of Arimathea, gave him an honourable funeral, chap. xix. 39, when all his bosom friends had deserted him. See *Dodd*.

Verse 22. *Came—into the land of Judea*] Jerusalem itself, where Christ held the preceding discourse with Nicodemus, was in Judea; but the evangelist means that our Lord quitted the city and its suburbs, and went into the *country* parts. The same distinction between Jerusalem and Judea is made, Acts i. 8; x. 39; and in 1 Macc. iii. 34; and in 2 Macc. i. 1, 10. See Bp. *Pearce*.

And baptized.] It is not clear that Christ did baptize any with water, but his disciples did—chap. iv. 2; and what they did, by his authority and command, is attributed to himself. It is a common custom, in all countries and in all languages, to attribute the operations of those who are under the government and direction of another to him by whom they are directed and governed. Some however suppose that Christ at first did baptize; but, when he got disciples, he left this work to them: and thus these two places are to be understood:—1. this place, of Christ's baptizing before he called the twelve disciples; and 2. chap. iv. 2, of the baptism administered by the disciples, after they had been called to the work by Christ.

Verse 23. *In Ænon*] This place was eight miles southward from Scythopolis, between Salim and Jordan.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

water there: [z] and they came, and were baptized.

24 For [a] John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [b] to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, [c] A man can [d] receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [e] I am not the Christ, but [f] that I am sent before him.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 [g] He that hath the bride is the bridegroom: but [h] the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 [i] He that cometh from above [k] is above all: [l] he that is of the earth is earthly; and speaketh of the earth: [m] he that cometh from heaven is above all.

32 And [n] what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony [o] hath

[z] Matt. iii. 5, 6.——[a] Matt. xiv. 3.——[b] Chap. i. 7, 15, 27, 34. [c] 1 Cor. iv. 7; Heb. v. 4; James i. 17.——[d] Or, *take unto himself.*——[e] Chap. i. 20, 27.——[f] Mal. iii. 1; Mark i. 2; Luke i. 17.——[g] Matt. xxii. 2; 2 Cor. xi. 2; Eph. v. 25, 27; Rev. xxi. 9.

[h] Cant. v. 1.——[i] Verse 13; chap. viii. 23.——[k] Matt. xxviii. 18; chap. i. 15, 27; Rom. ix. 5.——[l] 1 Cor. xv. 47.——[m] Chap. vi. 33; 1 Cor. xv. 47; Eph. i. 21; Phil. ii. 9.——[n] Verse 11; chap. viii. 26; xv. 15.——[o] Rom. iii. 4; 1 John v. 10.

There was much water] And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed either by *dipping* or *sprinkling*. But as the Jewish custom required the persons to stand in the water, and, having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then *plunge themselves under the water*, it is probable that the rite was thus performed at Ænon. The consideration that *they dipped themselves*, tends to remove the difficulty expressed in the note on Matt. iii. 6. See the observations at the end of *Mark*.

Verse 25. *John's disciples and the Jews*] Instead of Ιουδαιων, *Jews*, ABELS. M. BV, nearly 100 others, some versions and fathers, read Ιουδαιου, *a Jew*, which *Griesbach* has admitted into the text. The *person* here spoken of was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John, or that of Christ, was the most efficacious towards *purifying*.

Verse 26. *And they came unto John*] That he might decide the question.

Verse 27. *A man can receive nothing*, &c.] Or, *A man can receive nothing from heaven, unless it be given him.* I have received, not only my commission, but the power also by which I have executed it, from above. As I took it up at God's command, so I am ready to lay it down when he pleases. I have told you from the beginning that I was only the *forerunner* of the Messiah; and was sent, not to form a *separate party*, but to point out to men that Lamb of God which takes away the sin of the world: ver. 28.

Verse 29. *He that hath the bride*] The congregation of believers.

Is the bridegroom] The Lord Jesus—the Head of the Church. See Matt. xxii. 2, &c., where the parable of the *marriage feast* is explained.

The friend of the bridegroom] The person whom the Greeks called the *paranymph*—there were two at each wedding: one waited on the bride, the other on the bridegroom: their business was to serve them, to inspect the concerns of the bridechamber, and afterwards to reconcile differences between husband and wife, when any took place. John considers himself as standing in this relation to the Lord Jesus, while espousing human nature, and converting souls to himself: this is the meaning of *standeth by*, i. e. ready to serve. See the observations at the end of the chapter.

Verse 30. *He must increase*] His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good will among men.

I must *decrease.*] My baptism and teaching, as pointing out the coming Messiah, must *cease;* because the Messiah is now come, and has entered publicly on the work of his glorious ministry.

Verse 31. *Is above all*] This blessed bridegroom, who has descended from heaven, ver. 13, is above all, superior to Moses, the prophets, and me.

He that is of the earth] John himself, who was born in the common way of man.

Speaketh of the earth] Cannot speak of heavenly things as Christ can do; and only represents Divine matters by these *earthly ordinances;* for the *spirit* and *meaning* of which, you must all go to the Messiah himself.

Verse 32. *And no man receiveth his testimony.*] Or, *And this his testimony no man taketh up.* That is, the testimony which John had borne to the Jews, that Jesus was the promised Messiah. *No man taketh up.*—No person is found to tread in my steps, and to publish to the Jews that this is the Christ, the Saviour of the world. See this sense of the original fully proved and vindicated by *Kypke* in loc.

Verse 33. *Hath set to his seal*] That is, hath hereby confirmed the truth of the testimony which he has borne; as a testator sets his seal to an instrument in

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

set to his seal that God is true.

34 [p] For he whom God hath sent speaketh the words of God: for God giveth not the Spirit [q] by measure *unto him*.

35 [r] The Father loveth the Son, and hath given all things into his hand.

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

36 [s] He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

[p] Chap. vii. 16.——[q] Chap. i. 16.——[r] Matt. xi. 27; xxviii. 18; Luke x. 22; chap. v. 20, 22; xiii. 3; xvii. 2; Heb. ii. 8.

[s] Hab. ii. 4; chap. i. 12; vi. 47; verses 15, 16; Romans i. 17; 1 John v. 10.

order to *confirm* it, and such instrument is considered as fully confirmed by having the testator's seal affixed to it, so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth; which knowledge I have from the immediate inspiration of the Holy Spirit. See chap i. 33, 34.

Verse 34. *For God giveth not the Spirit by measure*] He is the most perfect of all teachers, as having received the Holy Spirit as none before him ever did. *Without measure*—not for a particular *time*, *people*, *purpose*, &c., but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite justice and mercy; but now the *sum* of *justice*, in requiring such a sacrifice, and the *plenitude* of *mercy*, in providing it, shall, by that Spirit with which he baptizes, be made manifest to all the children of men. It is worthy of remark that this was fully done after the outpouring of the Spirit on the day of pentecost, Acts ii. 1, &c., as may be clearly seen in all the apostolic epistles. The Jews observe, that the Holy Spirit was given only in certain measures to the prophets; some writing only *one book*, others *two*. So *Rab. Acba.*

Verse 35. *All things into his hand.*] See on Matt. xi. 27. A principal design of John is, to show that Christ was infinitely above every teacher, prophet, and Divine messenger that had ever yet appeared. The prophets had various gifts: some had visions, others dreams; some had the gift of *teaching*, others of comforting, &c.; but none possessed all these gifts: Christ alone possessed their plenitude, and is all things in all.

Verse 36. *Hath everlasting life*] He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him in whom he has believed. See on ver. 8.

He that believeth not] Or, *obeyeth not*—απειθων: from *a*, negative, and πειθω, to *persuade*, or πειθομαι, to *obey*—the want of the obedience of faith. The person who *will* not be *persuaded*, in consequence, does not *believe*; and, not having *believed*, he cannot *obey*.

Shall not see life] Shall never *enjoy* it: there being no way to the kingdom of God, but through Christ Jesus, Acts iv. 12. And none can expect to enter into this kingdom but those who *obey* him; for to such only he is the author of eternal salvation, Heb. v. 9.

But the wrath of God abideth on him] Οργη, the *displeasure* of God. I should prefer *displeasure* to *wrath*, because the common acceptation of the latter (*fury*, *rage*) is not properly applicable here. Perhaps the original word is used in the same sense here as in Rom. ii. 5; iii. 5; xiii. 4, 5; Eph. v. 6; 1 Thess. i. 10; v. 9; where it evidently means *punishment*, which is the effect of irritated justice. Taken in this sense, we may consider the phrase as a Hebraism: *punishment of God*, i. e. the most heavy and awful of all punishments; such as sin deserves, and such as it becomes Divine justice to inflict. And this *abideth on him*—endures as long as his unbelief and disobedience remain! And how shall these be removed in a hell of fire! Reader! pray God that thou mayest never know what this *continuing punishment* means!

There are many very important topics brought forward in this chapter; the principal of which have been already illustrated in the notes: the subject in the 29th verse is of great consequence, and requires some farther explanation.

The *friend of the bridegroom* is the person called among the Jews שושבין *shoshabin*; and παρανυμφος, *paranymph*, among the Greeks. Several matters are found in the Jewish writings relative to these, which may serve to throw light, not only on the discourse of John, but also on other passages of Scripture.

1. There were generally two *shoshabinim*; one for the *bride*, another for the *bridegroom*: though in many instances we find the *shoshabin* of the *bride* only mentioned.

2. These officers were chosen out of the most intimate and particular friends of the parties:—a brother might be *shoshabin* or *paranymph* to his brother.

3. Though it is probable that such persons were not always found in ordinary weddings, yet they were never absent from the marriages of kings, princes, and persons of distinction.

4. The Jews believe that this was an ordinance appointed by God; and that he *himself* was *shoshabin* to Adam. But in *Bereshith Rabba* it is said, that *God took the cup of blessing* and *blessed the first pair*; and that *Michael and Gabriel were shoshabins to Adam.*

5. So important was this office esteemed among them, that it was reckoned one of the indispensable works of charity: much depending on the proper discharge of it, as we shall afterwards find.

6. Those who were engaged in this office, were excused, for the time, from some of the severer duties of religion, because they had so much to do about the new-married pair, especially during the seven days of the marriage feast.

These *shoshabinim* had a *threefold* office to fulfil, viz. *before*, *at*, and *after* the marriage: of each of these in order.

I. *Before* the marriage: it was the business of the *shoshabin*:—

1. To procure a husband for the virgin, to guard her, and to bear testimony to her corporeal and mental endowments; and it was upon this testimony of this friend that the bridegroom chose his bride.

2. He was the *internuncio* between her and her spouse elect; carrying all messages from her to him, and from him to her: for before marriage young women were very strictly guarded at home with their parents or friends.

II. *At* the wedding: it was the business of the *shoshabin*, if necessary,—

1. To vindicate the character of the bride.

2. To sleep in an apartment contiguous to the new-married pair, to prevent the bride from receiving injury.

3. It was his office to see that neither the bride nor bridegroom should be imposed on by each other; and therefore it was his business to examine and exhibit the tokens of the bride's purity, according to the law, Deut. xxii. 13–21. Of their office, in this case, the rabbins thus speak: *Olim in Judea paranymphi perscrutati sunt locum* (lectum) *sponsi et sponsæ—ad scrutandum et officiosè observandum ea, quæ sponsi illa nocte fecerint: ne scilicet alter alteri dolo damnum inferat: ne sponsus sanguinem virginitatis agnoscat, illum celet aut tollat: et ne sponsa pannum sanguine tinctum secum inferat.*

4. When they found that their friend had got a pure and chaste virgin, they exulted greatly; as their own character and the happiness of their friend, were at stake. To this the Baptist alludes, ver. 29, *This my joy is fulfilled.*

5. They distributed gifts to the new-married couple, which, on their marriage, were repaid either by their friend, or by his father. The same thing is done at what are called the *biddings*, at marriages in Wales, to the present day.

6. They continued with the bride and bridegroom the *seven* days of the marriage, and contributed variously to the festivity and hilarity of the occasion.

III. *After* marriage.

1. The *shoshabin* was considered the *patron* and *advocate* of the wife, and in some sort her *guardian*, to which the apostle alludes, 2 Cor. xi. 2. He was generally called in to compose any differences which might happen between her and her husband, and reconcile them when they had been at variance.

2. They appear to have had the keeping of the *marriage contract*, which in certain cases they *tore*, when they had reason to suspect infidelity on the part of the woman, by which the marriage was dissolved; and thus the suspected person was prevented from suffering capitally. *Schoettgen* produces a case like this from *R. Bechai*, in legem, fol. 114. "A king visited foreign parts, and left his queen with her maids: they raised an evil report on her, and the king purposed to put her to death. The *shoshabin* hearing of it, *tore the matrimonial contract*, that he might have it to say, the marriage is dissolved. The king, having investigated the case, found the queen innocent: she was immediately reconciled to her husband, and the *shoshabin* was directed to *write another contract.*"

3. *Schoettgen* very modestly hazards a conjecture, that, if the husband had either abandoned or divorced his wife, the *shoshabin* took her, and acted to her as a brother-in-law; which is probable from the place to which he refers, Judg. xiv. 20: *But Samson's wife was given to his companion, whom he had used as his friend:* or, as both the *Syriac* and the *Targum* have it, *she was given,* שושביניה *shoshebeeneyah, to his paranymph;* which is agreeable to the *Alexandrian* copy of the *Septuagint*, Και συνῳκησεν ἡ γυνη Σαμψων τῳ Νυμφαγωγῳ αυτου, ὁς ην ἑταιρος αυτου. *And Samson's wife dwelt* (or cohabited) *with his paranymph, who had been his companion.* The same reading is found in the *Complutensian* Polyglott.

From the preceding particulars, collated with the speech of John in ver. 29, and with the words of St. Paul, 2 Cor. xi. 2, it is plain that *Christ* is represented as the BRIDEGROOM: the *Church*, or his *genuine disciples*, the BRIDE: the ministers of the Gospel, the שושבינים SHOSHBEENIM, whose great and important duty it is to present to the bridegroom a pure, uncontaminated *virgin*, i. e. *a Church without spot, or wrinkle, or any such thing*, Ephes. v. 27, alluding evidently to the office of the paranymph, on whom the bridegroom depended to procure him, for wife, a chaste and pure virgin. Hence that saying of St. Paul, who considered himself the paranymph to Jesus Christ: *I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present* you as *a chaste virgin to Christ*, 2 Cor. xi. 2.

From all these particulars, we see that the office of the *shoshabin*, or *paranymph*, was a very important one among the Jews; and that, to it, some interesting references are made in the New Testament, the force and true meaning of which passages cannot be discerned without considering the character and office of the Jewish paranymph. See several good observations on this in *Lightfoot's* notes on John ii. 1, and *Schoettgen*, on chap. iii. 29.

As the Christian Church was now to take place of the Jewish, and the latter was about to be cast off because it was polluted, John, by using the simile of the bride, bridegroom, and paranymph, or *friend of the bridegroom*, points out, as it were prophetically, of what kind the Christian Church must be: it must be as holy and pure as an uncontaminated virgin, because it is to be the bride or spouse of our Lord Jesus Christ: and God honours the Baptist by making him the paranymph; and indeed his whole preaching and baptism were excellently calculated to produce this great effect, as he strongly proclaimed the necessity of a total reformation of heart and manners, among all classes of the people. See the notes on Matt. iii. 8–12, and on Luke iii. 10–14. He heard the bridegroom's voice—he faithfully communicated what he had received from heaven, ver. 27, and he rejoiced exceedingly to find that he had got a people prepared for the Lord. The success of John's preaching greatly contributed to the success of that of Christ and his disciples. For this purpose he was endued with power from on high, and chosen to be the paranymph of the heavenly bridegroom.

CHAPTER IV.

Jesus, finding that the Pharisees took offence at his making many disciples, leaves Judea to pass into Galilee, 1–3. *And passing through Samaria comes to Sychar, and rests at Jacob's well,* 4–6. *While his disciples were gone to the city to buy meat, a woman of Samaria comes to draw water, with whom our Lord discourses at large on the spiritual nature of his religion, the perfection of the Divine nature, and the purity of his worship,* 7–24. *On his informing her that he was the Messiah, she leaves her pitcher, and goes to inform her townsmen,* 25–30. *His discourse with his disciples in her absence,* 31–38. *Many of the Samaritans believe on him,* 39–42. *He stays two days with them, and goes into Galilee,* 43–45. *He comes to Cana, and heals the son of a nobleman, in consequence of which he believes on him, with his whole family,* 46–54.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [a] baptized more disciples than John.

2 (Though Jesus himself baptized not, [b] but his disciples,)

3 He left Judea, [c] and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [d] that Jacob gave to his son Joseph.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, [e] sat thus on the well: *and* it was about the sixth hour.

[a] Chap. iii. 22, 26.——[b] Acts x. 48.——[c] Matt. iv. 12.——[d] Gen. xxxiii. 19; xlviii. 22; Josh. xxiv. 32.——[e] Exod. ii. 15; Heb. iv. 15

NOTES ON CHAP. IV.

Verse 1. *Jesus made and baptized*, &c.] These seem to be quoted as the very words which were brought to the Pharisees; and, from our Lord's conduct after this information, we may take it for granted that they were so irritated that they were determined to seek an occasion to take away his life; in consequence of which, leaving Judea, he withdrew into Galilee.

Verse 2. *Jesus himself baptized not*] See chap. iii. 22.

Verse 4. *And he must needs go through Samaria.*] Or, *It was necessary for him to pass through Samaria:* for this plain reason, and no other, because it was the only proper road. Samaria lay northward of Judea, and between the great sea, Galilee, and Jordan; and there was therefore no going from Galilee to Jerusalem but through this province. See the note on Luke xvii. 11. From Jerusalem to Galilee through Samaria, according to Josephus, was three days' journey. See his own life.

Verse 5. *A city—called Sychar*] This city was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, in the province of Samaria, on which the temple of the Samaritans was built. After the ruin of Samaria by Salmanezer, *Sychar*, or *Shechem*, became the capital of the Samaritans; and it continued so, according to Josephus, Ant. l. xi. c. 8, in the time of Alexander the Great. It was about ten miles from *Shiloh*, forty from *Jerusalem*, and fifty-two from *Jericho*. It probably got the name of Sychar, which signifies *drunken*, from the drunkenness of its inhabitants. With this crime the Prophet Isaiah (ch. xxviii. 1, 3, 7, 8) solemnly charges the Ephraimites, within whose limits the city stood. This place is remarkable in the Scriptures: 1. As being that where Abram first stopped on his coming from Haran to Canaan. 2. Where God first appeared to that patriarch, and promised to give the land to his seed. 3. The place where Abram first built an altar to the Lord, and called upon his name, Gen. xii. 7. The present name of this city is *Neapolis*, or *Naplouse*. See Calmet.

That Jacob gave to his son Joseph.] Jacob had bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver, or *lambs*, Gen. xxxiii. 19; and in it he built an altar, which he dedicated to *El Elohey Yishrael*, the strong God, the covenant God of Israel, ver. 19. This, Jacob left as a private or overplus inheritance to Joseph and his children. See Gen. xlviii. 21, 22, and Josh. xxiv. 32.

Verse 6. *Jacob's well was there.*] Of this well Mr. Maundrell gives the following account. "About one-third of an hour from Naplosa, the ancient Sychar and Sychem, stood Jacob's well. If it be inquired, whether this be the very place, seeing it may be suspected to stand too remote from Sychar for the women to come and draw water, we may answer—that, in all probability, the city extended farther in former times than it does now, as may be conjectured from some pieces of a very thick wall, the remains perhaps of the ancient *Sychem*, still to be seen not far from hence. Over it stood formerly a large church, erected by the Empress *Irene*; but of this the voracity of time, assisted by the hands of the *Turks*, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down by a very strait hole; and then, removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story frequently told to travellers, 'That it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it; but then bubbles up with abundance of water.' At this well the narrow valley of Sychem ends, opening itself into a wide field, which probably is part of the ground given by Jacob to his son Joseph

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for [f] the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [g] living water.

11 The woman saith unto him, Sir, thou

[f] 2 Kings xvii. 24; Luke ix. 52, 53; Acts x. 28.

[g] Isa. xii. 3; xliv. 3; Jer. ii. 13; Zech. xiii. 1; xiv. 8.

It is watered by a fresh stream, running between it and Sychem, which makes it exceedingly verdant and fruitful." See Maundrell's Travels, 5th edit. p. 62.

Cutting pools, or making *wells* for *public use*, renders a man *famous* among the *Hindoos*. So this well had the name of *Jacob*, because he had digged it, and it was for public use.

Sat thus] Chrysostom inquires what the particle *thus*, οὑτως, means here? and answers, that it simply signifies, he sat not upon a throne, seat, or cushion; but (as the circumstances of the case required) upon the ground. This is a sense which is given to the word in the ancient Greek writers. See *Raphelius*, *Wetstein*, and *Pearce*. It is probably a mere expletive, and is often so used by Josephus. See several examples in *Rosenmüller*.

The sixth hour.] About twelve o'clock: see the notes on chap. i. 39. The *time* is noted here: 1. To account for Christ's *fatigue*—he had already travelled several hours. 2. To account for his *thirst*—the sun had at this time waxed *hot*. 3. To account for the disciples going to *buy food*, ver. 8, because this was the ordinary time of *dinner* among the Jews. See the note referred to above. Dr. Macknight thinks the *sixth hour* to be the Roman six o'clock in the afternoon. See note on chap. i. 29.

Verse 7. *There cometh a woman of Samaria to draw water*] That this was the employment of the females, we see in different parts of the Sacred Writings. See Gen. xxiv. 11, &c.; Exod. ii. 16, and the note at the end of that chapter. The Jews say that those who wished to get wives went to the wells where young women were accustomed to come and draw water; and it is supposed that women of ill fame frequented such places also. See several proofs in *Schoettgen*.

Verse 9. *That thou, being a Jew*] Probably the inhabitants of Judea distinguished themselves from those of Samaria by some peculiar mode of dress; and by this the Samaritan woman might have known Christ: but it is likely that our Lord spoke the Galilean dialect, by which we find, from Mark xiv. 70, a Jew of that district might easily be known.

The Jews have no dealings with the Samaritans.] Perhaps better, *Jews have no communion with Samaritans*. These words appear to be added by the evangelist himself, in explanation of the woman's question. The original word, συγχρωνται, has been variously translated and understood. It comes from συν, *together*, and χραομαι, *I use*, or *borrow*: hence it has been understood to mean, the Jews will be *under no* kind of *obligation* to the Samaritans—will *borrow* nothing from them—will not *drink* out of the same *cup* or *well* with them—will not *sit down* to *meals* with them, nor eat out of the *same vessel*—will have no *religious connection*, no *commercial dealings* with them. The word *communion*, I think, fully expresses the sense of the original; and, being as extensive in its meaning as our word *dealings*, is capable of as general an interpretation. The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be *annihilated*.

Verse 10. *If thou knewest the gift of God*] Δωρεαν signifies a *free* gift. A *gift* is any thing that is *given*, for which no equivalent has been or is to be returned: a *free gift* is that which has been given without asking or entreaty. Such a *gift* of kindness was Jesus Christ to the world, chap. iii. 16; and through him comes the gift of the Spirit, which those who believe on his name were to receive. Christ was not an *object of desire* to the world—no man asked for him; and God, moved thereto by his own eternal mercy, *freely gave* him. Through this great gift comes the *Holy Spirit*, and all other gifts which are necessary to the salvation of a lost world.

Living water.] By this expression, which was common to the inhabitants both of the east and of the west, is always meant *spring water*, in opposition to *dead*, *stagnant water* contained in ponds, pools, tanks, or cisterns; and what our Lord means by it is evidently the Holy Spirit, as may be seen, chap. vii. 38, 39.

As water *quenches* the *thirst*, *refreshes* and *invigorates* the *body*, *purifies* things *defiled*, and renders the *earth fruitful*, so it is an apt emblem of the gift of the Holy Ghost, which so *satisfies* the souls that receive it that they *thirst no more* for *earthly* good: it *purifies* also from all spiritual *defilement*, on which account it is emphatically styled the *Holy* Spirit; and it makes those who receive it *fruitful* in every good word and work.

Verse 11. *Thou hast nothing to draw with*] Ουτε αντλημα εχεις, *Thou hast no bucket*. Good water is not plentiful in the east; and travellers are often obliged to carry leathern *bottles* or *buckets* with them, and a *line* also, to let them down into the deep wells, in order to draw up water. If the well was in our Lord's time, as it was found by Mr. Maundrell, thirty-five yards deep, it would require a considerable *line* to reach it; and with such it is not likely that even the

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But [h] whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him [i] shall be in him a well of water springing up into everlasting life.

15 [k] The woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, [l] I perceive that thou art a prophet.

20 Our fathers worshipped in [m] this mountain; and ye say, that in [n] Jerusalem is the

[h] Chap. vi. 35, 58.——[i] Chap. vii. 38.——[k] See chap. vi. 34; xvii. 2, 3; Rom. vi. 23; 1 John v. 20.

[l] Luke vii. 16; xxiv. 19; chap. vi. 14; vii. 40.——[m] Judg. ix. 7. [n] Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12.

disciples of our Lord were provided. The woman might well say, *The well is deep*, and *thou hast nothing to draw with; whence then hast thou that living water?*

Verse 12. *Our father Jacob*] The *ancient* Samaritans were undoubtedly the descendants of Jacob; for they were the ten tribes that revolted in the reign of Rehoboam: but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Salmanezer, king of the Assyrians. See 2 Kings xvii.

Verse 14. *Springing up into everlasting life.*] On this account he can never thirst:—for how can he lack water who has in himself a living, eternal spring? By this water our Lord means also his doctrine, explaining and promising the gifts and graces of the *Holy Ghost*, which proceed from Jesus Christ their fountain, dwelling in a believing heart. There is no eternal life without the Spirit; no Spirit without Christ; and no Christ to give the Spirit, without dwelling in the heart: this his whole doctrine proclaims.

Verse 15. *Give me this water*] She did not as yet comprehend our Lord's meaning; but her curiosity was much excited, and this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

Verse 16. *Call thy husband*] Our Lord appears to have spoken these words for two purposes: 1. To make the woman consider her own state. 2. To show her that he knew her heart, and the secret actions of her life; and was therefore well qualified to teach her heavenly truths.

Verse 18. *Thou hast had five husbands*] It is not clear that this woman was a *prostitute:* she might have been legally married to those five, and might have been divorced through some misbehaviour of her own, not amounting to adultery; for the adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced: or she might have been cast off through some caprice of her husband; for, in the time of our Lord, divorces were very common among the Jews, so that a man put away his wife *for any fault.* See the note on Matt. v. 31. Some are so very fond of exaggerating that nothing can pass through their hands without an increase: hence *Heracleon* says she had *six* husbands; and *Jerome* modestly gives her *twenty-two! Viginti duos habuisti maritos, et ille a quo sepelieris non est tuus.* "Thou hast had *twenty-two* husbands, and he by whom thou shalt be buried is not thine." *Epist.* xi.

He whom thou now hast is not thy husband] Νυν ὁν εχεις, ουκ εςι σου ανηρ. Bishop Pearce would translate this clause in the following manner: *There is no husband whom thou now hast*—or, less literally, *Thou hast no husband now:* probably the meaning is, Thou art contracted to another, but not yet brought home: therefore he is not yet thy husband. See *Rosenmüller.* Bishop Pearce contends that our Lord did not speak these words to her by way of reproof: 1. Because it is not likely that a woman so far advanced in years as to have had five husbands should have now been found living in adultery with a sixth person. 2. Because it is not likely that our Lord would not, in some part of his discourse, have reproved her for her fornication, especially if guilty of it under such gross circumstances. 3. Nor is it likely that a woman of so bad a life should have had so much influence with the people of her city that they should, on her testimony, ver. 39–42, believe Jesus to be the Messiah. 4. Nor is it at all likely that when a discovery of her guilt was made to her, by one whom she acknowledged to be a *prophet*, ver. 19, the first thing which came into her thoughts should be the important question in religion, about the *place* appointed by God for his worship, so warmly contested between the Jews and Samaritans. 5. Nor is it at all probable that a person of such a bad life, without any mentioned sign of repentance, should have been the first (perhaps the only private person) to whom Jesus is recorded as declaring himself to be *the Christ*, as he does to her, ver. 26.

Verse 19. *I perceive that thou art a prophet.*] And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans: but she did not perceive him to be the *Messiah.*

Verse 20. *Worshipped in this mountain*] Probably pointing to Mount *Gerizim*, at the foot of which Sychar

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, [o] when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship [p] ye know not what: we know what we worship: for [q] salvation is of the Jews.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in [r] spirit [s] and in truth: for the Father seeketh such to worship him.

24 [t] God *is* a Spirit: and they that worship

[o] Mal. i. 11; 1 Tim. ii. 8.——[p] 2 Kings xvii. 29.——[q] Isa. ii. 3. Luke xxiv. 47; Rom. ix. 4, 5.

[r] Philemon iii. 3.——[s] Chapter i. 17.——[t] 2 Corinthians iii. 17.

was situated. The patriarchs had worshipped here—Jacob builded an altar on this mountain, and worshipped the true God: see Gen. xxii. 2; xxxiii. 20. Thus she could say, *Our fathers worshipped in this mountain.* On this mountain Sanballat had built them a temple, about 332 years before our Lord's incarnation. See Joseph. Antiq. xi. c. viii. s. 4, and 2 Macc. vi. 2.

Many heathens considered particular places as having a peculiar *sanctity* or *fitness*, for the worship of their deities, beyond others. Such places abound in *Hindostan;* and in *them* they think *men ought to worship.*

In the Hebrew Pentateuch, Deut. xxvii. 4, &c., where the Israelites are commanded to build an altar on mount EBAL, and offer sacrifices, &c., the Samaritan Pentateuch has GERIZIM instead of *Ebal;* and Dr. Kennicott strongly contends, Dissert. vol. ii. p. 20, &c., that *Gerizim* is the genuine reading: but our blessed Lord, by the following answer, shows that the *place* was a matter of little importance, as the Divine worship was no longer to be confined to either: ver. 21. See the note on Deut. xxvii. 4.

Verse 21. *The hour cometh*, &c.] The time was now at hand in which the spiritual worship of God was about to be established in the earth, and all the Jewish rites and ceremonies entirely abolished.

Worship the Father.] This epithet shows the mild, benignant, and tender nature of the Gospel dispensation. Men are called to worship their heavenly Father, and to consider themselves as his *children.* In reference to this, our Lord's prayer begins, *Our* FATHER, *who art in heaven*, &c. See ver. 23.

Verse 22. *Ye worship ye know not what*] The Samaritans believed in the same God with the Jews; but, as they rejected all the prophetical writings, they had but an imperfect knowledge of the Deity: besides, as they incorporated the worship of idols with his worship, they might be justly said to worship him whom they did not properly know. See the account of their motley worship, 2 Kings xvii. 26–34. But after Sanballat had built the temple on Mount Gerizim, the idolatrous worship of the Cutheans and Sepharvites, &c., was entirely laid aside; the same religious service being performed in the Samaritan temple which was performed in that at Jerusalem.

We know what we worship] We Jews acknowledge all the attributes of his nature, and offer to him *only* the sacrifices prescribed in the law.

Salvation is of the Jews.] Εκ των Ιουδαιων εστιν, *Salvation is from the Jews. Salvation* seems here to mean the *Saviour*, the *Messiah*, as it does Luke ii. 30; Acts iv. 12; and so the woman appears to have understood it, ver. 25. The Messiah was to spring from the Jews—from them, the preaching of the Gospel, and the knowledge of the truth, were to go to all the nations of the world. It was to the Jews that the promises were made; and it was in their prophetic Scriptures, which the Samaritans rejected, that Jesus Christ was proclaimed and described. See Isa. xi. 3.

Verse 23. *The true worshippers shall worship—in spirit*] The worship of the Samaritans was a *defective* worship—they did not receive the prophetical writings: that of the Jews was a *carnal* worship, dealing only in the *letter*, and referring to the spirit and design, which were at a distance, by types and ceremonies. The Gospel of Christ showed the meaning of all these carnal ordinances, and the legal sacrifices, which had all their consummation in his offering of himself: thus a *spiritual* dispensation took place of the *carnal* one which prefigured it. 2. The preaching of the Gospel discovered the true nature of God, of salvation, of the human soul, of earthly and of heavenly things; and, because of this, it is put in opposition to the *defective* Samaritan worship.

Verse 24. *God* is *a Spirit*] This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature! There is a God, the cause of all things—the fountain of all perfection—without *parts* or *dimensions*, for he is ETERNAL—*filling* the heavens and the earth—*pervading*, *governing*, and *upholding* all things: for he is an *infinite* SPIRIT! This God can be pleased only with that which resembles himself: therefore he must hate *sin* and *sinfulness;* and can delight in those only who are made partakers of his own Divine nature. As all creatures were made by him, so all owe him obedience and reverence; but, to be acceptable to this infinite Spirit, the worship must be of a *spiritual* nature—must spring from the *heart*, through the influence of the Holy Ghost: and it must be in TRUTH, not only in *sincerity*, but performed according to that Divine *revelation* which he has given men of himself. A man worships God in *spirit*, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God; and he worships him in *truth*, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God. "The enlightened part of mankind," says Abu'l Fazel, "knows that *true righteousness* is an upright *heart;* and believe that God can only be worshipped in *holiness* of SPIRIT." Ayeen Akbery, vol. iii. p. 254.

"Of all worshippers," says Creeshna, "I respect him as the most devout, who hath faith in me, and who

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, [u] he will tell us all things.

26 Jesus saith unto her, [v] I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men, A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

29 Come, see a man [w] which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while, his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

[u] Ver. 29, 39.——[v] Chap. ix. 37; Matt. xxvi. 63, 64; Mark xiv. 61, 62.——[w] Ver. 25.

serveth me with a soul possessed of my spirit." Geeta, p. 68.

Verse 25. *I know that Messias cometh*] Instead of *οιδα*, *I know*, several excellent MSS. and versions read, *οιδαμεν*, *we know*; as if she had said that all the Samaritans expected the advent of the Messiah. Though they did not receive the prophetic writings, yet the tradition of the advent of the *Messiah*, which was common among the *Jews*, and founded on promises contained even in the books of Moses, was generally received among the *Samaritans* also.

Which is called Christ] This appears to be the evangelist's explanation of the Hebrew word, according to his custom; chap. i. 38, 41, 42; ix. 7, &c.; for we cannot suppose that the woman understood Greek, so as to translate the Hebrew word to our Lord; or that she should suppose that a person who was a *Jew*, ver. 9, and a *prophet*, ver. 19, could stand in need of this interpretation.

He will tell us all things.] Relative to the nature of *God*, the nature of his *worship*, and the proper *place* to adore him in. In a word, he will settle the great national question between *Gerizim* and *Ebal*; and we shall then know certainly *where* we ought to worship.

Verse 26. *Jesus saith unto her, I—am* he.] Our Lord never spoke in such *direct* terms concerning himself to his own countrymen; nor even to his own disciples, till a little before his death. The reason given by Bishop Pearce is the following: The woman being *alone* when Jesus said it, and being a Samaritan, he had no reason to apprehend that the Samaritans, if they knew his claim, would disturb his ministry before the time of his suffering came; which seems to have been the reason why he concealed it so long from his own countrymen.

Verse 27. *Came his disciples*] From the town, whither they went to buy food, ver 8.

Marvelled that he talked with the woman] Because it was contrary to the custom of the eastern countries; and there are many canons, among the rabbins, against it. To the present time, if a man meet even his own wife in the street, he does not speak to her; and this is done to keep up the *appearance* of a chastity and temperance of which the eastern world knows nothing. They might wonder how a Samaritan, in whom they could expect no *spirituality*, could listen to the conversation of their Master, who never spake but about *heavenly* things.

Yet no man said, &c.] They were awed by his majesty, and knew that he must have sufficient reasons to induce him to act a part to which he was not at all accustomed. A great man has said, "Converse sparingly, if at all, with women; and never alone." Every minister of the Gospel will do well to attend to this advice.

Verse 28. *Left her waterpot*] She was so penetrated with the great truths which Jesus had announced that she forgot her errand to the well, and returned to the city without the water for which she came out!

Verse 29. *All things that ever I did*] The Jews believed that one essential characteristic of the Messiah would be, that he should be able to tell the secrets of all hearts. This they believed was predicted, Isa. xi. 2, 3.

When the famous impostor *Barchochab*, who rose up under the empire of Adrian, about a hundred years after the incarnation, professed himself to be the Messiah, after having been deceived by him for two years, they at last thought of putting his divinity to proof on this ground: they brought before him persons whom he did not know, some of whom were very vicious, and others of a different character; they desired him to point out who were the righteous, and who were the wicked; which when he could not do, they rose up and put him to death. *La Bible de Martin.*

Verse 30. *They went out of the city*] Such effect had the simple testimony of the woman on their minds.

And came unto him.] Or, *Were coming to him;* for they did not reach him immediately; all that discourse between him and his disciples, mentioned ver. 31 to 39, inclusive, having taken place before the people o Sychar got to the well. See ver. 40.

Verse 31. *Master, eat.*] They knew that he was greatly spent both with hunger and fatigue.

Verse 32. *I have meat to eat that ye know not of.*] Our blessed Lord seizes every opportunity to raise the minds of his apostles to heavenly things, through the medium of earthly matters. Nor does he *force* these

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, [x] My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [y] for they are white already to harvest.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

36 [z] And he that reapeth receiveth wages, and gathereth fruit unto life eternal: [a] that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

[x] Job xxiii. 12; chap. vi. 38; xvii. 4; xix. 30.——[y] Matt. ix. 37, Luke x. 2.——[z] Dan. xii. 3.——[a] Chap. xv. 16; Amos ix. 13; Heb. xi. 40.

things into such service. Properly understood, earthly *substances* are the types, representatives, and shadows of heavenly things.

Verse 33. *Hath any man brought him* aught *to eat?*] Has he got food in any preternatural way? They could not help remembering the miraculous interventions of Divine providence in feeding Elijah by the ravens, at the brook Cherith, 1 Kings xvii. 4–6, and by the ministry of an angel, chap. xix. 5–8, and our Lord's preternatural repast in the wilderness, after his victory over Satan, Matt. iv. 11.

Verse 34. *My meat is to do the will of him that sent me*] In these words, our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labour and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work. Ministers of Jesus! imitate your Lord! Souls are perishing for lack of knowledge—God has given you the *key* of the kingdom, the knowledge of his word—O open unto them the gate of life! They are dropping by thousands into hell! O pluck the brands out of the burning!

Verse 35. *There are yet four months, and* then *cometh harvest?*] In Palestine, the harvest did not begin till after the passover, which was fixed on the 14th of the month Nisan, which answers to our *March*, and sometimes extends into *April*. The *barley* harvest was the first; after that the *wheat;* and both were finished by *Pentecost*. For, in the feast of Pentecost, the first fruits of all the harvest were carried to the temple, and waved before the Lord. See Lev. xxiii. 11. The *four months*, of which our Lord speaks here, must be computed, according to M. Toynard, from *Shebat*, which was the eleventh month of the sacred year, and which commenced that year on the 13th of January: from that, till the beginning of the wheat harvest, which began about a month after the passover, there were exactly four months. The passover was that year on the 15th of Nisan, or March 28; and Pentecost took place on the 17th of May. We may therefore suppose that it was about the 13th of January, or beginning of the month Shebat, that John the Baptist was cast into prison, and that Christ retired into Galilee. The fixing of this epoch is of considerable importance. See Calmet's Com. on this place.

The following method of dividing the seasons among the Jews is thus stated in *Bava Metsia*, fol. 106. "Half *Tisri*, all *Marheshvan*, and half *Cisleu*, is זרע *zerâ*, SEED-TIME. Half *Cisleu*, whole *Tebeth*, and half *Shebat*, is חורף *choreph*, WINTER. Half *Shebat*, whole *Adar*, and half *Nisan*, is קור *kor*, the WINTER SOLSTICE. Half *Nisan*, all *Ijar*, and half *Sivan*, is קציר *katsir*, HARVEST. Half *Sivan*, all *Tammuz*, and half *Ab*, is קייץ *kyits*, SUMMER. Half *Ab*, all *Elul*, and half *Tisri*, is חום *chum*, the great HEAT." The Jews sowed *wheat* and *spelt* in *Tisri* and *Marheshvan;* and *barley* in *Shebat* and *Adar*. Now let us reckon τετραμηνον, the *four months*, backwards, from the beginning of the *barley harvest*, or the middle of the month *Nisan*, and we shall go back to the middle of the month *Cisleu*, which will fall in with the beginning of our *December*, whence it will be easy to conjecture what *feast* that was, mentioned chap. v. 1, viz. the passover. See *Lightfoot;* and see the note on chap. v. 1.

After all that learned men have said on this passage, it does not appear that our Lord meant any thing by it more than an illustration of his present subject. Though there were ordinarily four months from seed-time to harvest, and that a man, after he had sowed his seed, must wait patiently till the regular and natural harvest came, yet it was not the case *now*:—the seed of life which he had sown but a few hours ago had already brought forth much fruit; therefore he says, *Lift up your eyes, and look on the fields*, over which it is likely the Samaritans were then coming in troops, guided by the woman who had already received the light of the Gospel of peace.

The fields—are white already to harvest.] Multitudes of Samaritans are coming to believe on me, and to be saved unto eternal life. Probably they had a kind of *white* raiment.

Verse 36. *And he that reapeth receiveth wages*] Or, And *already the reaper receiveth wages*. By making the word ηδη, *already*, the beginning of this verse, on the authority of some excellent MSS. and versions, a more consistent sense is obtained than from the common arrangement, where ηδη terminates the preceding verse.

Already the heavenly *sower*, Jesus Christ, becomes the *reaper* of the produce of the seed which he had so lately sown; and receives the *wages* which he desired, the high gratification of saving immortal souls; and *gathers in his fruit unto eternal life*. So the *sower* and the *reaper*, who are here *one* and the *same person rejoiced together*, having seen the seed time and the harvest take place on the same day. The *sower* had not time to leave the field which he had sown, till it was full time to gather in the *harvest!*

Verse 37. *Herein is that saying true, One soweth,*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him [b] for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

A. M. 4031 A. D. 27. An. Olymp. CCI. 3.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for [c] we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

[b] Ver. 29.

[c] Chap. xvii. 8; 1 John iv. 14.

and another reapeth.] Or, *One is the sower, and another is the reaper.* In what respects *you*, of this business, this proverb is true—*One is the sower*, &c., for I have sent you to reap, to preach my Gospel, and gain converts, where ye have not laboured—have not sown the first seeds of eternal life. Others have laboured—the *patriarchs* and *prophets*, and ye are entered into the fruits of their labours. They announced the Messiah who was to come, and the expectation of the people was excited, and they longed for his appearance; but they were gathered to their fathers before they could see the fruit of their labour. You are come to tell the people that the kingdom of God is among them, and that God has visited his people.

The proverb which our Lord mentions above was taken from what ordinarily happens in the course of the Divine providence, where one takes a great deal of pains to procure that of which another reaps the benefit. See instances of this proverb, Lev. xxvi. 16: *Ye shall sow your seed in vain, for your enemies shall eat it.* Micah vi. 15: *Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but not anoint thee with the oil.* See also Hos. vii. 9. The Greeks had the same proverb: Αλλοι μεν σπερουσι, αλλοι δ'αν αμησονται. So had the Latins: *Aliis leporem excitasti. You have beat the bush, and another has found the hare.* See the famous verses of Virgil beginning with, *Sic vos non vobis*, in which the *fowls*, the *sheep*, the *bees*, and the *oxen*, are elegantly brought in as illustrations of the propriety of the proverb.

Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

So you, ye *birds*, of wondrous skill possest,
Not for yourselves construct the curious nest.
So you, ye *sheep*, who roam the verdant field,
Not for yourselves your snowy fleeces yield.
So you, ye *bees*, who every flower explore,
Not for yourselves amass the honied store.
So you, ye patient *kine*, inured to toil,
Not for yourselves subdue the stubborn soil!

Bishop Pearce gives this text a remarkable turn. The verse he translates thus: *I sent you away, that ye might reap that whereon ye bestowed no labour;* i. e. I did not send you to the city (ver. 8) for this purpose only, that ye might buy meat; but I sent you away chiefly with this intent, that there might be a harvest for you to reap upon your return; though you sowed no seed, and bestowed no labour for that purpose. While you were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to *believe*, (ver. 39–42.) These, and the *many more* which will believe upon hearing my doctrine, (ver. 41,) will all be a *harvest* arising out of the seed which I sowed in your absence, and on which, therefore, ye *bestowed no labour*. He farther adds, that the Greek θεριζειν, stands for του θεριζειν, and such expressions are often used to signify, not the *end* and *design*, but the *event* only. *Pearce's* Comment

Verse 39. *Many of the Samaritans—believed on him for the saying of the woman*] This woman was the first apostle of Christ in Samaria! She went and told her fellow citizens that the Messiah was come; and gave for proof, that he had told her the most secret things she had ever done: see on ver. 29. This word, which is twice repeated, in ver. 29 and here, strongly intimates that a more particular conversation had taken place, between our Lord and the Samaritan woman, than what is here related.

Ver. 40. *He abode there two days.*] We are not told that he wrought any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth. Why are not miracles wrought now? Miracles were only for the establishment of the doctrines of Christianity, where they were first preached; *we* profess to believe these doctrines; therefore, to us, miracles would be useless. Where the doctrine is credited, no miracle is necessary: the Samaritans believed, and no miracle was wrought among them; for the simple reason, it was not *necessary*.

Verse 42. *We have heard* him *ourselves*] On seeing and hearing our Lord, the faith of those who had already believed on the woman's testimony was abundantly confirmed; and, besides those, may others believed who had not heard the woman speak.

This is indeed the Christ] The promised Messiah

The Saviour of the world.] Not of the *Jews* only, but of the *Samaritans*, and of the whole *Gentile* world.

Verse 43. *Went into Galilee.*] Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: Went into Galilee, but not to Nazareth; for Jesus himself had

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

44 For [d] Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, [e] having seen all the things that he did at Jerusalem at the feast: [f] for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [g] where he made the water wine. And there was a certain [h] nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

48 Then said Jesus unto him, [i] Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, [k] Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth

[d] Matthew xiii. 57; Mark vi. 4; Luke iv. 24.——[e] Chap. ii. 23; iii. 2.——[f] Deut. xvi. 16.

[g] Chap. ii. 1, 11.——[h] Or, *courtier*, or *ruler*.——[i] 1 Cor. i. 22. [k] Psa. lxxi. 20; Luke vii. 50.

declared, &c. In Matt. xiii. 57; Mark vi. 4, and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.

Verse 44. *Jesus himself testified*] He bore testimony to the general truth of the following proverb. See on Matt. xiii. 57.

Verse 45. *The Galileans received him*] They received him as the promised *Messiah*, because of the miracles which they had seen him perform at Jerusalem, at the passover. See chap. ii. 23.

Verse 46. *Where he made the water wine.*] See the notes on chap. ii. 1, &c. Cana was on the road from Nazareth to Capernaum and the Sea of Tiberias.

A certain nobleman] An officer of the king's court: for this is the meaning of the original word, *βασιλικος*, which the vulgate translates *regulus*, a little king. This officer belonged to Herod Antipas, who was then tetrarch of Galilee. Jerome calls him *Palatinus*, and says he was an officer of the king's palace. Others think it was *Chuza*, mentioned Luke viii. 3; and others think it was *Manaen*, spoken of Acts xiii. 1. One of these opinions may be true, but all solid proof is wanting. This officer, whoever he was, appears to have had his ordinary abode at Capernaum, and hearing that Christ was at Cana, he came express from Capernaum thither, to entreat him to heal his child.

Verse 48. *Except ye see signs and wonders*, &c.] Our Lord does not tell this man that he had *no* faith, but that he had not *enough*. If he had had *none*, he would not have come from Capernaum to Cana, to beg him to heal his son. If he had had *enough*, he would have been contented with recommending his son to our Lord, without entreating him to go to Capernaum to heal him; which intimates that he did not believe our Lord could do it at a distance. But the words are not addressed to the nobleman alone, but to all the Galilean Jews in general; for our Lord uses the *plural* number, which he never does when addressing an *individual*. These people differed widely from the people of Sychar: they had neither a love of the truth, nor simplicity of heart; and would not believe any thing from heaven, unless forced on their minds by the most striking miracles. They were favoured with the ministry of John Baptist; but, as that was not accompanied with miracles, it was not generally credited. They require the miracles of Christ, in order that they may credit the advent of the Messiah. There are many like these Galileans still in the world: they deny that God can have any influence among men; and as to the *operations of the Holy Spirit*, they, in the genuine Galilean spirit, boldly assert that they will not credit any man who professes to be made a partaker of them, unless he work a miracle in proof of his pretensions! These persons should know that the grace of working miracles was very different from that by which a man is saved; and that the former might exist, even in the most astonishing measure, where the latter did not. See 1 Cor. xiii. 2.

Verse 49. *Sir, come down*, &c.] He did not think our Lord could cure him without being *present*, and seems here to feel himself hurt, because our Lord did not come at his first entreaty. It is difficult for a *proud* man, or a *man in office*, to humble himself, or to treat even God Almighty with proper respect. The spirit of this man seems not much unlike to that of Naaman the Syrian, 2 Kings v. 11.

Verse 50. *Go thy way; thy son liveth.*] Had our Lord gone with him, as he wished, his unbelief could not have been fully removed; as he would have still thought that our Lord's power could not reach from Cana to Capernaum: in order to destroy his unbelief at once, and bring him into the fulness of the faith of his supreme power, he cures him, being apparently absent, by that energy through which he fills both the heavens and the earth. Here it may be observed, our blessed Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon him, but not *in the way* in which they may desire. Eternal life is the free gift of God, and he has a right to give it *as* he pleases; and he always gives his gifts in that way in which his glory is best promoted, and our eternal interest secured.

The man believed the word] And yet it appears

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in which Jesus said unto him, Thy son liveth: [1]and himself believed, and his whole house.

A. M. 4031 A. D. 27. An. Olymp CCI. 3.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

[1] Acts xviii. 8; xvi. 15, 34.

that he had suspended his faith upon a certain condition: "If I find on my return that my son is healed, I will believe that Jesus is the Messiah."

Verse 52. *Then inquired he of them the hour*] The servants, overjoyed to find their master's son so suddenly restored, set off to meet him, that they might impart to him tidings which they knew would be so very agreeable; and he, intent on having his faith settled, began immediately to inquire what time it was when the fever left him, to see whether his cure was the effect of some natural cause, or whether it was done by the power of Christ.

Yesterday at the seventh hour] At the time we would call *one o'clock*. Dr. Macknight thinks the Roman hour is intended; i. e. seven o'clock in the evening; and this he thinks is the reason why our Lord did not accompany the nobleman: for, as Cana was a day's journey from Capernaum, had our Lord gone at *that hour* he must have travelled in the *night*, from which it might have been inferred that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

Verse 53. *So the father knew*] He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus.

Himself believed, and his whole house.] He and his whole family became true converts to the doctrine of the manifested Messiah. The whole family, impressed with the great kindness of God in sending health to the child, were the more easily led to believe in the Lord Jesus. The sickness of the child became the mean of salvation to all the household. They, no doubt, thought at first that God was dealing hardly with them, when threatening to remove the child; but now they see that in very faithfulness God had afflicted them. Let us learn never to murmur against God, or think that he does not act kindly towards us. His wisdom cannot permit him to err; his goodness will not suffer him to do any thing to his creatures but what may be subservient to their best interests. By providential occurrences, apparently the most adverse, he may be securing our eternal salvation.

There is an account in *Beracoth*, fol. 34, very similar to this of the evangelist, and very possibly stolen from this holy source. "When the son of Rab. Gamaliel fell sick, he sent two of his disciples to R. Chanina, that he would pray to God for him. When he had seen them, he went on the roof of his house and prayed for him. He then came down and said to them, His fever has departed from him. They said unto him, Art thou a prophet? He answered, I am neither a prophet, nor the son of a prophet; but when I can recite my prayers readily, I know I shall be heard. They then wrote down the hour; and, when they returned to R. Gamaliel, he said to them, Ye have fulfilled your ministry—in respect to my son, all is complete. In that hour the fever (חמה *chomah*, ὁ πυρετος) left him, and he desired water to drink." *Schoettgen* very properly remarks, *Ovum ovo non magis simile est, atque hæc fabula narrationi evangelicæ.* "One egg is not more like to another, than this fable to the evangelical narration."

Verse 54. *This—second miracle*] The first miracle which Christ performed was in this same city of Cana, just after his baptism; and this second took place after his arrival here from Jerusalem, whence, we have seen, he was driven by the persecution raised against him by the scribes and Pharisees. By construing the word παλιν, *again*, with ελθων, *he came*, that confusion which is evident in the common version is entirely removed.

Bishop Pearce says: "It seems probable to me that John, when he wrote this verse, either joined the word παλιν to ελθων, as he had done in ver. 46, or meant that it should be so joined in the construction."

John does not mention here the miracles which our Lord did at Capernaum on his first journey, chap. ii. 11, nor those which he did at Jerusalem on the feast of the passover. See chap. ii. 12; Luke iv. 23.

THERE are several particulars in the preceding history of the Samaritan woman which confirm the doctrine of a *particular* providence, and show how God manages the most common occurrences in order to accomplish the designs of his mercy and love.

The Gospel must be preached to the Samaritans: this is God's purpose; and in this case, the wrath of man is caused to praise him.

1. Christ finds it necessary to quit Judea because of the persecution raised up against him by the scribes and Pharisees, ver. 1–3. How worthy of admiration is that Divine providence that presses every thing into the accomplishment of its own designs! The doctors of Jerusalem oblige the Saviour to leave their city; and a simple woman persuades all the inhabitants of a Samaritan city to open their gates and their hearts, and entreat the Redeemer of the world to enter in.

2. Christ must pass through Samaria, ver. 4. He was so situated in Judea that he could not reach Galilee except through Samaria, without taking a large circuit, which the necessities of the present case could not admit. Thus, while he appears to fly only from the fury of his persecutors, he is in reality seeking the lost, and fully accomplishing the work he came into the world to perform.

3. Christ being weary finds it necessary to sit down to rest himself by Jacob's well, ver. 5, 6, spent with fatigue and hunger. How energetic was this fatigue!

now *active* was this rest! Nothing can happen to Christ in vain—nothing can turn him out of the way of his mercy—his great work he continues to carry on, without the smallest interruption, where we would have thought it must have been necessarily suspended.

4. The disciples are obliged to go to the city to buy victuals, ver. 8, and Jesus was left *alone*. Even this circumstance was not only *favourable* to the conversion of the Samaritan woman, but even essentially necessary, as, without it, she could not have had that opportunity of conversing freely with our Lord; nor would it have been proper for him to have made that discovery of himself, in their presence, which we find he did during their absence. See the note on ver. 26.

5. The Samaritan woman is induced at that very time to go and draw water. Even so small a circumstance as this becomes a necessary part in the economy of her salvation. There is not a circumstance in our life—not an occurrence in our business, but God will make it subservient to our salvation, if we have a simple heart and a teachable spirit. The steps of a good man especially are ordered of the Lord; and, while he acknowledges his Maker in all his ways, he will direct all his steps. A proper consideration of this great truth will produce both confidence and humility.

6. But this blessed doctrine may be abused; for some may suppose that God always acts according to a fixed *necessity*, through which, whatsoever *was*, *is*, or *will be*, has had its existence, mode of being, operation, and direction, according to predetermined irrevocable laws. This system makes God himself the necessary agent of eternal fate, as it supposes him to be constantly employed in doing what eternal necessity obliges him to perform; and thus his infinite freedom is bounded or acted upon by uncontrollable necessity. Perdition is not farther from glory than necessitating decrees are from a particular and gracious providence, by which the means of salvation are placed within the reach of every human being.

CHAPTER V.

The man who had been diseased thirty-eight years healed on the Sabbath day, 1–9. *The Jews cavil, persecute Christ, and seek to kill him, because he had done this cure on the Sabbath*, 10–16. *Our Lord vindicates his conduct, and shows, from the testimony of the Father, the Scriptures, John the Baptist, and his own works, that he came from God, to be the light and salvation of the world*, 17–39. *He reproves the Jews for their obstinacy*, 40; *hatred to God*, 41, 42; *pride*, 43, 44; *and disbelief of their own law*, 45–47.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

AFTER [a] this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem [b] by the sheep [c] *market* a pool, which is called in the Hebrew

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[a] Lev. xxiii. 2; Deut. xvi. 1; chap. ii. 13.

[b] Neh. iii. 1; xii. 39.——[c] Or, *gate*.

NOTES ON CHAP. V.

Verse 1. *A feast*] This is generally supposed, by the best critics, to have been the feast of the *passover*, which was the most eminent feast among the Jews. In several excellent MSS. the article is added, ἡ ἑορτη, THE *feast*, the grand, the principal festival. *Petavius* supposes that the feast of *Purim*, or *lots*, is here meant; and one MS. reads ἡ σκηνοπηγια, the feast of *Tabernacles*. Several of the primitive fathers believe *Pentecost* to be intended; and they are followed by many of the moderns, because, in chap. vii. 2, mention is made of the feast of *Tabernacles*, which followed *Pentecost*, and was about the latter end of our *September*; and, in chap. x. 22, mention is made of the feast of *Dedication*, which was held about the latter end of November. See Bp. *Pearce*. See chap. x. 22.

Calmet, however, argues that there is no other feast with which all the circumstances marked here so well agree as with the passover; and Bp. Newcome, who is of Calmet's opinion, thinks Bp. Pearce's argument concerning the *succession* of the feasts to be inconclusive; because it is *assumed*, not *proved*, that the three feasts which he mentions above must have happened in the *same year*. See much on the same subject in Bp. Newcome's notes to his Harmony, p. 15, &c.

Lightfoot has observed, that the other evangelists speak very sparingly of our Lord's acts in Judea They mention nothing of the passovers, from our Lord's baptism till his death, excepting the very last: but John points at them all. The *first* he speaks of, chap. ii. 13; the *third*, chap. vi. 4; the *fourth*, chap. xiii. 1; and the *second* in this place: for although he does not call it the *passover*, but a *feast* in general, yet the circumstances agree best with this feast; and our Lord's words, chap. iv. 35, seem to cast light on this subject. See the note there.

Verse 2. *There* IS] This is thought by some to be a proof that John wrote his Gospel *before* the destruction of Jerusalem; and that the pool and its porticoes were still remaining. Though there can be little doubt that Jerusalem was destroyed many years before John wrote, yet this does not necessarily imply that the pool and its porticoes must have been destroyed too. It, or something in its place, is shown to travellers to the present day. See Maundrell's Jour. p. 108. But instead of εστι, IS, both the *Syriac*, all the *Arabic*, *Persic*, *Armenian*, and *Nonnus*, read ην, WAS; which is to me some proof that it did not exist when these versions were made, and that the pool which is shown now is not the original.

By the sheep market] Rather, *gate:* see Neh. iii 1, 32; xii. 39. This was in all probability the gate

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For [d] an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

[d] Matt. xxviii. 2; 1 Cor. ix. 24.

through which the sheep were brought which were offered in sacrifice in the temple.

A pool] Bp. Pearce thinks the word κολυμβηθρα should be translated *bath*, and that this place was built for the purpose of *bathing* and *swimming* in. He observes that κολυμβαν signifies to *swim*, in Acts xxvii. 43. In proof of this, he cites *three* of the old *Itala*, which have *natatoria*, a *bathing* or *swimming place*.

Bethesda] This word is variously written in the MSS. and versions: *Bezatha—Bethzatha—Betzetha—Belzetha—Belzatha—Berzeta;* and many have *Bethsaida*. But the former reading is the genuine one. Bethesda, or according to the Hebrew בית חסדה *Bethchasdah*, signifies literally, *the house of mercy*. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed. It does not appear that any person was obliged to *pay* man for what the mercy of God freely gave. Wicked as the Jewish people were, they never thought of levying a tax on the poor and afflicted, for the cures they received in these healing waters. How is it that a well-regulated state, such as that of Great Britain, can ever permit individuals or corporations to enrich themselves at the expense of God's mercy, manifested in the sanative waters of *Bristol*, *Bath*, *Buxton*, &c.? Should not the accommodations be raised at the expense of the public, that the poor might enjoy without cost, which they are incapable of defraying, the great blessing which the God of nature has bestowed on such waters? In most of those places there is a profession that the poor may drink and bathe gratis; but it is little better than a pretence, and the regulations relative to this point render the whole nearly inefficient. However, some good is done.

Verse 3. *Blind, halt, withered*] To these the *Codex Bezæ*, three copies of the *Itala*, and both the *Persic*, add παραλυτικων, *paralytic;* but they are probably included among the withered.

Waiting for the moving of the water.] This clause, with the whole of the fourth verse, is wanting in some MSS. and versions; but I think there is no *sufficient* evidence against their authenticity. Griesbach seems to be of the same opinion; for though he has marked the whole passage with the notes of doubtfulness, yet he has left it in the text. Some have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifice; and that the *angel* meant no more than merely a man sent to stir up from the bottom this corrupt sediment, which, being distributed through the water, the pores of the person who bathed in it were penetrated by this matter, and his disorder repelled! But this is a miserable shift to get rid of the power and goodness of God, built on the merest conjectures, self-contradictory, and every way as unlikely as it is insupportable. It has never yet been satisfactorily proved that the sacrifices were ever washed; and, could even this be proved, who can show that they were washed in the pool of *Bethesda?* These waters healed a man in a *moment* of *whatsoever disease* he had. Now, there is no *one* cause under heaven that can do this. Had only *one kind* of disorders been cured here, there might have been some countenance for this deistical conjecture—but this is not the case; and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God, or take the desperate flight of an infidel, and thus get rid of the passage altogether.

Verse 4. *Angel*] "Of the Lord," is added by AKL, about 20 others, the *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Anglo-Saxon*, and six copies of the *Itala*: *Cyril* and *Ambrose* have also this reading. If this reading be genuine, and the authorities which support it are both *ancient* and *respectable*, it destroys Dr. Hammond's conjecture, that, by the *angel*, a messenger only, sent from the Sanhedrin, is meant, and that these cures were all performed in a *natural* way.

Those who feel little or none of the work of God in their *own* hearts are not willing to allow that he works in *others*. Many deny the influences of God's Spirit, merely because they never felt them. This is to make any man's experience the rule by which the whole word of God is to be interpreted; and consequently to leave no more divinity in the Bible than is found in the heart of him who professes to explain it.

Went down] Κατεβαινεν, *descended*. The word seems to imply that the angel *had ceased* to descend when John wrote. In the second verse, he spoke of the pool as being *still* in existence; and in this verse he intimates that the Divine influence ceased from these waters. When it *began*, we know not; but it is likely that it continued no longer than till the crucifixion of our Lord. Some think that this never took place before nor after this time. Neither *Josephus*, *Philo*, nor any of the Jewish authors mention this pool; so that it is very likely that it had not been long celebrated for its healing virtue, and that nothing of it remained when those authors wrote.

Certain season] This probably refers to the time of the feast, during which only this miraculous virtue lasted. It is not likely that the angel *appeared* to the people—his descent might be only known by the ebullition caused in the waters. Was not the whole a type of Christ? See Zech. xiii. 1. He is the true *Bethesda*, or *house of mercy*, *the fountain opened to the house of David, and to the inhabitants of Jerusa-*

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

5 And a certain man was there, which had an infirmity [e] thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [f] Rise, take up thy bed, and walk.

A. M. 4031. A. D. 27. An. Olymp CCI. 3.

9 And immediately the man was made whole, and took up his bed, and walked: and [g] on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [h] it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me

[e] Lam. iii. 39; Hab. ii. 3; Luke viii. 43.——[f] Matt. ix. 6; Mark ii. 11; Luke v. 24.——[g] Chap. ix. 14.

[h] Exod. xx. 10; Neh. xiii. 19; Jer. xvii. 21, &c.; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

lem, for sin and for uncleanness; unto which all the diseased may come, and find health and life eternal.

Verse 5. *Had an infirmity thirty and eight years.*] St. Chrysostom conjectured that *blindness* was the infirmity of this person: what it was, the inspired writer does not say—probably it was a *palsy:* his case was deplorable—he was not able to go into the pool himself, and he had no one to help him; so that poverty and disease were here connected. The length of the time he had been afflicted makes the miracle of his cure the greater. There could have been no collusion in this case: as his affliction had lasted thirty-eight years, it must have been known to multitudes; therefore he could not be a person prepared for the occasion. All Christ's miracles have been wrought in such a *way*, and on such *persons* and *occasions*, as absolutely to preclude all possibility of the suspicion of imposture.

Verse 6. *Wilt thou be made whole?*] Christ, by asking this question, designed to excite in this person faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came. Addresses of this kind are always proper from the preachers of the Gospel, that the hearts, as well of hardened as of desponding sinners, may be stirred up to desire and expect salvation. Do you wish to be healed? Do you know that you are under the power of a most inveterate and dangerous disease? If so, there is a remedy—have immediate recourse to the physician. Questions of this kind are frequently asked in the secret of our souls, by the inspirations of God's Spirit. Happy those who pay attention to them, and give right answers.

Verse 7. *Sir, I have no man*] Ναι, Κυριε—"Yes, sir; but I have no man:"—this is the reading of C*GH, *fourteen* others, both the *Syriac*, later *Persic*, *Arabic*, and *Chrysostom*. Reader, be thankful to God for health and outward comforts. When *long* affliction has been allied to *deep* poverty, how deplorable is the state!

Verse 8. *Rise, take up thy bed, and walk.*] Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? The man became whole immediately; and this sudden restoration to health and strength was an incontestable proof of the onmipotence of Christ. It has been remarked, that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it, which attested its truth. After the miracle of the five loaves, he ordered the fragments to be collected, which were more in quantity than the loaves themselves, though several thousands had been fed. When he changed the water into wine, he ordered some to be taken first to the steward of the feast, that he might taste and bear testimony to its genuineness and excellency. When he cured the lepers, he commanded them to show themselves to the priests, whose business it was to judge of the cure. So here, he judged it necessary, after having cured this infirm man, to order him not only to *arise*, but to *take up his bed*, and *walk*, which sufficiently attested the miracle which he had wrought. God's work is ever known by its excellence and good effects.

The *bed* of a poor *Hindoo* is seldom any thing besides a single *mat*, or a cloth as thick as a *bed-quilt*. Men carrying such beds may be seen daily on the highways.

Verse 9. *The same day was the sabbath.*] Mr. Toynard supposes that this miracle was wrought on the 11th of Nisan, the sabbath before the passover, which was celebrated the 14th of Nisan, or 28th of March. But why did our Lord command this man to carry his bed on the sabbath, as the law prohibited all servile work, and especially the carrying of burthens? See Exod. xx. 8; Jer. xvii. 21; Neh. xiii. 15. To this it may be answered, 1. The man was a *poor* man, and if he had left his bed he might have lost it; and he could not have conveniently watched it till the next morning. 2. Christ showed by this that he was Lord of the sabbath: see Matt. xii. 8. 3. This was not contrary to the spirit of the law: the sabbath was made to honour God in, and this was a public monument of his power and goodness. 4. It was consistent with the wisdom of Christ to do his miracles so that they might be seen and known by a multitude of people, and especially in Jerusalem, which was the capital of the country, and the centre of the Jewish religion; and this very circumstance of the healed man carrying his bed on the sabbath day must call the attention of many to this matter, and cause the miracle to be more generally known.

Verse 11. *He that made me whole*, &c.] The poor man reasoned conclusively:—He who could work such

A. M. 4031. A. D 27. An. Olymp. CCI. 3.

whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, [i] a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [k] sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, [l] My Father worketh hitherto, and I work.

18 Therefore the Jews [m] sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, [n] making himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, [o] The Son

Or, *from the multitude that was.*——[k] Matt. xii. 45; chap. viii. 11.——[l] Chap. ix. 4; xiv. 10.

[m] Chap. vii. 19.——[n] Chap. x. 30, 33; Phil. ii 6.——[o] Ver. 30; chap. viii. 28; ix. 4; xii. 49; xiv. 10.

a miracle must be at least the *best* of *men:* now a good man will neither *do evil* himself, nor *command* others to *do* it: but he who cured me ordered me to carry my bed; therefore, there can be no evil in it.

Verse 13. *Jesus had conveyed himself away*] Or, *had withdrawn himself.* And this he might easily do, as there was a *crowd in the place.* Some think the words indicate, that Jesus withdrew on seeing a multitude in the place, i. e. *raising a tumult*, because of the man's carrying his bed. See the *margin.* He had not yet finished his work, and would not expose himself to the envy and malice of the Jewish rulers.

Verse 14. *Jesus findeth him in the temple*] The man being conscious that it was through the mercy of God that he was restored, (though he did not as yet know distinctly who Christ was,) went to the temple to return thanks to God for his cure. Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. How many, when they are made well, forget the hand that has healed them, and, instead of gratitude and obedience to God, use their renewed health and strength in the service of sin! Those who make this use of God's mercies may consider their restoration as a respite only from perdition.

Sin no more, lest a worse thing come unto thee.] Our Lord, intending to discover to this man *who* he was, gave him two proofs of the perfection of his knowledge. 1. He showed him that he knew the *secret* of the *past—sin no more:* thereby intimating that his former sins were the cause of his long affliction. 2. He showed him that he knew the future—*lest a worse thing come unto thee:* if thy iniquity be repeated, thy punishment will be increased.

Verse 15. *The man departed, and told the Jews*] He did not say it was Jesus who had ordered him to carry his bed, but it was Jesus who had *cured him;* and he left them to draw the inference, viz. That this Jesus must be the miraculous power of God.

Verse 16. *And sought to slay him*] This clause is omitted by BCDL, some others, and several ancient *versions. Griesbach* has left it out of the text; and Professor *White* says, *certissime delenda:* but it does not appear to me that it should be omitted. However, it was true of the Jews, whether the words were originally in the evangelist or not. For what cause did these persons seek to destroy our Lord? Because he had healed a poor man, who had been diseased thirty-eight years, and ordered him to carry home the couch on which he lay! How implacable must their malice have been! The spirit of religious persecution has always been the most *fell* and dangerous of all on this side perdition. Every other disposition appears to have its *moderator;* but this is wholly abandoned to the guidance of Satan, and has for its objects the men who know the truth, and who live to the glory of their God, and for the benefit of mankind. How strange that such should ever be objects of malice and hatred! But the Satanic nature in fallen man is ever opposed to whatever comes from God.

Verse 17. *My Father worketh hitherto, and I work.*] Or, As *my Father worketh until now*, &c., καθως being understood. God created the world in *six days:* on the *seventh* he rested from all *creating* acts, and set it apart to be an everlasting memorial of his work. But, though he rested from *creating*, he never ceased from *preserving* and *governing* that which he had formed: in this respect he can keep no *sabbaths;* for nothing can continue to exist, or answer the end proposed by the Divine wisdom and goodness, without the continual *energy* of God. So *I work*—I am constantly employed in the same way, governing and supporting all things, comforting the wretched, and saving the lost: and to me, in this respect, there is no *sabbath.*

Verse 18. *Making himself equal with God.*] This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated that, whatever was the Father's work, his was the same; thus showing that He and the Father were ONE. They had now found out two pretences to take away his life: one was that he had broken the Sabbath—ελυε, *dissolved*, as they pretended, the obligation of keeping it holy. The other was that he was guilty of blasphemy, in making himself *equal to God:* for both which crimes, a man, according to the law, must suffer death. See Num xv. 32; Lev. xxiv. 11, 14, 16.

Verse 19. *The Son can do nothing of himself*]

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For [p] the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*, [q] even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but [r] hath committed all judgment unto the Son:

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

23 That all *men* should honour the Son, even as they honour the Father. [s] He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, [t] He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; [u] but is passed from death unto life.

25 Verily, verily, I say unto you, The hour

[p] Matt. iii. 17; chap. iii. 35; 2 Pet. i. 17.——[q] Luke vii. 14; viii. 54; chap. xi. 25, 43.——[r] Matt. xi. 27; xxviii. 18; ver. 27; ch. iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5.——[s] 1 John ii. 23. [t] Chap. iii. 16, 18; vi. 40, 47; viii. 51; xx. 31.——[u] 1 John iii. 14

Because of his inseparable union with the Father: nor can the Father do any thing of *himself*, because of his infinite unity with the Son.

What things soever he doeth, these also doeth the Son] God does nothing but what Christ does. What God does is the work of God, and proper to no creature—Jesus does whatsoever God does, and therefore is no created being. The Son can do nothing but what he sees the Father do: now, any intelligent creature may do what God cannot do: he may *err*—he may *sin*. If Jesus can do *nothing* but what God does, then he is no creature—he can neither *sin* nor *err*, nor act *imperfectly*. The conclusion from our Lord's argument is: If I have broken the Sabbath, so has God also; for I can do nothing but what I see him doing. He is ever *governing* and *preserving*; I am ever employed in *saving*.

Verse 20. *Greater works than these*] Two of these he immediately mentions: *Raising the dead*, ver. 21. And *judging the world*, ver. 22.

That ye may marvel.] Or, *So as to make you wonder.* Our Lord sometimes speaks of himself as God, and sometimes as the ambassador of God. As he had a human and Divine nature, this distinction was essentially necessary. Many errors have originated from want of attention to this circumstance.

Verse 21. *As the Father raiseth up the dead*] This he did in the case of the widow's son at Sarepta, 1 Kings xvii. 22, by the ministry of the Prophet Elijah. And again, in the case of the Shunamite's son, 2 Kings iv. 32–35, by the ministry of the Prophet Elisha.

The Son quickeneth whom he will.] He raiseth from death to life whomsoever he pleases. So he did, for he raised the ruler's daughter, Mark v. 35–42; the widow's son at Nain, Luke vii. 11–15; and Lazarus, at Bethany, John xi. 14–44.

Whom he will. Here our Lord points out his sovereign power and independence; he gives life according to *his own will*—not being obliged to supplicate for the power by which it was done, as the *prophets* did; his own *will* being absolute and sufficient in every case.

Verse 22. *The Father judgeth no man*] This confirms what he had said before, verse 17, 19, that the Father acts not *without* the Son, nor the Son *without* the Father; their acts are common, their power equal.

Verse 23. *That all* men *should honour the Son*, &c.] If then the Son is to be honoured, EVEN AS the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone. To worship any creature is idolatry: Christ is to be honoured even as the Father is honoured; therefore Christ is not a creature; and, if not a *creature*, consequently the *Creator*. See chap. i. 3.

He that honoureth not the Son] God will not receive that man's adoration who refuses to honour Jesus, *even as* he honours him. The Jews expected the Messiah as a great and powerful Prince; but they never thought of a person coming in that character enrobed with all the attributes of Godhead. To lead them off from this error, our Lord spoke the words recorded in these verses.

Verse 24. *He that heareth my word*] My doctrine —*and believeth on him that sent me*—he who credits my Divine mission, that I am come to give *light* and *life* to the world by my *doctrine* and *death*—*hath eternal life*—the seed of this life is sown in his heart the moment he believes—*and shall not come into condemnation*, εις κρισιν, *into judgment*—that which will speedily come on this unbelieving race; and that which shall overwhelm the wicked in the great day.

But is passed from death unto life.] Μεταβεβηκεν, Has *changed his country*, or *place of abode*. Death is the country where every Christless soul lives. The man who knows not God lives a dying life, or a living death; but he who believes in the Son of God *passes over* from the empire of death, to the empire of life. Reader! thou wast born in death: hast thou yet changed the place of thy natural residence? Remember that to live in sin is to live in death; and those who live and die thus shall die eternally.

Verse 25. *The dead shall hear the voice*] Three kinds of death are mentioned in the Scriptures: *natural*, *spiritual*, and *eternal*.

The *first* consists in the separation of the body and soul. The *second* in the separation of God and the soul. The *third* in the separation of body and soul from God in the other world. Answerable to these three kinds of death, there is a *threefold life: Natural* life, which consists in the union of the soul and body. *Spiritual* life, which consists in the union of God and the soul, by faith and love. *Eternal* life

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

is coming, and now is, when [v] the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And [w] hath given him authority to execute judgment also, [x] because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 [y] And shall come forth: [z] they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3

30 [a] I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because [b] I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ [c] If I bear witness of myself, my witness is not true.

32 [d] There is another that beareth witness

[v] Verse 28; Eph. ii. 1, 5; v. 14; Col. ii. 13.——[w] Verse 22; Acts x. 42; xvii. 31.——[x] Dan. vii. 13, 14.——[y] Isa. xxvi. 19; 1 Thess. iv. 16; 1 Cor. xv. 52.

[z] Dan. xii. 2; Matt. xxv. 32, 33, 46.——[a] Ver. 19.——[b] Matt. xxvi. 39; chap. iv. 34; vi. 38.——[c] See chap. viii. 14; Rev. iii. 14. [d] Matt. iii. 17; xvii. 5; chap. viii. 18; 1 John v. 6, 7, 9.

which consists in the communion of the body and soul with God, by holiness, in the realms of bliss.

Of the *dead*, our Lord says, *the hour is coming, and now is, when they shall hear the voice of the Son of God, and live.* The hour is *coming*, when all that sleep in the dust shall awake at the voice of the Son of man, and come to judgment: for he giveth life to the dead, ver. 21, 28, 29. Again, the hour is *coming*, when some of those who have died a *natural* death shall hear the voice of the Son of God and live again here. It is likely that our Lord had not as yet raised any from the dead; and he refers to those whom he intended to raise: see on ver. 21. Lastly, the hour *now is*, when many who are dead in trespasses and sins, shall hear the voice (the word) of the Son of God, believe, and receive spiritual *life* through him.

Verse 26. *Hath he given to the Son to have life, &c.*] Here our Lord speaks of himself in his character of Messiah, or envoy of God.

Verse 27. *Because he is the Son of man.*] Because he is the *Messiah;* for in this sense the phrase, *Son of man*, is often to be understood. But some join this to the next verse thus:—*Marvel not at this, because he is the Son of man.*

Verse 28. *Marvel not at this*] I think it quite necessary to follow here, as noted above, the punctuation of *both* the *Syriac*, the *Armenian*, *Chrysostom*, *Damascenus*, *Theophylact*, *Euthymius*, and others; which is found also in some very good MSS. *Theophylact* says that the common method of reading this, which he highly objects to, was the invention of *Paul* of *Samosata*. In ver 26 and 27, our Lord, speaking of himself as envoy of God, said, the Father had *given him to have life in himself*, so that, like any of the ancient prophets, he could vivify others; and that he had given him *authority to execute judgment*, probably referring to that judgment which he was shortly to execute on this unbelieving nation, and apparently in direct reference to Dan. vii. 13, *Behold one like the Son of man came with the clouds*, &c., a place which the Jews expound of the promised Messiah. In this verse he anticipates an objection, as if they had said: "This cannot be: thou art a man—thou wast born among us." Our Lord answers: *Don't marvel at this*, BECAUSE *I am a man*—for greater things than these shall be done by me: he who now addresses you, though disguised under the *form of a man*, shall appear in the great day to be the Judge of quick and dead: by his almighty power, he shall raise all the dead; and, by his unerring wisdom and justice, shall adjudge the wicked to hell, and the righteous to heaven. The first sense, however, of this passage, appears to some the most probable; though they both amount nearly to the same meaning.

Verse 30. *I can of mine own self do nothing*] Because of my intimate union with God. See on ver. 19.

I seek not mine own will] I do not, I cannot attempt to do any thing *without* God. This, that is, the Son of man, the human nature which is the temple of my Divinity, chap. i. 14, is perfectly subject to the Deity that dwells in it. In this respect our blessed Lord is the perfect pattern of all his followers. In every thing their wills should submit to the will of their heavenly Father. Nothing is more common than to hear people say, *I will do it because I choose.* He who has no better reason to give for his conduct than his *own will* shall in the end have the same reason to give for his eternal destruction. "I followed *my own will*, in opposition to the *will of God*, and now I am plunged in the lake that burneth with fire and brimstone."

Reader, God hath sent *thee* also to do his will:—his will is that thou shouldst abandon thy sins, and believe in the Lord Jesus. Hast thou yet *done* it?

Verse 31. *If I bear witness*] If I had no proof to bring of my being the Messiah, and equal to God, common sense would direct you to reject my testimony; but the mighty power of God, by which I work my miracles, sufficiently attests that my pretensions are well founded.

Bishop Pearce gives a different turn to this verse, by translating it interrogatively, thus: "*If I* only *bear witness of myself, is not my witness true?* i. e. is it, on that account, not true? In chap. viii. 14, he says, *Though I bear record of myself, yet my record is true.* And in verse 18, he says, *I am one that bear witness of myself.*"

Verse 32. *There is another*] God the Father, who, by his Spirit in your prophets, described my person, office, and miracles. You read these scriptures, and

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, [e] and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and [f] a shining light: and [g] ye were willing for a season to rejoice in his light.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

36 ¶ But [h] I have greater witness than *that* of John: for [i] the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent

[e] Chap. i. 15, 19, 27, 32.——[f] 2 Pet. i. 19.——[g] See Matt. xiii. 20; xxi. 26; Mark vi. 20.——[h] 1 John v. 9.——[i] Ch. iii. 2; x. 25; xv. 24.

you cannot help seeing that they testify of me:—no person ever did answer the description there given, but myself; and I answer to that description in the fullest sense of the word. See ver. 39.

And I know] Instead of οιδα, *I know*, οιδατε, *ye know*, is the reading of the *Codex Bezæ*, *Armenian*, and two of the *Itala*. Ye believe the Scriptures to be of God, and that he cannot lie; and yet ye will not believe in me, though these Scriptures have so clearly foretold and described me! It is not one of the least evils attending unbelief, that it acts not only in *opposition* to God, but it also acts *inconsistently* with itself. It receives the Scriptures in *bulk*, and acknowledges them to have come through Divine inspiration; and yet believes no *part separately*. With it the *whole* is true, but no *part* is true! The very *unreasonableness* of this conduct shows the principle to have come from beneath, were there no other evidences against it.

Verse 33. *Ye sent unto John*] I am not without human testimony of the most respectable kind:—Ye sent to John, and he bare witness. There are several circumstances in John's character which render his testimony unexceptionable. 1. He is consulted by the very enemies of Christ, as a very holy and extraordinary man. 2. He is perfectly free from all self-interest, having declined making the least advantage by his own reputation. 3. He is sincere, undaunted, and so averse from all kinds of flattery that he reproves Herod at the hazard of his liberty and life. 4. He was so far from being solicited by Christ to give his testimony that he had not even seen him when he gave it. See chap. i. 19–28.

Verse 34. *But I receive not testimony from man* [only.] I have no need of John's testimony: the works that I do bear sufficient testimony to me, ver. 36.

But these things I say, &c.] You believed John to be a prophet—a prophet cannot lie: he bore testimony that I am the Lamb of God, that beareth away the sin of the world, chap. i. 29; therefore, that ye may be saved by believing in me as such, I have appealed to John's testimony.

Verse 35. *He was a burning and a shining light*] Ην ὁ λυχνος ὁ καιομενος και φαινων, should be translated, *He was a burning and a shining* LAMP. He was not το φως του κοσμου, *the light of the world*, i. e. the *sun*; but he was ὁ λυχνος, *a lamp*, to give a clear and steady light till the sun should arise. It is supposed that John had been cast into prison about four months before this time. See the note on chap. iv. 35. As his light continued no longer to shine, our Lord says *he* WAS.

The expression of *lamp* our Lord took from the ordinary custom of the Jews, who termed their eminent doctors *the lamps of Israel*. A lighted candle is a proper *emblem* of a minister of God; and, *Alteri serviens consumor*—"In serving others, I myself destroy:"—a proper *motto*. There are few who preach the Gospel faithfully that do not lose their lives by it. *Burning* may refer to the *zeal* with which John executed his message; and *shining* may refer to the *clearness* of the testimony which he bore concerning Christ. Only to *shine* is but vanity; and to *burn* without *shining* will never edify the Church of God. Some *shine*, and some *burn*, but few both *shine* and *burn*; and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls must both *burn* and *shine*: the *clear light* of the *knowledge* of the *sacred records* must fill his *understanding*; and the *holy flame* of loving *zeal* must occupy his *heart*. *Zeal* without *knowledge* is continually *blundering*; and *knowledge* without *zeal* makes *no converts* to Christ.

For a season] The time between his beginning to preach and his being cast into prison.

To rejoice] Αγαλλιασθηναι, To *jump for joy*, as we would express it. They were exceedingly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans; but when a *spiritual deliverance*, of infinitely greater moment was preached to them, they rejected both it and the light which made it manifest.

Verse 36. *But I have greater witness*] However decisive the judgment of such a man as John may be, who was *the lamp of Israel*, a miracle of grace, filled with the spirit of Elijah, and more than any prophet, because he pointed out, not the Messiah who *was to come*, but the Messiah who was *already* come: nevertheless, I am not obliged to depend on his testimony alone; for I have a greater one, that of Him whom you acknowledge to be your God. And how do I prove that this God bears testimony to me? By my *works*: these miracles, which attest my mission, and prove by themselves that nothing less than unlimited power and boundless love could ever produce them. By my *word only*, I have perfectly and *instantly* healed a man who was diseased thirty and eight years. Ye see the miracle—the man is before you whole and sound. Why then do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

Verse 37. *The Father himself—hath borne witness*] That is, by his prophets.

Ye have neither heard his voice] I make these words, with Bp. Pearce, a parenthesis: the sense is—"Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets." Lately, however, he had added to their

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

me, [k] hath borne witness of me. Ye have neither heard his voice at any time, [l] nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ [m] Search the Scriptures; for in them ye think ye have eternal life: and [n] they are they which testify of me.

40 [o] And ye will not come to me, that ye might have life.

41 ¶ [p] I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in

[k] Matt. iii. 17; xvii. 5; chap. vi. 27; viii. 18.——[l] Deut. iv. 12; chap. i. 18; 1 Tim. i. 17; 1 John iv. 12.——[m] Isaiah viii. 20; xxxiv. 16; Luke xvi. 29; verse 46; Acts xvii. 11.——[n] Deuteronomy xviii. 15, 18; Luke xxiv. 27; chap i. 45.——[o] Chapter i. 11; iii. 19.——[p] Verse 34; 1 Thess ii. 6.

testimony his own voice from heaven, on the day of Christ's baptism. See Matt. iii. 17.

Verse 38. *Ye have not his word abiding in you*] Though ye believe the Scriptures to be of God, yet ye do not let them take hold of your hearts—his word is in your mouth, but not in your mind. What a miserable lot! to read the Scriptures as the true sayings of God, and yet to get no salvation from them! *Thy word*, says David, (Psa. cxix. 11,) *have I hid in my heart, that I might not sin against thee.* This, these Jews had not done. Reader, hast *thou?*

Verse 39. *Search the Scriptures*] Ερευνατε τας γραφας. This should be translated, not in the *imperative*, but in the *indicative* mood—thus, *Ye search the Scriptures diligently.* That these words are commonly read in the *imperative* mood is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version.

The rabbins strongly recommend the study of the Scriptures. The *Talmud, Tract. Shabbath*, fol. 30, brings in God thus addressing David: "I am better pleased with one day in which thou sittest and studiest the law, than I shall be with a thousand sacrifices which thy son Solomon shall offer upon my altar."

Perhaps the Scriptures were never more diligently searched than at that very time: first, because they were in expectation of the immediate appearing of the *Messiah;* secondly, because they wished to find out *allegories* in them; (see *Philo;*) and, thirdly, because they found these scriptures to contain the promise of an *eternal life. He*, said they, *who studies daily in the law, is worthy to have a portion in the world to come*, Sohar. Genes. fol. 31. Hence we may infer: 1st. That the Jews had the knowledge of a *future state* before the coming of Christ; and 2ndly. That they got that knowledge from the Old Testament Scriptures.

The word ερευνατε, which might be translated, *Ye search diligently*, is very expressive. *Homer*, Il. xviii. l. 321, applies it to a *lion* deprived of his whelps, who "scours the plains, and *traces* the *footsteps* of the man." And in Odyss. xix. l. 436, to *dogs tracing* their game by the *scent* of the *foot.*

In the Septuagint, the verb ερευναω answers to the Hebrew חפש *chapash*, to *search* by *uncovering;* to חקר *chakar*, to search *minutely*, to *explore;* to חשף *chashaph*, to *strip*, make *bare;* and to משש *mashash*, to *feel*, *search* by *feeling.* It is compounded of ερεω, *I seek*, and ευνη, *a bed;* "and is," says St. Chrysostom, "a metaphor taken from those who dig deep, and search for metals in the bowels of the earth. They *look* for the *bed* where the metal lies, and break every clod, and sift and examine the whole, in order to discover the ore." Those who read the verse in the *imperative* mood consider it an exhortation to the diligent study of the Sacred Writings. *Search;* that is, *shake* and *sift* them, as the word also signifies: search narrowly, till the true force and meaning of every *sentence*, yea, of every *word* and *syllable*, nay, of every *letter* and *yod* therein, be known and understood. Confer *place* with *place;* the *scope* of *one place* with that of *another;* things *going before* with things *coming after:* compare *word* with *word*, *letter* with *letter* and search the whole thoroughly. See *Parkhurst*, *Mintert*, and *Leigh.*

Leaving every translation of the present passage out of the question, this is the proper method of reading and examining the Scriptures, so as to become wise unto salvation through them.

Verse 40. *And ye will not come to me*] Though ye thus search the Scriptures, in hopes of finding the *Messiah* and *eternal life* in them, yet *ye will not come unto me*, believe in me, and be my disciples, though so clearly pointed out by them, that ye may have that eternal life which can only come through me.

Verse 41. *I receive not honour from men.*] I do not stand in need of you or your testimony. I act neither through self-interest nor vanity. Your salvation can add nothing to me, nor can your destruction injure me: I speak only through my love for your souls, that ye may be saved.

Verse 42. *But I know you, that ye have not*, &c.] Don't say that you oppose me through zeal for God's honour, and love for his name, because I make myself equal to him: no, this is not the case. I know the dispositions of your souls; and I know ye have neither *love* for his name, nor *zeal* for his glory. Incorrigible ignorance, and malicious jealousy, actuate your hearts. Ye read the Scriptures, but ye do not enter into their meaning. Had you been as diligent to find out the *truth*, as you have been to find out *allegories*, *false glosses*, and something to countenance you in your crimes, you would have known that the Messiah, who is equal with God, must be the Son of man also, and the inheritor of David's throne; and that the very works which I do are those which the prophets have foretold the Messiah should perform. See Dan. vii. 13, 14; Isa. ix. 6, 7; xi. 1–5, 10; xxxv. 4–6.

Verse 43. *I am come in my Father's name*] With

A. M. 4031. A. D. 27. An. Olymp. CCI. 3.

his own name, him ye will receive.

44 [q] How can ye believe, which receive honour one of another, and seek not [r] the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: [s] there is *one* that accuseth you, *even* Moses, in whom ye trust.

A. M. 4031 A. D. 27 An. Olymp. CCI. 3.

46 For had ye believed Moses, ye would have believed me: [t] for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

[q] Chapter xii. 43.——[r] Romans ii. 29.——[s] Romans ii. 12.

[t] Gen. iii. 15; xii. 3; xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; chap. i. 45; Acts xxvi. 22.

all his influence and authority. Among the rabbins, it was essential to a teacher's credit that he should be able to support his doctrine by the authority of some eminent persons who had gone before. Hence the form, *Coming in the name of another.*

If another shall come in his own name] Having no Divine influence, and no other authority than his own, *him ye will receive.* That this was notoriously the case may appear from *Josephus*, Antiq. b. xviii. c. 14; Acts v. 36, 37; *Eusebius*, Eccl. Hist. b. iv. c. 6. It is by the just judgment of God, that those who will not believe the truth of God shall be so given up as to believe the most absurd of lies. For an account of these false Christs, see the notes on Matt. xxiv. 5.

Verse 44. *How can ye believe, which receive honour*, &c.] The grand obstacle to the salvation of the scribes and Pharisees was their *pride*, *vanity*, and *self-love.* They lived on each other's praise. If they had acknowledged Christ as the *only teacher*, they must have given up the good opinion of the multitude; and they chose rather to lose their souls than to forfeit their reputation among *men!* This is the ruin of millions. They would be religious, if religion and worldly honour were connected; but as the kingdom of Christ is not of this world, and their hearts and souls are wedded to the earth, they will not accept the salvation which is offered to them on these terms—*Deny thyself: take up thy cross, and follow ME.* It is no wonder that we never find persons making any progress in religion who mix with the world, and in any respect regulate their conduct by its anti-Christian customs, maxims, and fashions.

From God only?] Or, *from the only God*—Παρα του μονου Θεου. Two of the ancient Slavonic versions read, *From the only begotten Son of God.*

Verse 45. *Do not think that I will accuse you*] You have accused me with a breach of the Sabbath, which accusation I have demonstrated to be false: I could, in return, accuse *you*, and substantiate the accusation, with the breach of the whole law; but this I need not do, for *Moses*, *in whom ye trust*, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you. It was a maxim among the Jews that none could accuse them but Moses: the spirit of which seems to be, that only so pure and enlightened a legislator could find fault with such a noble and excellent people! For, notwithstanding their abominations, they supposed themselves the most excellent of mankind!

Verse 46. *He wrote of me.*] For instance, in reciting the prophecy of Jacob, Gen. xlix. 10: *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until* SHILOH *come; and unto him shall the gathering of the people be.* And in Deut. xviii. 18: *I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in his mouth*, &c. Confer this with Acts iii. 22, and vii. 37. Besides, Moses pointed out the Messiah in a multitude of *symbols* and *figures*, which are found in the history of the patriarchs, the ceremonial laws, and especially in the whole *sacrificial* system. All these were well-defined, though shadowy representations of the birth, life, sufferings, death, and resurrection of the Saviour of the world. Add to this, Moses has given you certain marks to distinguish the *false* from the *true* prophet, Deut. xiii. 1–3; xviii. 22, which, if you apply to me, you will find that I am not a false but a true prophet of the Most High God.

Verse 47. *But if ye believe not his writings*, &c.] If you lay them not to heart—if you draw not those conclusions from them which their very letter, as well as their spirit, authorizes you to draw, *how shall ye believe my words*, against which ye have taken up the most ungrounded prejudice? It is no wonder that we find the Jews still in the gall of bitterness, and bond of iniquity: as they believe not *Moses* and the *prophets*, in reference to the *Messiah*, it is no marvel that they reject *Christ* and the *apostles.* Till they see and acknowledge, from the law and the prophets, that Christ must have come, they will never believe the Gospel. St. Paul says, 2 Cor. iii. 15, that *even until this day, when Moses* (i. e. the law) *is read, the* VEIL *is upon their hearts:*—so *that they see not to the end of that which is abolished:* ver. 13. Nor will this veil be taken away, *till they turn* from worldly gain and atheism (which appears to be their general system) *to the Lord*, ver. 16; and then the light of the glory of God shall shine on them in the face (through the mediation and merits) of Jesus Christ.

It appears that this discourse of our Lord had effectually confounded these Jews, for they went away without *replying*—a manifest proof they had *nothing* to say.

1. IN all periods of their history, the Jews were both an incredulous and disobedient people: perhaps it was on this ground that God first chose them to be keepers of his testimonies; for had they not had the most incontrovertible proofs that God did speak, they would neither have credited nor preserved his oracles.

Their incredulity is, therefore, no mean proof of the Divine authority of the law and the prophets. The apostles, who were all Jews, partook deeply of the

same spirit, as various places in the Gospel prove; and, had not they had the fullest evidence of the divinity of their Master, they would not have *believed*, much less have sealed the truth with their blood.—Thus their incredulity is a strong proof of the authenticity of the *Gospel*.

2. When a man, through prejudice, bigotry, or malevolence, is determined to disbelieve, both evidence and demonstration are lost upon him: he is incapable of conviction, because he is determined not to yield. This *was*, this *is*, the case with the Jews—there are facts before their eyes sufficient to convince and confound them; but they have made a covenant with unbelief, and therefore they continue blind, ignorant, and wicked; obstinately closing their eyes against the light; and thus the wrath of God is coming upon them to the very uttermost. But shall not a rebellious and wicked Christian be judged worthy of more punishment? Certainly: for he professes to believe that truth which is able to make him wise unto salvation, by faith in Jesus Christ. Reader, it is an awful thing to trifle with the Gospel!—the God of it is pure, jealous, and holy.—Come unto him and implore forgiveness of thy past sins, that thou mayest have eternal life.

CHAPTER VI.

Jesus passes the sea of Tiberias, and a great multitude follow him, 1–4. *He feeds* five thousand *with* five *loaves, and* two *fishes*, 5–13. *They acknowledge him to be the prophet that should come into the world*, 14. *They purpose to force him to become their king; and he withdraws from the multitude*, 15. *The disciples take ship, and go towards Capernaum, and are overtaken with a storm*, 16–18. *Christ comes to them, walking upon the water*, 19–21. *The people take boats and follow him*, 22–24. *He reproves their fleshly motives*, 25–27. *They profess a desire to be instructed*, 28. *Christ preaches to them, and shows them that he is the bread of life, and that they who reject him are without excuse*, 29–40. *They are offended, and cavil*, 41, 42. *He asserts and illustrates his foregoing discourse*, 43–51. *They again cavil, and Christ gives farther explanations*, 52–59. *Several of the disciples are stumbled at his assertion, that unless they ate his flesh and drank his blood they could not have life*, 60. *He shows them that his words are to be spiritually understood*, 61–65. *Several of them withdraw from him*, 66. *He questions the twelve, whether they also were disposed to forsake him, and Peter answers for the whole*, 67–69. *Christ exposes the perfidy of Judas*, 70, 71.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

AFTER [a] these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And [b] a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples. A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

4 [c] And the passover, a feast of the Jews, was nigh.

5 [d] When Jesus then lifted up *his* eyes,

[a] Matthew xiv. 15; Mark vi. 35; Luke ix. 10, 12.——[b] Luke vi. 17; ix. 11.

[c] Lev. xxiii. 5, 7; Deut. xvi. 1; chap. ii. 13; v. 1.——[d] Matt. xiv. 14; Mark vi. 35; Luke ix. 12.

NOTES ON CHAP. VI.

Verse 1. *After these things*] This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened. It refers no doubt to transactions in the *preceding* year.

Jesus went over the sea of Galilee] Or, as some translate the words, *by the side of the sea of Galilee*. From Luke, chap. ix. 10, we learn that this was a desert place in the vicinity of Bethsaida. The sea of *Galilee*, *Genesaret*, and *Tiberias*, are the same in the New Testament with the sea of *Cinnereth* in the Old. *Tiberias* was a city in Galilee, situated on the western side of the lake. See on ver. 22.

Verse 2. *They saw his miracles which he did*] John does not mention these miracles; but Matthew details them, from chap. xii. 2, to chap. xiv. 13.—John seems more intent on supplying the deficiencies of the other evangelists than in writing a connected history himself.

Verse 3. *Went up into a mountain*] This mountain must have been in the desert of Bethsaida, in the territories of Philip, tetrarch of Galilee. Our Lord withdrew to this place for a little rest; for he and his disciples had been so thronged with the multitudes, continually coming and going, that they had not time to take necessary food. See Mark vi. 31.

Verse 4. *And the passover—was nigh.*] This happened about ten or twelve days before the third passover which Christ celebrated after his baptism. *Calmet.* For a particular account of our Lord's *four* passovers see the note on chap. ii. 13.

For thirty days before the passover there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last *fifteen* days.—See *Calmet's* opinion above.

Verse 5. *Saw a great company*] See this miracle explained at large on Matt. xiv. 13, &c.; Mark vi. 31, &c.; Luke ix. 10, &c.

In speaking of the passovers, and various other matters, it does not appear that John follows any strict *chronological* order.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, [e] Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: [f] but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

11 And Jesus took the loaves; and when he had given thanks he distributed to the disciples, and the disciples to them that were sat down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a

[e] See Num. xi. 21, 22.

[f] 2 Kings iv. 43.

From verse 15, it appears that our Lord had come down from the mountain, and fed the multitudes in a plain at the foot of it.

Saith unto Philip] This, with what follows, to the end of the seventh verse, is not mentioned by any of the other evangelists.

Philip was probably the *provider* for the disciples, as *Judas* was the *treasurer*.

Whence shall we buy bread] Instead of αγορασομεν, *shall we buy*, I should read αγορασωμεν, *may we buy*, which is the reading of ABDEHLS, Mt. VB, and many others. As Philip was of *Bethsaida*, chap. i. 44; xii. 21, he must have been much better acquainted with the country in which they then were than any other of the disciples.

Verse 6. *This he said to prove him*] To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform. This is an observation of the evangelist himself, who often interweaves his own judgment with the facts he relates, which St. Matthew rarely ever does. The other evangelists say that, previously to this miracle, he continued to instruct and heal the multitudes till it was near the close of the day. Matt. xiv. 14, 15; Mark vi. 34, 35; Luke ix. 11, 12.

Verse 7. *Two hundred pennyworth*] This sum, rating the *denarius* at $7\frac{3}{4}d.$, would amount to 6*l.* 9*s.* 2*d.* of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods. See the notes on Matt. xviii. 28.

Verse 8. *Andrew, Simon Peter's brother, saith*] The other evangelists attribute this answer to the apostles in general. See the passages referred to above.

Verse 9. *There is a lad here*] Παιδαριον, a *little boy*, or *servant*, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish.

Five barley loaves] *Barley* scarcely bore one-third of the value of wheat in the east: see Rev. vi. 6.—That it was a very *mean* fare appears from Ezek. xiii. 19, where the false prophetesses are said *to pollute the* name of God *for handfuls of barley*, i. e. for the meanest reward. And *Plutarch*, in *Apoph.* p. 174, speaking concerning the flight of *Artaxerxes Mnemon*, says he was reduced to such distress as to be obliged to *eat barley bread*. See *Kypke*. From this and other circumstances we may plainly perceive that the self-denying doctrine preached by Christ and his apostles was fully exemplified in their own manner of living.

Two small fishes] Δυο οψαρια. The word οψαριον signifies *whatever is eaten with bread*, to perfect the meal, or to make it easy of deglutition, or to help the digestion. There is no word in the English language for it, which is a great defect. The inhabitants of Scotland, and of the north and north-west of Ireland, use the word *kytshen*, by which they express whatever is eaten with bread or potatoes, as *flesh*, *fish*, *butter*, *milk*, *eggs*, &c., no satisfactory etymology of which word I am able to offer. In the parallel places in the other three evangelists, instead of οψαρια, ιχθυας is used; so that the word evidently means *fish* in the text of St. John: see on chap. xxi. 5.

Verse 10. *There was much grass in the place.*] Perhaps newly *mown grass*, or *hay*, is meant, (so the Vulgate *fœnum*,) and this circumstance marks out more particularly that the *passover* was at hand. In Palestine the grass is ready for mowing in *March;* and this miracle seems to have been wrought only a few days before the commencement of that festival: see ver. 4.

Verse 11. *Jesus took the loaves*] See the notes on Matt. xiv. 19–21. As there were five loaves and five thousand people, so there was *one loaf* to every *thousand* men, independently of the women and children.

Verse 12. *Gather up the fragments*] "Great will be the punishment of those who waste the crumbs of food, scatter seed, and neglect the law." *Synops. Sohar.* Among the Jews the פאה *peah*, or residue after a meal, was the property of the servitors.

Verse 14. *This is of a truth that prophet*] Spoken of, Deut. xviii. 15, viz. the Messiah. How near were

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

truth [g] that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 [h] And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. [i] And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: [k] and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

[g] Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; chap. i. 21; iv. 19, 25; vii. 40.

[h] Matt. xiv. 23; Mark vi. 47.——[i] Matt. xiv. 25; Mark vi. 47. [k] Matt. xiv. 32; Mark vi. 51.

these people at this time to the kingdom of heaven!

Verse 15. *Take him by force, to make him a king*] The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but, finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head no evil could possibly happen to them, and therefore were determined immediately to proclaim him king, and rid themselves at once of *Herod* and the *Romans*. Our Lord perceiving this, either by some words which they had dropped, or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time afterwards that even the *disciples* fully understood that his kingdom was not of this world.

Into a mountain] That on which he was with his disciples previously to his working this miracle: see ver. 3.

St. Matthew, chap. xiv. 22, 23, and Mark, vi. 45, 46, say that, before this, Jesus constrained his disciples to embark in the vessel, and go along the sea coast towards Capernaum, or Bethsaida—see here ver. 17, and the note on Mark vi. 45; and that, after they were gone, he dismissed the multitudes, having, no doubt, given them such advices as the nature of the case required; after which he went into the mountain *to pray*.

Worldly wisdom would have said, "Declare thyself king: yield to the desires of the people: this will be the readiest way of converting the Jews." No. Jesus must *die* for the sin of the world.—No man's heart can be turned to God by outward *pomp* or *splendour*—no saving change can be brought about by any *might* or any *power*, but *by the Spirit of the Lord of hosts*. Zech. iv. 6.

Verse 17. *Toward Capernaum.*] St. Mark says, chap. vi. 45, that our Lord commanded them to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of *Genesaret:* Matt. xiv. 34. Our Lord seems to have desired them to go *either* to Bethsaida or Capernaum, which were only a very few miles distant, and on the same side of the sea. The reason why they could reach neither was the storm which the evangelists say rose at the time, and the wind being contrary: the storm being probably excited by the prince of the power of the air. Capernaum lay at the northern part of this sea, and they went along the Galilean or western coast, probably expecting Christ to come to them, on which account they might keep in close by the land. But there are great difficulties in fixing the places mentioned by the evangelists. By some writers Bethsaida and Capernaum are placed on opposite sides of this lake: by others on the same side. Sometimes when our translation speaks of *passing over* the sea, &c., a *coasting voyage* only is meant, as we find the disciples landing on the same side from which they had departed: see the note on ver. 22.

Verse 19. *Had rowed*] Their vessel was a small one only, something of the boat kind: as to *sails*, if they had any, they could not now venture to carry them, because of the storm.

Five and twenty or thirty furlongs] Between three and four miles. The sea of Tiberias, on which they now were, was, according to *Josephus*, War, book iii. chap. 25, *forty* furlongs, or *five* miles in breadth; and *one hundred* and *forty* furlongs, or *eighteen* miles, in length. *Pliny*, lib. v. chap. 15, makes it about *six* miles broad, and *sixteen* long.

They see Jesus] See the notes on Matt. xiv. 25, &c

Verse 21. *Immediately the ship was at the land*] How far they were from the place at which they landed, when our Lord came to them, we know not. But the evangelist seems to speak of their *sudden* arrival there as extraordinary and miraculous.

Verse 22. *The people which stood on the other side*] Ἑστηκως περαν της θαλασσης, *Standing by the sea side.* The people were not on the *other* side, i. e. in *Perea*, as our version states, but on that side where Bethsaida lay: see the notes on Matt. xiv. 25 and 34, and on Mark vi. 45. The Greek word, περαν, says Bishop

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks :)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

A. M. 4032. A. D. 28. An. Olymp CCI. 4.

26 Jesus answered them and said, Verily verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [l] Labour not for the meat which perishes, but [m] for that meat which endureth unto

[l] Or, *Work not.*

[m] Ver. 54; chap. iv. 14.

Pearce, seems to signify in Scripture sometimes *on the side of*, and sometimes *on this side of:* see Jos. v. 1. and 1 Macc. ix. 34. The Hebrew word עבר *âbar*, signifies *by the side:* Exod. xxviii. 26, and is translated *on this side* in Deut. iv. 29. It has the same meaning in the Septuagint, Deut. i. 5; iii. 8; iv. 46. Περαν, says *Vorstius*, is the same with παρα, *near to*. This is evidently the meaning of the word in Matt. iv. 15; as it appears, from what is said of the *land of Zabulon and Nepthali*, that by περαν is not meant *beyond*, but *by the side of;* because those two tribes inhabited the western side of Jordan, which was the side lying nearest to Judea and Galilee: see on Matt. xix. 1.

Verse 23. *There came other boats*] After Jesus and his disciples had departed.

From Tiberias] Herod Antipas built this city near the lake of Genesaret, in the best parts of Galilee, and called it *Tiberias*, in honour of *Tiberius*, the Roman emperor: see Jos. Ant. book xviii. chap. 2. sect. 3.

Verse 24. *They also took shipping*] That is, as many of them as could get accommodated with boats took them, and thus got to Capernaum; but many others doubtless went thither on foot, as it is not at all likely that five or six thousand persons could get boats enow to carry them.

Verse 25. *On the other side of the sea*] That is, on the sea coast, to the northward of it, where Capernaum lies in the land of Genesaret: but see the note, on ver. 17, 22. It was in one of the synagogues of Capernaum that he delivered the following discourse: see ver. 59.

Verse 26. *Ye seek me, not because ye saw*, &c.] Though the miracle of the loaves was one of the most astonishing that ever was wrought upon earth; and though this people had, by the testimony of all their senses, the most convincing proof of its reality; yet we find many of them paid little attention to it, and regarded the omnipotent hand of God in it no farther than it went to satisfy the demands of their appetite! Most men are willing to receive temporal good from the hands of God; but there are few, very few, who are willing to receive spiritual blessings.

Verse 27. *Labour not for the meat*] That is, for that *only*, but *also for the bread*, &c. Our Lord wills every man to be active and diligent in that employment in which providence has placed him; but it is his will also that that employment, and all the concerns of life, should be subservient to the interest of his soul.

But for that meat, &c.] He who *labours* not, in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot *purchase* it, either in *whole* or in *part*, yet it is the *way* in which God chooses to give salvation; and he that will have heaven must *strive* for it. Every thing that can be possessed, except the salvation of God, is a *perishing* thing: this is its essential character: it can last to us no longer than the body lasts. But, when the earth and its produce are burnt up, this bread of Christ, his grace and salvation, will be found *remaining unto eternal life*. This is the portion after which an immortal spirit should seek.

Him hath God the Father sealed.] By this expression, our Lord points out the commission which, as the Messiah, he received from the Father, to be *prophet* and *priest* to an *ignorant*, *sinful* world. As a person who wishes to communicate his mind to another who is at a distance writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written, so Christ, who lay in the bosom of the Father, came to *interpret* the Divine will to man, bearing the image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles. But he came also as a *priest*, to make an atonement for sin; and the bread which nourishes unto eternal life, he tells us, ver. 51, is his *body*, which he gives for the life of the world; and to this sacrifice of himself, the words, *him hath God the Father sealed*, seem especially to relate. It certainly was a custom, among nations contiguous to Judea, to set a *seal* upon the victim which was deemed proper for sacrifice.—The following account of the method of providing white bulls among the Egyptians, for sacrifices to their god *Apis*, taken from Herodotus, *Euterpe*, or b. ii. p. 117, casts much light upon this place. "They sacrifice white bulls to Apis; and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean: that they may know this with certainty, the priest appointed for this purpose views every part of the animal, both standing and lying on the ground. After this, he draws out his tongue, to see if he be clean by certain signs: in the last place, he looks upon the hairs of his tail, that he may be sure they are as by nature they should be.—If, after this search, the bull is found unblemished, he signifies it by *tying a label to his horns;* then, having *applied wax, he seals it with his ring*, and they lead him away: for it is death to sacrifice one of these

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

everlasting life, which the Son of man shall give unto you : [n] for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [o] This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, [p] What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 [q] Our fathers did eat manna in the desert; as it is written, [r] He gave them bread from heaven to eat.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven and giveth life unto the world.

34 [s] Then said they unto him, Lord, evermore give us this bread.

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[n] Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; chap. i. 33; v. 37; viii. 18; Acts ii. 22; 2 Peter i. 17. [o] 1 John iii. 23.

[p] Matt. xii. 38; xvi. 1; Mark viii. 11; 1 Cor. i. 22.——[q] Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; Wisd. xvi. 20; 1 Cor. x. 3. [r] Psa. lxxviii. 24, 25.——[s] See chap. iv. 15.

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animals, *unless* he have been *marked with such a seal.*

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves, especially as they were so strictly enjoined to have their sacrifices *without* SPOT, and *without blemish.* Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out and accepted him, as a proper sacrifice and atonement for the sin of the whole world. Collate with this passage, Heb. vii. 26, 27, 28; Eph. v. 27; 2 Pet. iii. 14; and especially Heb. ix. 13, 14: *For if the blood of* BULLS *and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth—how much more shall the blood of Christ, who through the eternal Spirit offered himself* WITHOUT SPOT *to God, purge your consciences from dead works!* The rabbins talk much of the seal of God, which they suppose to be אמת *emeth*, or truth; and that this is a representation of the *unoriginated* and *endless* perfections of God. This doctrine is just; but their method of proving it is not so satisfactory. *Aleph* א, say they, is the *first* letter of the alphabet; *mem* מ the middle; and *tau* ת the last: these three letters make אמת *emeth*, TRUTH, because God is the *first*—there was none *before* him; he is the *middle*—none *mingles* with him; and he is the *last*—there can be none *after* him. *Hieros. Sanhed.* fol. 18. See also 1 Pet. i. 18, 19.

Verse 28. *That we might work the works of God?*] That is, Divine works, or such as God can approve.

Verse 29. *This is the work of God, that ye believe*] There is nothing you can be employed in more acceptable to God than in yielding to the evidence set before you, and acknowledging me as *your* Messiah and the *Saviour* of a lost *world.*

Verse 30. *What sign*] Τι σημειον, *What miracle;* so the word is evidently used, John ii. 11, 23, and in many other places.

That we may see, and believe thee] That, having seen the miracle, we may *believe* thee to be the promised Messiah. They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see any thing more descriptive of unlimited power and goodness. Even miracles themselves are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth.

Verse 31. *Our fathers did eat manna in the desert*] Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses.

Verse 32. *Moses gave you not that bread from heaven*] Our Lord refutes the argument of the Jews, by proving: 1. That it was not Moses, but God, who gave the manna. 2. That this bread was not the *true* bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent.—4. That himself is that heavenly nourishment of which he spake, and who was typified by the manna in the desert.

To show that himself was the true bread from heaven, he proves two things: 1. That his doctrine was the true nourishment of the soul, and that those who were to be put in possession of the blessings promised in it must come to God by faith. 2. That he would give his body for the life of the world: that as bread is the *staff* that supports the natural life of man, so the salvation procured by his death should be that by which the bodies and souls of believers should be preserved unto life eternal.

Verse 34. *Lord, evermore give us this bread.*] Either meaning, "Let the miracle of the manna be renewed, and continue among us for ever:" or, "Let that bread of which thou hast spoken, become our constant nourishment." The Jews expected that, when the Messiah should come, he would give them all manner of delicacies, and, among the rest, manna, wine, and spicy oil. From the following extract, we may see where Mohammed got his Paradise. "Many affirm, says Rab. Mayemon, that the hope of Israel is this: That the Messiah shall come and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink and satiate themselves all the days of the world. There the houses shall be

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

35 And Jesus said unto them, [t] I am the bread of life: [u] he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 [v] But I said unto you, That ye also have seen me, and believe not.

37 [w] All that the Father giveth me shall come to me; and [x] him that cometh to me I will in no wise cast out.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

38 For I came down from heaven [y] not to do mine own will, [z] but the will of him that sent me.

39 And this is the Father's will which hath sent me, [a] that of all which he hath given me

[t] Ver. 48, 58.—[u] Chap. iv. 14; vii. 37.—[v] Ver. 26, 64.—[w] Ver. 45. [x] Matt. xxiv. 24; chap. x. 28, 29; 2 Tim. ii. 19; 1 John ii. 19.

[y] Matt. xxvi. 39; chap. v. 30.—[z] Chap. iv 34.—[a] Chap. x. 28; xvii. 12; xviii. 9.

all builded with precious stones; the beds shall be made of silk; and the rivers shall flow with wine and spicy oil. He made manna to descend for them, in which was all manner of tastes; and every Israelite found in it what his palate was chiefly pleased with. If he desired *fat* in it, he had it. In it, the young man tasted *bread*, the old man *honey*, and the children *oil*. So shall it be in the *world to come*, (i. e. the days of the Messiah.) He shall give Israel peace, and they shall sit down in the garden of Eden, and all nations shall behold their condition; as it is said, *My servants shall eat, but ye shall be hungry*, &c., Isa. lxv. 13." See *Lightfoot*.

Verse 35. *I am the bread of life*] That is, the bread which gives *life*, and preserves from *death*.

He that cometh to me] The person who receives my doctrine, and believes in me as the great atoning sacrifice, shall be perfectly satisfied, and never more feel misery of mind. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and, being enabled to love him with all his heart, he shall rest, fully, supremely, and finally happy, in his God.

Verse 37. *All that the Father giveth me*] The neuter gender, παν, is probably used here for the masculine, πας.

Shall come to me] All that are *drawn* by the Father, ver. 44, i. e. all those who are *influenced* by his Spirit, and *yield* to those influences: for as many as are LED (not *driven* or *dragged*) by the Spirit of God, they are the children of God, Rom. viii. 14. God sent his prophets to proclaim his salvation to this people; and he accompanied their preaching with the influence of his Spirit. Those who yielded were saved: those who did not yield to these drawings were lost. This Spirit still continued to work and to allure; but the people being uncircumcised both in heart and ears, they always resisted the Holy Ghost; as their fathers did, so did they: Acts vii. 51. And though Christ *would* have gathered them together, as a hen would her chickens under her wings, yet *they would not*. See the note on Matt. xxiii. 37. Those who come at the call of God he is represented here as *giving to Christ*, because it is through his blood alone that they can be saved. God, by his Spirit, convinces of sin, righteousness, and judgment; those who acknowledge their iniquity, and their need of salvation, he gives to Christ, i. e. points out unto them the Lamb of God, who takes away the sin of the world. Our Lord may here also refer to the *calling* of the *Gentiles*; for these, according to the ancient promise, Psa. ii., were given to Christ; and they, on the preaching of the Gospel, gladly came unto him. See ample proofs of this in the *Acts of the Apostles*.

I will in no wise cast out.] The words are exceedingly emphatical—*ου μη εκβαλω εξω, I will by no means thrust out of doors*; excellently rendered by Matthew of Erberg in his Italian Bible—*Io non cacciaro fuori*, I will not chase him out of the house. Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house, in order to get relief: the person appears; and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Never did he reject the suit of a penitent, however grievous his crimes might have been. He is come to the *house of mercy*; he is lying at the threshold: the servants bid him come in—he obeys, and stands trembling, waiting for the appearing of the Master, doubtful whether he is to be received or rejected: the Master appears, and not only grants his suit, but receives him into the number of his *family*: he alleges his unfitness, his unworthiness, his guilt, his crimes, his ingratitude: no matter, all shall be blotted out through the blood of the Lamb, and he be put among the children; and *on none of these accounts shall he be put out of the house*. The Gentiles shall be as welcome as the Jews; and the invitation to them be as free, as full, and as hearty: they shall become his adopted children, and never be *cast out*, as the Jews have been. O thou God of love! how *able* and WILLING art thou to save the vilest of the vile, who come unto thee! Thou art not the God of the Jews only; thou art also the God of the Gentiles. *Rejoice*, therefore, *ye Gentiles, with his people*.

Verse 38. *Not to do mine own will*] I am come, not to act according to human motives, passions, or prejudices; but according to infinite wisdom, goodness, and mercy. Jewish passions and prejudices would reject publicans and sinners as those alluded to, and shut the gate of heaven against the Gentiles; but God's mercy receives them, and I am come to manifest that mercy to men.

Verse 39. *I should lose nothing*] It is the will of God that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he *wills* this *continuance* in salvation, without purposing to *force* the persons so to *continue*. God may *will* a thing *to be*, without *willing* that it *shall be*. Judas was given to Christ by the Father, chap. xvii. 12. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal: but Judas sinned and perished. Now it is evident that God *willed* that Judas *might be* saved, without *willing*

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, [b] that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [c] Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

44 [d] No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [e] It is written in the prophets, And they shall be all taught of God. [f] Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 [g] Not that any man hath seen the Father, [h] save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, [i] He that believeth on me hath everlasting life.

[b] Ver. 27, 47, 54; chap. iii. 15, 16; iv. 14.——[c] Matt. xiii. 55; Mark vi. 3; Luke iv. 22.——[d] Cant. i. 4; ver. 65.——[e] Isa. liv. 13; Jer. xxxi. 34; Mic. iv. 2; Heb. viii. 10; x. 16.

[f] Ver. 37.——[g] Chap. i. 18; v. 37.——[h] Matt. xi. 27; Luke x. 22; chap. i. 18; vii. 29; viii. 19.——[i] Chap. iii. 16, 18, 36; verse 40.

that he *must* be saved infallibly and unconditionally. When a man is a worker together with the grace of God, he is saved; when he receives that grace of God in vain, he is lost—not through a lack of *will* or *mercy* in God, but through lack of his *co-operation* with Divine grace. God saves no man as a *stock* or a *stone*, but as a reasonable being and free agent. "That which thou hast heard, thou mayest hold fast, and persevere in, if thou wilt," says St. Augustin. *Ir eo quod audieras, et tenueras, perseverares, si velles.* De Correct. & Grat. c. 7. See *Calmet.*

Raise it up again at the last day] The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body, in the righteous, was the indwelling Spirit of God. This is positively asserted in the *Shir Hashirim Rabba.* See *Schoettgen.*

Verse 40. *This is the will of him that sent me*] Lest they should take a wrong meaning out of his words, as many have done since, he tells them that, far from any person being excluded from his mercy, it was the will of God that every one who saw him might believe and be saved. The *power*, without which they could not believe, he freely gave them; but the *use* of that power was their own. God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus, through the grace given, or perish.

Verse 41. *The Jews then murmured*] Because the whole of his discourse went to prove that he was infinitely greater than Moses; and that he *alone* could give present peace and eternal glory to men.

Verse 44. *Except the Father—draw him*] But how is a man drawn? St. *Augustin* answers from the poet, *Trahit sua quemque voluptas;* a man is attracted by that which he delights in. Show green herbage to a sheep, he is drawn by it: show nuts to a child, and he is drawn by them. They run wherever the person runs who shows these things: they run after him, but they are not forced to follow: they run, through the desire they feel to get the things they delight in. So God draws man: he shows him his wants—he shows the Saviour whom he has provided for him: the man feels himself a lost sinner; and, through the desire which he finds to escape hell, and get to heaven, he comes unto Christ, that he may be justified by his blood. Unless God thus draw, no man will ever come to Christ; because none could, without this drawing, ever feel the need of a Saviour. See *August. Tract.* 26, *in Joan.* and *Calmet.*

Drawing, or *alluring*, not *dragging*, is here to be understood. "He," say the rabbins, "who desires to cleave to the holy and blessed God, God lays hold of him, and will not cast him off." *Synops. Sohar.* p. 87. The best Greek writers use the verb in the same sense of *alluring*, *inciting*, &c.

Verse 45. *It is written in the prophets*] Isa. liv. 13; Jer. xxxi. 34.

They shall be all taught of God.] This explains the preceding verse. God teaches a man to know himself, that, finding his need of salvation, he may flee to lay hold on the hope which his heavenly Father has set before him in the Gospel. God draws men by his *love*, and by showing them what his love has done for them. *Fear* repels, but *love* attracts. He who is ever preaching the terrors of the law, and representing God as a vindictive judge, will never bring sinners to him. They are *afraid* of this terrible God: but they *love* him, *who so loved the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

Verse 46. *Not that any man hath seen the Father*] He does not teach men by appearing *personally* before them, or by any other outward voice than that of his word and messengers; but he teaches by his *Spirit.* This teaching from God implies: 1. That they shall have *proper* instruction. 2. That they shall *comprehend* it; for, when God teaches, there is no delay in learning. And, 3. That this teaching should be by the *influence* of the *Holy Ghost* upon their minds.

He which is of God] That is, Christ alone: neither Moses nor any of the prophets had ever seen God: Jesus, who lay in the bosom of the Father, HE saw and revealed him, chap. i. 18.

Verse 47. *Hath everlasting life.*] He is entitled

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

48 [k] I am that bread of life.

49 [l] Your fathers did eat manna in the wilderness, and are dead.

50 [m] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread [n] which came down from heaven: if any man eat of this bread, he shall live for ever: and [o] the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore [p] strove among themselves, saying, [q] How can this man give us *his* flesh to eat?

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except [r] ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 [s] Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

[k] Ver. 33, 35.——[l] Ver. 31.——[m] Ver. 51, 58.——[n] Chap. iii. 13. [o] Heb. x. 5, 10.

[p] Chap. vii. 43; ix. 16; x. 19.——[q] Chap. iii. 9.——[r] Matthew xxvi. 26, 28.——[s] Ver. 27, 40, 63; chap. iv. 14.

to this, on his believing me to be the Messiah, and trusting in me alone for salvation. Our blessed Lord recapitulates here what he had said in the preceding discourse. The person who is saved is, 1. drawn by the Father; 2. hears his instructions; 3. accepts the salvation offered; 4. is given to Christ Jesus, that he may be justified by faith; 5. is nourished by the bread of life; 6. perseveres in the faith; 7. is not lost, but is raised up at the last day; and 8. is made a partaker of eternal life.

Verse 48. *I am that bread of life.*] I alone afford, by my *doctrine* and *Spirit*, that *nourishment* by which the soul is saved unto life eternal.

Verse 49. *Your fathers did eat manna—and are dead.*] That bread neither preserved their bodies alive, nor entitled them to life eternal; but those who receive my salvation, shall not only be raised again in the last day, but shall inherit eternal life. It was an opinion of the Jews themselves that their fathers, who perished in the wilderness, should never have a resurrection. Our Lord takes them on their own ground: Ye acknowledge that your fathers who fell in the wilderness shall never have a resurrection; and yet they ate of the manna: therefore that manna is not the bread that preserves to everlasting life, according even to your own concession.

Verse 50. *This is the bread*, &c.] I am come for this very purpose, that men may believe in me, and have eternal life.

Verse 51. *Is my flesh, which I will give*, &c.] Our Lord explains his meaning more fully, in these words, than he had done before. Having spoken so much of the *bread* which *feeds* and *nourishes* the *soul*, and preserves from *death*, the attention of his hearers was fixed upon his words, which to them appeared inexplicable; and they desired to know what their meaning was. He then told them that the *bread* meant his *flesh*, (his *life*,) which he was about to give up, to save the life of the world. Here our Lord plainly declares that his death was to be a *vicarious sacrifice* and *atonement* for the sin of the world; and that, as no human life could be preserved unless there was *bread* (proper nourishment) received, so no soul could be saved but by the merit of his death. Reader, remember this: it is one of the weightiest, and one of the truest and most important sayings in the book of God.

Verse 52. *How can this man give us* his *flesh to eat?*] Our Lord removes this difficulty, and answers the question, in ver. 63.

Verse 53. *Except ye eat the flesh of the Son of man*] Unless ye be made partakers of the blessings about to be purchased by my blood, passion, and violent death, ye cannot be saved. As a man must eat bread and flesh, in order to be nourished by them, so a man must receive the grace and Spirit of Christ, in order to his salvation. As *food* in a rich man's store does not nourish the poor man that needs it, unless it be given him, and he receive it into his stomach, so the whole fountain of mercy existing in the bosom of God, and uncommunicated, does not save a soul: he who is saved by it must be made a *partaker* of it. Our Lord's meaning appears to be, that, unless they were made partakers of the grace of that atonement which he was about to make by his death, they could not possibly be saved. Bishop Pearce justly observes that the ideas of *eating* and *drinking* are here borrowed to express *partaking* of, and *sharing* in. Thus spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*; instances of which may be seen, Matt. viii. 11; xxvi. 29; Luke xiv. 15; xxii. 30; and Rev. ii. 17. Those who were made partakers of the Holy Spirit are said by St. Paul, 1 Cor. xii. 13, to be *made to drink into* (or *of*) *one Spirit*. This, indeed, was a very common mode of expression among the Jews.

Verse 54. *Hath eternal life*] This can never be understood of the sacrament of the Lord's supper. 1. Because this was not instituted till a year after; at the last passover. 2. It cannot be said that those who do not receive that sacrament must perish everlastingly. 3. Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body: not distinguishing between it and a common meal; and not properly considering that sacrifice for sin, of which the sacrament of the Lord's supper was a type: see 1 Cor. xi. 30.

Verse 55. *My flesh is meat indeed, and my blood is drink indeed.*] Or, rather, *My flesh is the true meat*, &c. In both clauses of this verse, instead of αληθως, the *adverb*, I read αληθης, the *adjective*, agreeing with

A. M 4032. A. D. 28. An. Olymp. CCI. 4.

56 He that eateth my flesh, and drinketh my blood, [t] dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 [u] This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ [v] Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [w] *What* and if ye shall see the Son of man ascend up where he was before?

63 [x] It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

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[t] 1 John iii. 24; iv. 15, 16.——[u] Ver. 49, 50, 51.——[v] Verse 66; Matt. xi. 6.

[w] Chap. iii. 13; Mark xvi. 19; Acts i. 9; Eph. iv. 8.——[x] 2 Cor. iii. 6.

βρωσις. This reading is supported by BCKLT, and twenty-one others; both the *Arabic*, *Coptic*, *Sahidic*, *Armenian*, two copies of the *Itala*, *Clement*, *Origen*, *Cyril*, *Chrysostom*, and *Damascenus*. Our Lord terms his flesh, the *true meat*, and his blood the *true drink*, because those who received the grace merited by his death would be really nourished and supported thereby unto eternal life. He calls himself the *true vine*, chap xv. 1, in exactly the same sense in which he calls himself the *true bread*, ver. 32, and the *true meat* and *drink* in this verse.

Verse 56. *Dwelleth in me, and I in him.*] Of all connections and unions, none is so intimate and complete as that which is effected by the digestion of aliments, because they are changed into the *very substance* of him who eats them; and this our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them, and they in him; for they are made partakers of the Divine nature: 2 Pet. i. 4. To this verse the following addition is made in the *Codex Bezæ*, three copies of the *Itala*, and *Victorinus*. After these words—*dwelleth in me, and I in him*, they add, *as the Father in me, and I in the Father. Verily, verily, I say unto you, that unless ye receive the body of the Son of man as the bread of life, ye have not life in him.* This is a very remarkable addition, and is between thirteen and fourteen hundred years old.

Verse 57. *So he that eateth me, even he shall live by me.*] From which we learn that the union between Christ and his followers shall be similar to that which subsists between God and Christ.

Verse 59. *In the synagogue—in Capernaum.*] From ver. 26, to this verse, the evangelist gives us the discourse which our Lord preached in the synagogue, in which he was repeatedly interrupted by the Jews; but this gave him the fuller opportunity to proclaim the whole truth relative to his passion and death, to edify the disciples, and confute these gainsayers.

Verse 60. *Many therefore of his disciples*] So it appears that he had *many more* than the twelve, who constantly accompanied him.

This is a hard saying; who can hear it?] Who can digest such doctrine as this? It is intolerable: it is impracticable. There is a similar saying in *Euripides*, to the *σκληρος λογος* of the evangelist. *Ποτερα θελεις σοι μαλθακα ψευδη λεγω, η σκληρ' αληθη, φραζε*; *Tell me whether thou wouldst that I should speak unto thee, a* SOFT LIE, *or the* HARSH TRUTH? The wicked word of a lying world is in general better received than the holy word of the God of truth!

Verse 61. *Jesus knew in himself*] By giving them this proof that he knew their hearts he also proved that he was God; that he could not be deceived himself, and that it was impossible for him to deceive any; consequently, that the doctrine he taught them must be the *truth* of God.

Verse 62. *If ye shall see the Son of man ascend*] Ye need not be stumbled at what I say concerning eating my flesh and drinking my blood, for ye shall soon have the fullest proof that this is *figuratively* spoken, for I shall ascend with the same body with which I shall arise from the dead; therefore my flesh and blood, far from being *eaten* by men, shall not even be found among them.

Verse 63. *It is the spirit that quickeneth*] It is the spiritual sense only of my words that is to be attended to, and through which life is to be attained, 2 Cor. iii. 6. Such only as *eat* and *drink* what I have mentioned, in a *spiritual* sense, are to expect eternal life.

The flesh profiteth nothing] If ye could even eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the hearers should not understand his words in the strict *literal* sense, as if his body were really BREAD, and as if his flesh and blood were really to be *eaten* and *drank*.

The words that I speak] Or, *I have spoken*. Instead of *λαλω*, *I speak*, I read *λελαληκα*, *I have spoken*, on the authority of BCDKLT, thirteen others; the *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Slavonic*, *Vulgate*, all the *Itala*; *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Cyril*, *Chrysostom*, *Tertullian*, *Ambrosius*, *Augustin*, *Gaudentius*, and *Vigilius Taps.* This is an important reading, and plainly shows that our Lord's words *here* do not refer to any *new point* of doctrine which he was then inculcating, but to what he *had* spoken concerning his being the living bread, and concerning the *eating of his flesh, and drinking of his blood*, in the preceding verses.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

64 But [y] there are some of you that believe not. For [z] Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore [a] said I unto you that no man can come unto me, except it were given unto him of my Father.

66 ¶ [b] From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast [c] the words of eternal life.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4.

69 [d] And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, [e] Have not I chosen you twelve, [f] and one of you is a devil?

71 He spake of Judas Iscariot, *the son* of Simon: for he it was that should betray him, being one of the twelve.

[y] Ver. 36.——[z] Chap. ii. 24, 25; xiii. 11.——[a] Verses 44, 45.
[b] Ver. 60.——[c] Acts v. 20.

[d] Matt. xvi. 16; Mark viii. 29; Luke ix. 20; chap. i. 49; xi. 27.
[e] Luke vi. 13.——[f] Chap. xiii. 27.

Are spirit, and they *are life.*] As my words are to be spiritually understood, so the life they promise is of a *spiritual* nature: see Bishop *Pearce*.

Verse 64. *But there are some of you that believe not.*] This is addressed to Judas, and to those disciples who left him: ver. 66.

And who should betray him] Or, *who would deliver him up.* Because he knew all things; he knew from the *first*, from Judas's call to the apostleship, and from eternity, (if the reader pleases,) who it was who *would* (not *should*) deliver him up into the hands of the Jews. *Should*, in the apprehension of most, implies *necessity* and *compulsion; would* implies that he was under the influence of his *own free will*, without necessity or constraint. The former takes away his guilt: for what a man is *irresistibly* compelled to do, by the supreme authority of God, he cannot avoid; and therefore to him no blame can attach: but Judas having acted through his *own free will*, abusing his power, and the grace he had received, he was guilty of the murder of an innocent man, and deserved the perdition to which he went.

Verse 65. *Therefore said I unto you*] Ver. 44: see the note there.

Except it were given unto him] None can come at *first*, unless he be drawn by the Father; and none can *continue*, unless he continue under those sacred influences which God *gives* only to those who do not receive his first graces in vain. St. Augustin himself grants that it was the sole fault of these disciples that they did not believe, and were saved. *Quare non* POTERANT *credere, si a me quæratur, cito respondeo, quia* NOLEBANT. If I be asked why these *could not* believe, I immediately answer, because they WOULD NOT. *Aug. Tract.* 53, *in Joan.*

Verse 66. *Many of his disciples went back*] They no longer associated with him, nor professed to acknowledge him as the Messiah. None of these were of the *twelve*. Christ had many others who generally attended his ministry, and acknowledged him for the Messiah.

Verse 67. *Will ye also go away?*] Or, *Do* YE *also desire*, &c. These words are very emphatical. Will YOU abandon me?—*you*, whom I have distinguished with innumerable marks of my affection—*you*, whom I have chosen out of the world to be my companions,—*you*, to whom I have revealed the secrets of the eternal world—*you*, who have been witnesses of all my miracles—*you*, whom I intend to seat with me on my throne in glory; will YOU go away? Reader, in what state art *thou?* Hast *thou gone back* from Christ, or art thou *going* back? Wilt *thou* go? *Thou*, whom he has redeemed by his blood—*thou*, whom he has upheld by his power, and fed by his providence—*thou*, into whose wounded soul he has poured the balm of pardoning mercy—*thou*, whom he has adopted into the heavenly family—*thou*, whom he has comforted in so many tribulations and adversities—*thou*, whose multiplied offences he has freely and fully pardoned; wilt *thou* go away?

Verse 68. *Simon Peter answered*] With his usual zeal and readiness, speaking in behalf of the whole, *To whom shall we go?* Where shall we find a more gracious master—a more powerful Redeemer—a more suitable Saviour? *Thou* alone *hast the words of eternal life.* None can teach the *doctrine* of salvation but thyself; and none can confer the gift of eternal life but thou alone. Reader, let me ask, whither art *thou* going? Has the world—the devil—the flesh—*the words of eternal life?* Art thou turning thy back upon God and Christ? For thy zealous services, what has Satan to give thee? Death! hell! and eternal misery! O stop! Cleave to Jesus; he will give thee that happiness which, in vain, thou seekest in the pleasures of sin.

Verse 69. *We believe*] On the authority of thy word; *and are sure—have known*, εγνωκαμεν, by the evidence of thy miracles, *that thou art the Christ*, the promised Messiah. ϸ ƿe ȝelyfað and witon ðat ðu eart Crist Godes Sunu. *And we belyfath and witen that thu eart Crist Godes Son. Anglo-Saxon.* How near is the *mother* to the *daughter* tongue!

Instead of *Christ the Son of the living God*, some excellent MSS., BCDL, and others, read ὁ αγιος του Θεου, *the holy one of God;* and this reading *Griesbach* has received into the text, leaving out του ζωντος, *the living*. Χριστος, and ἁγιος convey nearly the same meaning; but the Æthiopic, as usual, retains both. Του ζωντος is omitted by BCDL, H, the *Coptic*, *Sahidic*, *Armenian*, later *Persic*, *Vulgate*, all the *Itala* but one, and by the *Anglo-Saxon;* which last *Griesbach* has not noticed.

Verse 70. *Have not I chosen you twelve*] Have I not, in an especial manner, called *you* to believe in my name, and chosen you to be my disciples, and the pro-

pagators of my doctrine? *Nevertheless*, one of you is a *devil*, or *accuser*, enlisted on the side of Satan, who was a murderer from the beginning.

Verse 71. *He spake of Judas—for he it was that should betray him*] Ουτος γαρ ημελλεν αυτον παραδιδοναι, *He who was about to deliver him up*. By referring to this matter so often, did not our blessed Lord intend to *warn* Judas? Was not the evil fully exposed to his view? And who dare say that it was *impossible* for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose, had brought forth the sin, might he not have relented, fallen at his injured master's feet, acknowledge his black offence, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him.

1. On the subject of the disciples sailing off without Christ, and the storm that overtook them, it may be necessary to make a few observations, chiefly for the encouragement of the labourers in God's vineyard. It was the duty of the disciples to depart at the commandment of the Lord, though the storm was great, and the wind contrary. It was their duty to tug at the oar, expecting the appearing of their Lord and master. So it is the duty of the ministers of Christ to embark, and sail even into the sea of persecution and dangerous trial, in order to save souls. There may be darkness for a time—they must *row*. The waves may rise high—they must *row on*. The wind may be contrary—*still* they must *tug* at the *oar*. Jesus will appear, lay the storm, and calm the sea, and they shall have souls for their hire. The vessel will get to land, and *speedily* too. There are particular times in which the Lord pours out his Spirit, and multitudes are *quickly* convinced and converted. "Alas!" says one, "I see no fruit of my labour; no return of my prayers and tears." Take *courage*, man; *tug on;* thou shalt not labour in vain, nor spend thy strength for nought. What he does thou knowest not now, but thou shalt know hereafter. Great grace, and great peace await thee; take courage, and *tug* on!

2. When a man forsakes the living God, and gives way to *avarice*, which appears to have been the case with Judas, he is fit for any thing in which Satan may choose to employ him. Beware of the *love of money!* The cursed lust of gold induced a disciple of Christ to betray his God: and has it not been the ruin of millions since? Few people love money merely for its own sake: they love it because it can provide them with the necessaries, conveniences, and comforts of life: those who have not God for their portion incessantly long after these things, and therefore are covetous. While a man watches unto prayer, and abides in the love of Christ Jesus the Lord, so long he is safe, for he is contented with the lot which God has given him in life. Reader, art thou like Judas (in his best state) put in *trust* for the *poor*, or for the *Church* of Christ. Do not covet; and take heed that thou *grudge* not; nor permit thy heart to be *hardened* by repeated *sights* and *tales* of wo. Thou art but a *steward;* act faithfully, and act affectionately. Because the ointment that prefigured the death of our Lord was not applied just as Judas would have it, he took offence; betrayed and sold his master; saw and wished to remedy his transgression; despaired and hanged himself. Behold the fruit of covetousness! To what excesses and miseries the love of money may lead, God alone can comprehend. If any man love the world, the love of the Father is not in him.

CHAPTER VII.

Jesus continues in Galilee, 1. *He is desired to go to the feast of tabernacles*, 2–5. *His answer*, 6–9. *He goes up, and the Jews seek him at the feast*, 10–13. *He teaches in the temple*, 14–24. *The Jews are confounded by his preaching*, 25–27. *He continues to teach; they wish to slay him*, 28–30. *Many of the people believe on him*, 31. *The Pharisees murmur, and our Lord reasons with them*, 32–36. *His preaching on the last day of the feast*, 37–39. *The people are greatly divided in their opinions concerning him*, 40–44. *The officers, who were sent by the Pharisees to take him, return, and because they did not bring him their employers are offended*, 45–49. *Nicodemus reasons with them*, 50–53.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, [a] because the Jews sought to kill him.

2 [b] Now the Jews' feast of tabernacles was at hand.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 [c] His brethren therefore said unto him, Depart hence, and go into Judea,

[a] Chap. v. 16, 18.——[b] Lev. xxiii. 34.

[c] Matt. xii. 46; Mark iii. 31; Acts i. 14.

NOTES ON CHAP. VII.

Verse 1. *After these things*] St. John passes from the preceding discourse of our Lord, which he delivered a little before the *passover*, chap. vi. 4, to the *Feast* of *Tabernacles*, which happened six months after, and thus omits many things mentioned by the other evangelists, which our blessed Lord said and did during that time. He had already gone over Galilee four or five times; and he continued there, because he found that the hatred of the Jews was such that they would kill him if they could meet with him in Judea; and his time to suffer was not yet come.

For he would not walk in Jewry] Instead of this, some MSS., versions, and fathers read, ουγαρ ειχεν εξουσιαν, *he had not authority*, or *liberty to walk*, &c. That is, he was no longer tolerated, and could not

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

A. M. 4033. A. D 29. An. Olymp. CCII. 1.

(5 For [d] neither did his brethren believe in him.)

[d] St. Mark, chap. iii. 21.

preach publicly in Judea, but at the risk of his life. He found greater scope for the exercise of his important ministry in Galilee than in Judea, as the chief priests, &c., were continually plotting his death.

Verse 2. *Feast of tabernacles*] This feast was celebrated on the fifteenth day of the month *Tisri*, answering to the last half of our September, and the first half of October. This month was the *seventh* of the *ecclesiastical*, and *first* of the *civil*, year. The feast took its name from the *tents* which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for *eight* days, in commemoration of the *forty* years during which their fathers dwelt in the wilderness. It was one of the *three* solemn annual feasts in which all the males were obliged, by the law, to appear at Jerusalem.

This feast was celebrated in the following manner. All the people cut down branches of palm trees, willows, and myrtles, (and tied them together with gold and silver cords, or with ribbons,) which they carried with them all day, took them into their synagogues, and kept them by them while at prayers. On the other days of the feast they carried them with them into the temple and walked round the altar with them in their hands, singing, Hosanna! i. e. *Save, we beseech thee!* —the trumpets sounding on all sides. To this feast St. John seems to refer, Rev. vii, 9, 10, where he represents the saints standing before the throne, *with palm branches in their hands*, singing, *Salvation to God*, &c. On the seventh day of the feast, they went seven times round the altar, and this was called *Hosanna rabba*, the *great Hosanna*. See the notes on Matt. xxi. 9. But the ceremony at which the Jews testified most joy was that of *pouring out the water*, which was done on the *eighth* day of the feast. A priest drew some water out of the pool *Siloam*, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water mingled with wine upon it, the people all the while singing, with transports of joy, Isa. xii., especially ver. 6: *With joy shall ye draw water out of the wells of salvation.* To this part of the ceremony, our Lord appears to allude in ver. 37, of this chapter.

During this feast many *sacrifices* were offered. On the first day, besides the ordinary sacrifices, they offered, as a burnt-offering, *thirteen* calves, *two* rams, and *fourteen* lambs with the offerings of flour and the libations of wine that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating *one* of the calves *each day*, so that when the *seventh* day came, they had but *seven* calves to offer. On the *eighth* day, which was kept with greater solemnity than the rest, they offered but *one* calf, *one* ram, and *seven* lambs, for a burnt-offering, and *one* goat for a sin-offering, with the usual offerings and libations. On this day, they also offered in the temple the *first fruits* of their latter crops, or of those things which come latest to maturity. During the feast, the 113th, 114th, 115th, 116th, 117th, 118th, and 119th Psalms were sung. *Leo* of *Modena* says that, though Moses appointed but *eight* days, yet custom and the devotion of the people have added a *ninth* to it, which is called *the joy of the law*, because that on it they complete the reading of the Pentateuch. See *Calmet's Com.* and *Dict.*, and father *Lamy*. For the *law* relative to this institution, see Lev. xxiii. 39, 40, &c., and the notes there; and Num. xxix. 16, &c.

Verse 3. *His brethren—said*] It is generally supposed that these were the children of the *sisters* of his mother Mary; but some of the ancients have stated that Joseph had several children by a former wife. See the account of the evangelist prefixed to this Gospel. No solid proof can be alleged against this; nor can we pretend to say that these were not the children of Joseph and Mary. Our blessed Lord, it is true, was her *first born*, while she was yet a *virgin*; but no man can prove that he was her *last*. It is an article of faith, in the Popish Church, to believe in the *perpetual virginity* of Mary; and in this respect, without any reason, several *Protestants* seem to be *Papists*. However this may be, it is certain that the Hebrews gave the name of brethren to all the *relatives* of a particular family. See Gen. xxxi. 32, 46.

That thy disciples also may see] That is, the disciples which he had made two years and six months before, at the passover: chap. ii. 23.

Verse 4. *No man* that *doeth any thing in secret*, &c.] They took it for granted that Christ was influenced by the same spirit which themselves felt; and that therefore he should use every opportunity of exhibiting himself to the public, that he might get into repute; and they hoped that a part of his honour would be reflected back upon themselves, as being his near relations. They seem to have said: "It is too little to employ thyself in working miracles in Galilee in the country, and in small villages, among an ignorant and credulous people, from whom thou canst not get much credit: go to Jerusalem, the capital, and among the learned doctors, in the presence of the whole nation assembled at this feast, work thy miracles, and get thyself a name."

Verse 5. *Neither did his brethren believe in him.*] They did not receive him as the promised *Messiah*; but, having seen so many of his miracles, they could not but consider him as an eminent prophet. They supposed that, if he were the Messiah, he would wish to manifest himself as such to the world; and, because he did not do so, they did not believe that he was the salvation of Israel.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 Then Jesus said unto them, [e] My time is not yet come: but your time is alway ready.

7 [f] The world cannot hate you; but me it hateth, [g] because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; [h] for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then [i] the Jews sought him at the feast, and said, Where is he? A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

12 And [k] there was much murmuring among the people concerning him: for [l] some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him [m] for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 [n] And the Jews marvelled, saying, How knoweth this man [o] letters, having never learned?

16 Jesus answered them, and said, [p] My

[e] Chap. ii. 4; viii. 20; ver. 8, 30.——[f] Chap. xv. 19.——[g] Chap. vii. 19.——[h] Chap. viii. 20; ver. 6.——[i] Chap. xi. 56.——[k] Chap. ix. 16; x. 19.——[l] Matt. xxi. 46; Luke vii. 16; chap. vi. 14; ver. 40.

[m] Chap. ix. 22; xii. 42; xix. 38.——[n] Matt. xiii. 54; Mark vi. 2; Luke iv. 22; Acts ii. 7.——[o] Or, *learning*.——[p] Chap. iii. 11; viii. 28; xii. 49; xiv. 10, 24.

Verse 6. *My time is not yet come*] It is probable our Lord meant no more than this, that *he* had some business to transact before he could go to Jerusalem; but his brethren, having nothing to hinder *them* might set off immediately. Others think he speaks of his passion: My time of suffering is not yet come: as *ye* are still in friendship with the world, ye need not be under any apprehension of danger: ye may go when ye please. The first sense I think is the best.

Verse 7. *The world cannot hate you*] The Jews will not persecute you, because ye are in their sentiments and interests. Ye also expect a *worldly* Messiah.

But me it hateth] Because I condemn its injustice, its pride, its ambition, and its maxims, by my life and doctrine. It is very likely that the term *world* means here the *Jewish* people only: this is an acceptation in which ὁ κοσμος frequently occurs in this Gospel. See on chap. xvii.

Verse 8. *I go not up yet unto this feast*] Porphyry accuses our blessed Lord of falsehood, because he said here, I will not go to this feast, and yet afterwards he went; and some interpreters have made more ado than was necessary, in order to reconcile this seeming contradiction. To me the whole seems very simple and plain. Our Lord did not say, *I will not go to this feast;* but merely, *I go not yet*, ουπω, or am not *going*, i. e. at present; because, as he said ver. 6, and repeats here, *his time was not yet come*—he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over: for we do not find him at Jerusalem till the middle of the feast, ver. 14, i. e. till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

Verse 10. *But when his brethren were gone up*] Having despatched his business, and the concourse of people being now past, *he went up also.*

Verse 11. *Then the Jews sought him*] By Jews here are to be understood the scribes, Pharisees, and *rulers* of the people, and not the inhabitants of the province of Judea. It appears, from the following verses, that many of the people were prejudiced in his favour, but they dared not to own it publicly for *fear of the Jews*, i. e. for fear of the *rulers* of the people.

Verse 12. *Some said, He is a good man*] The multitude were divided in their opinions concerning him: those who knew him best said, *He is a good man.* Those who spoke according to the character given him by the priests, &c., said, *Nay; but he deceiveth the people.* Those who spoke evil of him spoke *out*, because they had the *rulers* on *their side;* but those who spoke *good* of him were obliged to do it in *private*, because they feared these rulers. Calumny and slander are among the privileged orders; they stalk abroad with their thousand brazen mouths, and blast the reputation of the followers of God. Benevolence and candour are only on sufferance; and a *whisper* in *secret* is the most they are permitted to give in behalf of Christ and his followers, whose laws and maxims condemn a vicious world, and goad it to revenge.

Verse 14. *The midst of the feast*] Though the canons required him to be there on the *first* day, for the performance of a great variety of rites, yet, as these were in general the invention of their doctors, he might think it very proper neither to attend nor perform them.

Verse 15. *How knoweth this man letters, having never learned?*] The Jewish learning consisted in the knowledge of their own scriptures, and the traditions of their elders. In this learning our blessed Lord excelled. No person ever spoke with more grace and dignity, or knew better how to make a more proper use, or a happier application, of Jewish allegories and parables; because none ever penetrated the sense of the Scriptures as he did; none ever cited them more successfully, or ever showed their accomplishment in so complete and satisfactory a manner. As these branches of learning were taught at the Jewish schools, and our Lord had never attended there, they were astonished to find him excelling in that sort of learning, of which they themselves professed to be the sole teachers.

Verse 16. *My doctrine is not mine*] Our blessed

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

doctrine is not mine, but his that sent me.

17 [q] If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 [r] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [s] Did not Moses give you the law, and *yet* none of you keepeth the law? [t] Why go ye about to kill me?

A. M. 4033. A. D 29. An. Olymp. CCII. 1.

20 The people answered and said, [u] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

[q] Ecclus. xxi. 11; chap. viii. 43.——[r] Chap. v. 41; viii. 50. [s] Exod. xxiv. 3; Deut. xxxiii. 4; John i. 17; Acts vii. 38.

[t] Matt. xii. 14; Mark iii. 6; chap. v. 16, 18; x. 31, 39; xi. 53. [u] Chap. viii. 48, 52; x. 20.

Lord, in the character of Messiah, might as well say, *My doctrine is not mine*, as an ambassador might say, I speak not my own words, but his who sent me: and he speaks these words to draw the attention of the Jews from the teaching of man to the teaching of God; and to show them that *he* was the promised *Messiah*, the very person on whom, according to the prophet, (Isa. xi. 2,) the Spirit of Jehovah—the Spirit of wisdom, counsel, understanding, might, and knowledge, should rest.

Verse 17. *If any man will do his will*, &c.] I will give you a sure rule by which ye may judge of my doctrine: If you really wish to do the will of God, begin the practice of it; and take my doctrine, and apply it to all that you know God requires of man; and if you find one of my precepts contrary to the nature, perfections, and glory of God, or to the present or eternal *welfare* of *men*, then ye shall be at liberty to assert that my doctrine is human and erroneous, and God has not sent me. But if, on the contrary, ye find that the sum and substance of my preaching is, That men shall love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and that this doctrine must bring glory to God in the highest, while it produces peace and good will among men; then acknowledge that God has visited you, and receive *me* as the *Messiah* promised to your fathers.

Verse 18. *He that speaketh of himself*, &c.] I will give you another rule, whereby you shall know whether I am from God or not: If I speak so as to procure my own glory, to gratify vanity, or to secure and promote my secular interests, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God, to induce all men to love and obey *him*; if I propose nothing but what leads to the perfection of his law, and the accomplishment of its ordinances, you cannot help acknowledging me at least for a *true* prophet; and, if you add to this the proofs which I have given of my mission and power, you must acknowledge me as the mighty power of God, and the promised Messiah.

And no unrighteousness is in him.] Or, *there is no falsehood in him:* so the word αδικια should be translated here; and it is frequently used by the Septuagint for שקר *sheker*, a *lie*, *falsehood*, &c. See in Psa. ii. 3, cxix. 29, 69, 104, 163; cxliv. 8. This is its meaning in Rom. ii. 8; where αδικια, *falsehood*, is put in opposition to αληθεια, *truth*.

Verse 19. *Did not Moses give you the law*, &c.] The scribes and Pharisees announced our Lord to the multitude as a deceiver; and they grounded their calumny on this, that he was not an exact observer of the law, for he had healed a man on the Sabbath day, chap. v. 9, 10; and consequently must be a false prophet. Now they insinuated, that the interests of religion required him to be put to death: 1. As a violator of the law; and, 2. as a false prophet and deceiver of the people. To destroy this evil reasoning, our Lord speaks in this wise: If I deserve death for curing a man on the Sabbath, and desiring him to carry home his bed, which you consider a violation of the law, you are more culpable than I am, for you circumcise a child on the Sabbath, which requires much more bustle, and is of so much less use than what I have done to the infirm man. But, if you think you do not violate the law by circumcising a child on the Sabbath, how can you condemn me for having cured one of yourselves, who has been afflicted thirty and eight years? If you consider my conduct with the same eye with which you view your own, far from finding any thing criminal in it, you will see much reason to give glory to God. Why, therefore, go ye about to kill *me*, as a transgressor of the law, when not one of *yourselves* keeps it?

Verse 20. *Thou hast a devil*] The crowd, who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death for healing a diseased man; and therefore, in their brutish manner, they say, *Thou hast a demon*—thou art beside thyself, and slanderest the people, for none of them desires to put thee to death. The *Codex Cyprius* (K,) four others, and the margin of the later *Syriac*, attribute this answer *to the Jews*, i. e. those who were seeking his life. If the reading, therefore, of οἱ Ιουδαιοι, *the Jews*, be received instead of ὁ οχλος, *the multitude*, it serves to show the malice of his enemies in a still stronger light: for, fearing lest their wish to put him to death might not be gratified, and that his teaching should prevail among the common people; to ruin his credit, and prevent his usefulness, they give out that he *was possessed by a demon*; and that, though he might be *pitied* as a miserable man, yet he must not be *attended* to as a teacher of righteousness. Malice and envy are ever active and indefatigable, leaving no stone unturned, no mean unused, that they may ruin the object of their resentment. See the note on ver. 26.

Verse 21. *I have done one work*] That of curing the impotent man, already referred to. See chap. v. 9.

And ye all marvel.] Or, *ye all marvel because of*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 [v] Moses therefore gave unto you circumcision; (not because it is of Moses, [w] but of the fathers;) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath day receive circumcision, [x] that the law of Moses should not be broken, are ye angry at me, because [y] I have made a man every whit whole on the Sabbath day?

24 [z] Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. [a] Do the rulers know indeed that this is the very Christ?

[v] Lev. xii. 3.——[w] Gen. xvii. 10.——[x] Or, *without breaking the law of Moses.*

[y] Chap. v. 8, 9, 16.——[z] Deut. i. 16, 17; Prov. xxiv. 23; chap. viii. 15; James ii. 1.——[a] Ver. 48.

this. Some have δια τουτο, in connection with θαυμαζετε, which the common pointing makes the beginning of the next verse, and which, in our common version, is translated *therefore;* but this word conveys no meaning at all, in the connection in which it is thus placed. Proofs of this construction *Kypke* gives from *Themistius*, *Strabo*, and *Ælian*. All the eminent critics are on the side of this arrangement of the words.

Verse 22. *But of the fathers*] That is, it came *from the patriarchs*. Circumcision was not, properly speaking, one of the laws of the Mosaic institution, it having been given at first to Abraham, and continued among his posterity till the giving of the law: Gen. xvii. 9, 10, &c.

Ye—circumcise a man.] That is, a male child: for every male child was circumcised when *eight* days old; and if the eighth day after its birth happened to be a *Sabbath*, it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time, Lev. xii. 3. From this and several other circumstances it is evident that the keeping of the Sabbath, even in the strictest sense of the word, ever admitted of the works of *necessity* and *mercy* to be done on it; and that those who did not perform such works on that day, when they had opportunity, were properly violators of *every law* founded on the principles of mercy and justice. If the Jews had said, Why didst thou not defer the healing of the sick man till the ensuing day? He might have well answered, Why do ye not defer the circumcising of your children to the ensuing day, when the eighth day happens to be a Sabbath?—which is a matter of infinitely less consequence than the restoration of this long-afflicted man.

Verse 23. *Every whit whole*] The law of circumcision required the removal of a small *portion* of flesh, which was considered a *blot* and *reproach* among the Hebrews, because it confounded them with the nations who were not in covenant with God. Christ, to this, opposes the *complete* cure of the infirm man, who was diseased throughout his whole body: if the one was permitted on the Sabbath day, for the reason already alleged, surely the other had stronger reasons to recommend it.

Some think that the original words, ὁλον ανθρωπον, should be translated, *the whole man;* and that the meaning is, that the blessed Saviour made him whole both in *body* and *soul*. This makes the miracle the greater, and shows still more forcibly the necessity of doing it without *delay*.

Battier ap. *Wets.* supposes that, instead of ὁλον, χωλον should be read—*I have made a* MAIMED *man whole;* but there is no countenance for this reading in any of the MSS., versions, or fathers.

Verse 24. *Judge not according to the appearance*] Attend to the law, not merely in the *letter*, but in its *spirit* and *design*. Learn that the law which commands men to rest on the Sabbath day is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow creatures; and endeavour to judge of the merit or demerit of an action, not from the first impression it may make upon your prejudices but from its *tendency*, and the motives of the person, as far as it is possible for you to acquaint yourselves with them; still believing the *best*, where you have no certain proof to the contrary.

Verse 26. *That this is the very Christ?*] In most of the common printed editions αληθως is found, the VERY Christ; but the word is wanting in BDKLTX, twenty-two others, several editions; all the *Arabic*, Wheelock's *Persic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonic*, *Vulgate*, and all the *Itala* but one; *Origen*, *Epiphanius*, *Cyril*, *Isidore*, *Pelusian*, and *Nonnus*. *Grotius*, *Mill*, *Bengel*, and *Griesbach*, decide against it. Bishop *Pearce* says, I am of opinion that this second αληθως, in this verse, should be omitted, it seeming quite unnecessary, if not inaccurate, when the words αληθως εγνωσαν, had just preceded it.

Calmet observes that the multitude which heard our Lord at this time was composed of three different classes of persons: 1. The rulers, priests, and Pharisees, declared enemies of Christ. 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, &c., against him.

Our Lord addresses himself in this discourse principally to his enemies. The strange Jews were those who were *astonished* when Christ said, ver. 20, *that they sought to kill him*, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those who, knowing the disposition of the rulers, and seeing Christ speak *openly*, no man attempting to seize him, addressed each other in the foregoing words, *Do the rulers know indeed that this is the Christ?* imagining that the chief priests, &c., had at last been convinced that Jesus was the Messiah.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 [b] Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, [c] Ye both know me, and ye know whence I am: and [d] I am not come of myself, but he that sent me [e] is true, [f] whom ye know not.

29 But [g] I know him: for I am from him, and he hath sent me

30 ¶ Then [h] they sought to take him: but [i] no man laid hands on him, because his hour was not yet come.

31 And [k] many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, [l] Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye [m] shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

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[b] Matt. xiii. 55; Mark vi. 3; Luke iv. 22.——[c] See chap. viii. 14; viii. 28; xiv. 7.——[d] Chap. v. 43; viii. 42.——[e] Chap. v. 32; viii. 26; Rom. iii. 4.——[f] Chap. i. 18; viii. 55.——[g] Matt. xi. 27; ch. x. 15.——[h] Mark xi. 18; Luke xix. 47; xx. 19; ver. 19; chap. viii. 37.——[i] Ver. 44; ch. viii. 20.——[k] Matt. xii. 23; chap. iii. 2; viii. 30.——[l] Ch. xiii. 33; xvi. 16.——[m] Hos. v. 6; ch. viii. 21; xiii. 33.

Verse 27. *No man knoweth whence he is.*] The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family, of David; see ver. 42. But, from Isaiah liii. 8, *Who shall declare his generation?* they probably thought that there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have felt their minds relieved on this point. The Jews thought that the Messiah, after his birth, would hide himself for some considerable time; and that when he began to preach no man should know where he had been hidden, and whence he had come. The rabbins have the following proverb: Three things come *unexpectedly*: 1. A thing found by *chance*. 2. The *sting* of a scorpion: and, 3. The *Messiah*. It was probably in reference to the above that the people said, *No man knoweth whence he is*. However, they might have spoken this of his *parents*. We know that the Messiah is to be born in *Bethlehem*, of the *family* of *David;* but no man can know his *parents:* therefore they rejected him: chap. vi. 42, Is not this Jesus, the son of Joseph, whose *father* and *mother* we *know?*

Verse 28. *Ye both know me, and ye know whence I am*] Perhaps they should be read interrogatively: *Do ye both know me, and know whence I am?* Our Lord takes them up on their own profession, and argues from it. Since you have got so much information concerning me, add this to it, to make it complete; viz. that *I am not come of myself;* am no self-created or self-authorized prophet; I came from God:—the testimony of John the Baptist, the descent of the Holy Ghost, the voice from heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now, God is *true* who has borne testimony to me; but *ye know him not*, therefore it is that this testimony is disregarded.

Ver. 29. *But I know him: for I am from him*] Instead of εἰμὶ, *I am*, some editions, the *Syriac* Hieros. read εἶμι, *I came*, according to the Attics. *Nonnus* confirms this reading by paraphrasing the word by εληλυθα, *I came*. As the difference between the two words lies only in the *accents*, and as these are not found in ancient MSS., it is uncertain which way the word was understood by them: nor is the matter of much moment; both words amount nearly to the same meaning, and εἶμι, *I came*, seems too refined.

Verse 31. *Will he do more miracles*] It was the belief of the Jews, and they founded it upon Isa. xxxv. 5, that, when the Messiah came, he would do all kinds of miracles; and, in order that they might have the fullest proof of the Divine mission of Christ, it had pleased God to cause miracles to cease for between *four* and *five* hundred years, and that John the Baptist himself had not wrought any. His miracles, therefore, were a full proof of his Divine mission.

Verse 32. *The people murmured such things*] The people began to be convinced that he was the Messiah; and this being generally *whispered* about, the Pharisees, &c., thought it high time to put him to death, lest the people should believe on him; therefore they *sent officers to take him.*

Verse 33. *Yet a little while am I with you*] As he knew that the Pharisees had designed to take and put him to death, and that in about *six* months from this time, as some conjecture, he should be crucified, he took the present opportunity of giving this information to the common people, who were best disposed towards him, that they might lay their hearts to his teaching, and profit by it, while they had the privilege of enjoying it.

The word αυτοις, *to them*, in the beginning of this verse, is wanting in BDEGHLMS, more than eighty others, both the *Syriac*, later *Persic*, *Coptic*, *Sahidic*, *Armenian*, *Gothic*, *Slavonic*, *Saxon*, most copies of the *Vulgate* and the *Itala*. It is omitted also by *Euthymius*, *Theophylact*, *Augustin*, and *Bede*. Our Lord did not speak these words to the officers who came to apprehend him, as αυτοις here implies, but to the common people, merely to show that he was not ignorant of the designs of the Pharisees, though they had not yet been able to put them into practice.

Verse 34. *Ye shall seek me, and shall not find*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [n] the dispersed among the [o] Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 [p] In the last day, that great *day* of the feast, Jesus stood and cried, saying, [q] If any man thirst, let him come unto me and drink.

38 [r] He that believeth on me, as the Scripture hath said, [s] out of his belly shall flow rivers of living water.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 ([t] But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet [u] glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is [v] the Prophet.

41 Others said, [w] This is the Christ. But some said, Shall Christ come [x] out of Galilee?

[n] Isa. xi. 12; James i. 1; 1 Pet. i. 1.——[o] Or, *Greeks.*——[p] Lev. xxiii. 36.——[q] Isa. lv. 1; chap. vi. 35; Rev. xxii. 17.——[r] Deut. xviii. 15.——[s] Prov. xviii. 4; Isa. xii. 3; xliv. 3; chap. iv. 14.

[t] Isaiah xliv. 3; Joel ii. 28; chap. xvi. 7; Acts ii. 17, 33, 38. [u] Chap. xii. 16; xvi. 7.——[v] Deut. xviii. 15, 18; chap. i. 21; vi. 14.——[w] Chap. iv. 42; vi. 69.——[x] Ver. 52; chap. i. 46.

me] When the Roman armies come against you, you will vainly seek for a deliverer. But ye shall be cut off in your sins, because ye did not believe in me; and *where I am*—in the kingdom of glory, *ye cannot come;* for nothing that is unholy shall enter into the new Jerusalem. In this, and the thirty-sixth verse, εἰμὶ, *I am*, is read by several ἐλθι, *I came*, as in the twenty-ninth verse; and in these two last places the *Æthiopic*, *Arabic*, three copies of the *Itala*, *Nonnus*, and *Theophylact*, agree. See the note on ver. 29.

Verse 35. *The dispersed among the Gentiles*] Or *Greeks.* By the *dispersed*, are meant here the *Jews* who were scattered through various parts of that empire which Alexander the Great had founded, in Greece, Syria, Egypt, and Asia Minor, where the Greek language was used, and where the Jewish Scriptures in the Greek version of the Septuagint were read.—Others suppose that the *Gentiles* themselves are meant—others, that the *ten* tribes which had been long lost are here intended.

Verse 37. *In the last day, that great* day *of the feast*] This was the *eighth* day, and was called the *great day*, because of certain *traditional* observances, and not on account of any excellence which it derived from the original institution. On the seven days they professed to offer sacrifices for the seventy nations of the earth, but on the *eighth* day they offered sacrifices for Israel; therefore the *eighth* day was more highly esteemed than any of the others. It is probably to this that the evangelist refers when he calls the last day the *great* day of the feast. See the account of the feast of *tabernacles*, in the note on ver. 2. It was probably when they went to draw water from the pool *Siloam*, and while they were pouring it out at the foot of the altar, that our Lord spoke these words; for, as that ceremony pointed out the gracious influences of the Holy Spirit, our Lord, who was the fountain whence it was to proceed, called the people to *himself*, that, by believing on him, they might be made partakers of that inestimable benefit.

Verse 38. *He that believeth on me, as the Scripture hath said*] He who receives me as the Messiah, according to what the Scripture has said concerning me; my person, birth, conduct, preaching, and miracles, being compared with what is written there, as ascertaining the true Messiah. *Out of his belly*—from his *heart* and *soul;* for in his soul shall this Spirit dwell.

Living water.] As a *true spring* is ever supplied with water from the *great deep*, with which it has communication, so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit, from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general—to *rain*, *fountains*, *wells*, *rivers*, &c., &c. The Scriptures abound in this metaphor. Psa. xxxvi. 8, 9; Isa. xliv. 3, 4; Joel ii. 23.

Verse 39. *Was not yet* given] Δεδομενον, *given*, is added by the *Codex Vaticanus*, (B,) the *Syriac*, all the *Persic*, later *Syriac* with an asterisk, three copies of the *Slavonic*, *Vulgate*, and all the *Itala* but three; and several of the primitive fathers. The word seems necessary to the completion of the sense.

Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that *abundant effusion* of his graces spoken of by Joel, chap. ii. 28, which peculiarly characterized the Gospel times, was not granted till after the ascension of Christ: 1. Because this Spirit in its plenitude was to come in consequence of his atonement; and therefore could not come till *after* his *crucifixion.* 2. It was to supply the place of Christ to his disciples and to all true believers; and therefore it was not necessary till after the removal of his bodily presence from among them. See our Lord's own words, John xiv. 16–18, 26; xv. 26; xvi. 7–15.

Verse 40. *Of a truth this is the Prophet.*] The great *prophet*, or *teacher*, spoken of by Moses, Deut. xviii. 15, which they improperly distinguished from the *Messiah*, ver. 41. Some no doubt knew that by the prophet the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.

Verse 41. *Shall Christ come out of Galilee?*] As the prophets had declared that the Messiah was to come from the *tribe of Judah*, and from the *family of David*, and should be born in the *city of Bethlehem*, these Jews, imagining that Christ had been born in

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 [y] Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [z] where David was?

43 So [a] there was a division among the people because of him.

44 And [b] some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [c] Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived? A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

48 [d] Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([e] he that came [f] to Jesus by night, being one of them,)

51 [g] Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for [h] out of Galilee ariseth no prophet.

53 And every man went unto his own house.

[y] Psa. cxxxii. 11; Jer. xxiii. 5; Mic. v. 2; Matt. ii. 5; Luke ii. 4.——[z] 1 Sam. xvi. 1, 4.——[a] Verse 12; chap. ix. 16; x. 19. [b] Verse 30.——[c] Matt. vii. 29.

[d] Chap. xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8.——[e] Chap. iii. 2.——[f] Gr. *to him.*——[g] Deut. i. 17; xvii. 8, &c.; xix. 15. [h] Isa. ix. 1, 2; Matt. iv. 15; chap. i. 46; verse 41.

Galilee, concluded that he could not be the Messiah. Had they examined the matter a little farther, they would have found that he had his birth exactly as the prophets had foretold; but, for want of this necessary examination, they continued in unbelief, and rejected the Lord that bought them. Many still lose their souls nearly in the same way. They suffer themselves to be led away by *common report*, and become prejudiced against the truth, refuse to give it a fair hearing, or to examine for themselves. It is on this ground that deism and irreligion have established themselves, and still maintain their posts.

Verse 42. *Where David was?*] That is, where he was born, 1 Sam. xvi. 1, 4, and where he was before he became king in Israel.

Verse 43. *There was a division*] Σχισμα, a *schism*; they were divided in sentiment, and separated into parties. This is the true notion of *schism*.

Verse 44. *Would have taken him*] Or, *they wished to seize him.* And this they would have done, and destroyed him too at that time, had they been *unanimous*; but their being *divided* in opinion, ver. 43, was the cause, under God, why his life was at that time preserved. How true are the words of the prophet: *The wrath of man shall praise thee; and the remainder thereof thou wilt restrain!* Psalm lxxvi. 10.

Verse 45. *Then came the officers*] They had followed him for several days, seeking for a proper opportunity to seize on him, when they might fix some charge of sedition, &c., upon him; but the more they listened, the more they were convinced of his innocence, purity, and consummate wisdom.

Verse 46. *Never man spake like this man.*] Though these officers had gone on the *errand* of their masters, they had not entered into their spirit. They were sent to apprehend a seditious man, and a false prophet. They came where Jesus taught; they found him to be a different person to the description they received from their masters, and therefore did not attempt to touch or molest him. No doubt they expected when they told their employers the truth, that they would have commended them, and acknowledged their own mistake; but these simple people were not in the secret of their masters' malice. They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had never heard a discourse so affecting and persuasive. So Jesus still speaks to all who are simple of heart. He speaks pardon—he speaks holiness—he speaks salvation to all who have ears to hear. No man ever did or *can* speak as he does. He teaches THE TRUTH, the *whole* TRUTH, and nothing but the TRUTH.

Verse 48. *Have any of the rulers—believed on him?*] Very few. But is this a proof that he is not of God? No, truly. If he were of the *world*, the world would *love* its own. The religion of Christ has been in general rejected by the rulers of this world. A life of mortification, self-denial, and humility, does not comport with the views of those who *will* have their portion in this life. It has ever been a mark of the truth of God that the great, the mighty, and the wise have in general rejected it. They are too much occupied with *this* world to attend to the concerns of the *next*.

Verse 49. *This people*] Ὁ οχλος, *This rabble*. The common people were treated by the Pharisees with the most sovereign contempt: they were termed עם הארץ *âm ha-arets*, *people of the earth*; and were not thought worthy to have a resurrection to eternal life. *Wagenseil* and *Schoettgen* have given many proofs of the contempt in which the common people were held by the Pharisees. Those who were disciples of any of the rabbins were considered as being in a much better state. When they *paid* well, they purchased their masters' good opinion.

Verse 50. *Nicodemus—being one of them*] That is, a Pharisee, and a ruler of the Jews: see on chap. iii. 1.

Verse 51. *Doth our law judge* any *man*] Τον ανθρωπον, *the man*, i. e. who is *accused*. Perhaps Nicodemus did not refer so much to any thing in the law of Moses, as to what was commonly practised among them. Josephus says, Ant. b. xiv. c. 9. s. 3, *That the law has forbidden any man to be put to death, though wicked, unless he be first condemned to die by the Sanhedrin.* It was probably to this law,

which is not expressly mentioned in the five books of Moses, that Nicodemus here alludes. See laws relative to this point, Deut. xvii. 8, &c.; xix. 15.

Verse 52. *Art thou also of Galilee?*] They knew very well that he was not; but they spoke this by way of reproach. As if they had said, thou art no better than he is, as thou takest his part. Many of the Galileans had believed on him, which the Jews considered to be a reproach. Art thou his disciple, as the Galileans are?

Search, and look] Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet. Neither the *Messiah*, nor any other *prophet*, has ever proceeded from Galilee, nor ever can. This conclusion, says Calmet, was false and impertinent: false, because *Jonah* was of *Gathheper*, in Galilee: see 2 Kings xiv. 25, compared with Josh. xix. 13. The Prophet *Nahum* was also a *Galilean*, for he was of the tribe of *Simeon;* and some suppose that *Malachi* was of the same place. The conclusion was false, because there not having been a prophet from any particular place was no argument that there never could be one, as the place had not been proscribed.

Verse 53. *And every man went*, &c.] The authority and influence of Nicodemus, in this case, was so great that the Sanhedrin broke up without being able to conclude any thing. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings.

This verse and the first eleven verses of the following chapter are wanting in several MSS. Some of those which retain the paragraph mark it with obelisks, as a proof of spuriousness. Those which do retain it have it with such a variety of reading as is no where else found in the sacred writings. Professor Griesbach leaves the whole paragraph in the text with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority.

The following, in the left-hand column, is a literal translation of the whole as it stands in the *Codex Bezæ*. That on the right is a *connected* view of it from other manuscripts.

John, chap. vii. 53; viii. 1–11.

From the Codex Bezæ.	From *other* MSS.
Chap. vii. 53. And every one went to his own house.	53. And every one went away to his own people. (*τα ιδια αὐτου*) *Al.* place.
Chap. viii. 1. And Jesus went to the mount of Olives.	1. And Jesus went out to the mount of Olives.
2. But he came again early into the temple, and all the people came unto **him**	2. But very early in the morning Jesus came again into the temple, and all the people came; and having sat down he taught **them.**
3. And the scribes and Pharisees brought a woman unto him, taken in sin; and, setting her in the midst,	3. And the chief priests and the Pharisees bring unto him a woman taken in adultery; and, having set her in the midst,
4. The priests say unto him, tempting him, that they might have an accusation against him, Teacher, this woman was taken committing adultery, in the very act:	4. They spoke, tempting *him*, Teacher, we found this one committing adultery, in the very act:
5. Now Moses, in the law, gave orders to stone such: but what dost thou say now?	5. And in the law Moses commanded us to stone such: What dost thou say concerning her?
6. But Jesus, having stooped down, wrote with his finger upon the ground.	6. But this they spoke tempting *him*, that they might find an accusation against him: but he knowing it, stooped down, (*Al.* bowed down,) and wrote with his finger upon the ground, seeming as if he did not hear. (*Al.* pretending.)
7. But as they continued asking he lifted up himself, and said unto them, Let him who is without sin among you, first cast a stone at her.	7. But as they continued asking him, having looked up, he saith, Let him who is without sin among you, first cast a stone at her.
8. And stooping down again, he wrote with his finger upon the ground.	8. And stooping down again, he wrote with his finger upon the ground (the sins of every one of them.)
9. And each of the Jews went out, beginning from the oldest, so that all went out: and he was left alone, the woman being in the midst.	9. And each one of them went out, (*Al.* and hearing these things they departed one by one,) beginning from the oldest; and Jesus was left alone, and the woman in the midst of them.
10. And Jesus lifting up himself, said to the woman, Where are they? Hath no one condemned thee?	10. Jesus therefore looking up, saw her, and said, Woman, where are thy accusers? Hath no one condemned thee?
11. Then she said unto him, No one, sir. Then he said, Neither do I condemn thee; go, and from this time sin no more.	11. Then she said, No one, sir. And Jesus said, Neither will I judge thee; go away, and henceforth sin no more.

See the notes on this account in the following chapter.

CHAPTER VIII.

The story of the woman taken in adultery, 1–11. *Jesus declares himself the light of the world*, 12. *The Pharisees cavil*, 13. *Jesus answers, and shows his authority*, 14–20. *He delivers a second discourse, in which he convicts them of sin, and foretells their dying in it, because of their unbelief*, 21–24. *They question him; he answers, and foretells his own death*, 25–29. *Many believe on him, in consequence of this last discourse*, 30. *To whom he gives suitable advice*, 31, 32. *The Jews again cavil, and plead the nobility and advantages of their birth*, 33. *Jesus shows the vanity of their pretensions, and the wickedness of their hearts*, 34–47. *They blaspheme, and Christ convicts and reproves them, and asserts his Divine nature*, 48–58. *They attempt to stone him*, 59.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

JESUS went unto the [a] mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 [b] Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

[a] Matt. xxi. 1; xxiv. 3; Mark xi. 1.

[b] Lev. xx. 10; Deut. xxii. 22.

NOTES ON CHAP. VIII.

Verse 3. *A woman taken in adultery*] Some of the popish writers say that her name was *Susanna;* that she was espoused to an old decrepid man, named *Manasseh;* that she died a saint in Spain, whither she had followed St. *James*. These accounts the judicious Calmet properly terms *fables*.

It is allowed that adultery was exceedingly common at this time, so common that they had ceased to put the law in force against it. The waters of jealousy were no longer drunk, the culprits, or those suspected of this crime, being so very numerous; and the men who were guilty themselves dared not try their suspected wives, as it was believed the waters would have no evil effect upon the wife, if the husband himself had been criminal. See the whole of the process on the waters of jealousy in the notes on Num. v. 14, &c.; and see at the end of chap. xviii.

Verse 5. *That such should be stoned*] It is not strictly true that Moses ordered adultery in general to be punished by *stoning*. The law simply says that *the adulterer and the adulteress shall be put to death.* Lev. xx. 10; Deut. xxii. 22. The rabbins say they were *strangled*. This they affirm was the ordinary mode of punishment, where the species of death was not marked in the law. If the person guilty of an act of this kind had been *betrothed*, but not married, she was to be *stoned:* Deut. xxii. 23. But if she was the daughter of a priest, she was to be *burned alive:* Levit. xxi. 9. It appears, from Ezek. xvi. 38, 40, that adulteresses in the time of that prophet were stoned, and pierced with a sword.

Selden and *Fagius* suppose that this woman's case was the same with that mentioned, Deut. xxii. 23: *If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; then ye shall stone them with stones that they die, the damsel because she cried not, and the man because he hath humbled his neighbour's wife.* As the Pharisees spoke of stoning the woman, it is possible this was her case; and some suppose that the apparent indulgence with which our Lord treated her insinuates that she had suffered some sort of violence, though not entirely innocent. Therefore he said, *I do not condemn thee*, i. e. to *death*, because *violence* had been used. *Sin no more.* Nevertheless thou art in certain respects *guilty;* thou mightest have made more *resistance*.

Verse 6. *That they might have to accuse him.*] Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused.

With his *finger wrote*] Several MSS. add *their sins who accused her, and the sins of all men.* There are many idle conjectures concerning *what* our Lord wrote on the ground, several of which may be seen in Calmet.

We never find that Christ wrote any thing before or after this; and what he wrote at this time we know not. On this the pious Quesnel makes the following reflections:—

"1. Since Jesus Christ never wrote but once that we hear of in his whole life; 2. since he did it only in the dust; 3. since it was only to avoid condemning a sinner; and, 4. since he would not have that which he wrote so much as known; let men learn from hence never to write but when it is necessary or useful; to do it with humility and modesty; and to do it on a principle of charity. How widely does Christ differ from men! He writes his Divine thoughts in the dust: they wish to have theirs cut in marble, and engraved on brass." Schools for children are frequently held under trees in Bengal, and the chil-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 So when they continued asking him, he lifted up himself, and said unto them, [c] He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, [d] being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [e] Neither do I condemn thee: go, and [f] sin no more.

12 ¶ Then spake Jesus again unto them, saying, [g] I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

[c] Deut. xvii. 7; Rom. ii. 1.——[d] Rom. ii. 22.——[e] Luke ix. 56; xii. 14; chap. iii. 17.

[f] Chap. v. 14.——[g] Isa. xlix. 6, 8, 9; Luke ii. 32; chap. i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 46.

dren who are beginning to learn *write the letters* of the *alphabet* in the *dust*. This saves pen, ink, and paper. WARD.

Verse 7. *He that is without sin*] Αναμαρτητος, meaning the same kind of sin, adultery, fornication, &c. Kypke has largely proved that the verb ἁμαρτανειν is used in this sense by the best Greek writers.

Let him first cast a stone at her.] Or, *upon her*, επ' αυτη. The Jewish method of stoning, according to the rabbins, was as follows: The culprit, half naked, the hands tied behind the back, was placed on a scaffold, ten or twelve feet high; the witnesses, who stood with her, pushed her off with great force: if she was killed by the fall there was nothing farther done; but, if she was not, one of the witnesses took up a very large stone, and dashed it upon her breast, which generally was the *coup de grace*, or finishing stroke. This mode of punishment seems referred to, Matt. xxi. 44. However, this procedure does not appear to have been always attended to. See Lev. xxiv. 16, and ver. 59 of this chapter.

Verse 9. *Being convicted by* their own *conscience*] So it is likely they were all guilty of similar crimes. *Their own* is not in the original, and is needless: *being convicted by conscience* is expressive enough.

Beginning at the eldest even *unto the last*] Απο των πρεσβυτερων εως των εσχατων, *from the most honourable to those of the least repute.* In this sense the words are undoubtedly to be understood.

The woman standing in the midst.] But if they *all* went out, how could she be in the midst? It is not said that *all the people* whom our Lord had been instructing went out, but only her *accusers:* see ver. 2. The rest undoubtedly continued with their teacher.

Verse 11. *Neither do I condemn thee*] Bishop *Pearce* says: "It would have been strange if Jesus, when he was not a *magistrate*, and had not the *witnesses* before him to examine them, and when she had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her. This being the case, it appears why Jesus avoided giving an answer to the question of the scribes and Pharisees, and also how little reason there is to conclude from hence that Christ seems in this case not enough to have *discouraged* adultery, though he called it a *sin*. And yet this opinion took place so early among the Christians, that the reading of this story was industriously avoided, in the lessons recited out of the Gospels, in the public service of the churches; as if Jesus's saying, *I do not condemn thee*, had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the *Evangelistaria*, and as it was probably marked in the MSS. as a portion not to be read there, this whole story, from ver. 1, to ver. 11, inclusive, came, in length of time, to be left out in some MSS., though in the greater part it is still remaining." Thus far the judicious and learned bishop. How the passage stands in all the MSS. hitherto collated may be seen in Wetstein and Griesbach. After weighing what has been adduced in favour of its authenticity, and seriously considering its state in the MSS., as exhibited in the *Var. Lect.* of Griesbach, I must confess, the evidence in its favour does not appear to me to be striking. Yet I by no means would have it expunged from the text. Its absence from many MSS., and the confused manner in which it appears in others, may be readily accounted for on the principles laid down by Bishop *Pearce* above. It may however be necessary to observe, that a very perfect connection subsists between ver. 52 of chap. vii. and ver. 12 of this chapter—all the intermediate verses having been omitted by MSS. of the first antiquity and authority. In some MSS. it is found at the end of this Gospel; in others a vacant place is left in this chapter; and in others it is placed after the 21st chapter of Luke. See at the end of this chapter.

Verse 12. *Then spake Jesus again unto them*] Allowing the story about the woman taken in adultery to be authentic, and to stand here in its proper place, we may consider that our Lord, having begun to teach the people in the temple, was interrupted by the introduction of this woman by the scribes and Pharisees; and now, having dismissed them and the woman also, he resumes his discourse.

I am the light of the world] The fountain whence all intellectual light and spiritual understanding proceed: without me all is darkness, misery, and death. The Divine Being was, by the rabbins denominated, *The light of the world.* So in *Bamidbar Rabba:* "The Israelites said to God, O Lord of the universe,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 The Pharisees therefore said unto him, [h] Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but [i] ye cannot tell whence I come, and whither I go.

15 [k] Ye judge after the flesh; [l] I judge no man.

16 And yet if I judge, my judgment is true: for [m] I am not alone, but I and the Father that sent me.

17 [n] It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself:

[h] Chap. v. 31.——[i] See chap. vii. 28; ix. 29.——[k] Chap. vii. 24. [l] Chap. iii. 17; xii. 47; xviii. 36.

[m] Ver. 29; chap. xvi. 32.——[n] Deut. xvii. 6; xix. 15; Matthew xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

thou commandest us to light lamps to thee, yet thou art THE LIGHT OF THE WORLD: and with thee the light dwelleth." Our Lord, therefore, assumes here a well known character of the Supreme Being; and with this we find the Jews were greatly offended.

Shall not walk in darkness] He shall be saved from ignorance, infidelity, and sin. If he follow me, become my disciple, and believe on my name, he shall have my Spirit to bear witness with his, that he is a child of God. He shall have the light of life—such a *light* as brings and supports *life*. The *sun*, the fountain of *light*, is also the fountain of *life:* by his vivifying influences, all things live—neither animal nor vegetative life could exist, were it not for his influence. Jesus, the Sun of righteousness, Mal. iv. 2, is the fountain of all spiritual and eternal LIFE. *His light* brings *life* with it, and they who walk in his *light* live in his *life*. This sentiment is beautifully expressed and illustrated in the following inimitable verse (all *monosyllables* except one word) of that second Spenser, *Phineas Fletcher*. Speaking of the conversion of a soul to God, he says:—

"New LIGHT new LOVE, new LOVE new LIFE hath bred;
A LIFE that *lives* by LOVE, and *loves* by LIGHT:
A LOVE to him, to whom all LOVES are wed;
A LIGHT, to whom the *sun* is *darkest* night:
Eye's LIGHT, *heart's* LOVE, *soul's* only LIFE he is:
LIFE, *soul*, *love*, *heart*, LIGHT, *eye*, and all are his:
He *eye*, LIGHT, *heart*, LOVE, *soul;* He all my joy and bliss." PURPLE ISLAND, Can. I. v. 7.

Some suppose our Lord alludes to the custom of lighting *lamps* or *torches*, on the first day of the feast of tabernacles. But as these words seem to have been spoken the day *after* that last and great day of the feast, mentioned chap. vii. 37, they may rather be considered as referring to the following custom: It has already been observed, that the Jews added a *ninth* day to this feast, which day they termed, *The feast of joy for the law;* and on that day they were accustomed to take all the sacred books out of the chest where they had been deposited, and put a *lighted candle* in their place, in allusion to Prov. vi. 23: *For the commandment is a* LAMP (or CANDLE) *and the law is life:* or to Psa. cxix. 105: *Thy word is a* LAMP *unto my feet, and a* LIGHT *unto my path.* If this custom existed in the time of our Lord, it is most likely that it is to *it* he here alludes; as it must have happened about the same time in which these words were spoken. See Buxtorf. Synagog. Jud. c. xxi.

As the Messiah was frequently spoken of by the prophets under the emblem of *light*, see Isa. lx. 1; xlix. 6; ix. 2, the Pharisees must at once perceive that he intended to recommend himself to the people as the Messiah, when he said, *I am the light of the world.*

The rabbins think that the Messiah is intended in Gen. i. 3, *And God said, Let there be light, and there was light.* "From this we may learn that the holy and blessed God saw the light of the Messiah and his works before the world was created; and reserved it for the Messiah, and his generation, under the throne of his glory. Satan said to the holy and blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered: For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me! God said, Come and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly this is the Messiah, who shall cast me and idolaters into hell." *Yalcut Rubeni*, fol. 6. This is a very remarkable saying; and, as it might have existed in the time of our Lord, to it he might have alluded in the verse before us. The thing itself is true: the Messiah is the light of the world, and by him Satan's empire of idolatry is destroyed in the world, and the kingdom of light and life established. See several similar testimonies in *Schoettgen.*

Verse 13. *Thou bearest record*] As if they had said, Dost thou imagine that we shall believe thee, in a matter so important, on thy bare assertion? Had these people attended to the teaching and miracles of Christ, they would have seen that his pretensions to the Messiahship were supported by the most irrefragable testimony.

Verse 14. *I know whence I came*] I came from God, and am going to God, and can neither do nor say any thing but what leads to and glorifies him.

Verse 15. *Ye judge after the flesh*] Because I appear in the form of *man*, judging from this appearance, ye think I am but a *mere man*—pay attention to my *teaching* and *miracles*, and ye shall then see that nothing less than infinite wisdom and unlimited power could teach and do what I have taught and performed. Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a *second* with him to vouch his truth; his *credentials* from his king ascertain his character: he represents the king's person. So our Lord represents the Father as bearing witness with him. The *miracles* which he

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and [o] the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [p] Ye neither know me, nor my Father: [q] if ye had known me, ye should have known my Father also.

20 These words spake Jesus in [r] the treasury, as he taught in the temple: and [s] no man laid hands on him; for [t] his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and [u] ye shall seek me, and [v] shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

23 And he said unto them, [w] Ye are from beneath; I am from above: [x] ye are of this world; I am not of this world.

24 [y] I said therefore unto you, that ye shall die in your sins: [z] for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but [a] he that sent me is true: and

[o] Chap. v. 37.——[p] Ver. 55; chap. xvi. 3.——[q] Chap. xiv. 7. [r] Mark xii. 41.——[s] Chap. vii. 30.——[t] Chap. vii. 8.——[u] Chap. vii. 34; xiii. 33.

[v] Verse 24.——[w] Chapter iii. 31.——[x] Chapter xv. 19; xvii. 16; 1 John iv. 5.——[y] Ver. 21.——[z] Mark xvi. 16.——[a] Chap. vii. 28.

wrought were the proof from heaven that he was the promised Messiah: these were the great seal of all his pretensions.

Verse 19. *Ye neither know me*, &c.] Ye know neither the Messiah, nor the God that sent him.

If ye had known me] If ye had received my teaching, ye would have got such an acquaintance with the nature and attributes of God as ye never could have had, and never can have any other way. That is a true saying, *No man hath seen God at any time: the only begotten Son, who lay in the bosom of the Father, he hath* DECLARED *him.* The nature and perfections of God never can be properly known, but in the light of the Gospel of Jesus Christ. It is worthy of remark that, in all this discourse, our blessed Lord ever speaks of the Father and himself as two distinct persons. Therefore, the Father is not the Son, nor the Son the Father, as some persons vainly imagine; though it is plain enough that the completest unity and equality subsists between them.

Verse 20. *The treasury*] Lightfoot observes, from the rabbins, that the treasury was in what was called the *court of the women*—that there were thirteen chests in it; in the *thirteenth* only the women were permitted to put their offerings. Probably the other *twelve* were placed there in reference to the *twelve* tribes; each perhaps inscribed with the name of one of Jacob's *twelve* sons.

It seems that our Lord sometimes sat in this court to teach the people. See Mark xii. 41, &c.

His hour was not yet come.] The time was not arrived, in which he had determined to give himself up into the hands of his crucifiers.

Verse 21. *Then said Jesus again unto them*] He had said the same things to them the day before. See chap. vii. 34.

Ye shall seek me] When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom ye now reject, and whom ye shall shortly crucify.

Verse 22. *Will he kill himself?*] They now understood that he spoke concerning his death; but before, chap. vii. 35, they thought he spoke of going to some of the Grecian provinces, to preach to the dispersed Jews.

Verse 23. *Ye are from beneath*] Ye are capable of murder, and of self-murder too, because ye have nothing of God in you. Ye are altogether *earthly*, *sensual*, and *devilish.* They verified this character in murdering the Lord Jesus; and many of them afterwards, to escape famine, &c., *put an end* to their own lives.

Verse 25. *Who art thou?*] This marks the indignation of the Pharisees—as if they had said: Who art thou that takest upon thee to deal out threatenings in this manner against us?

Jesus saith unto them, Even the same *that I said unto you from the beginning.*] Rather, *Just what I have already told you*, i. e. that *I am the light of the world*—the Christ—the Saviour of mankind. There are a variety of renderings for this verse among the critics. Some consider *την αρχην* (which makes the principal difficulty in the text) as the answer of our Lord. *Who art thou?* I am *την αρχην*, *the chief*, *the supreme;* and have therefore a right to judge, and to execute judgment. But if our Lord had intended to convey this meaning, he would doubtless have said *ἡ* Αρχη, or *ὁ* Αρχων, and not *την αρχην*, in the accusative case. This mode of reading appears to have been followed by the *Vulgate*, some copies of the *Itala*, and some of the *fathers;* but this construction can never be reconciled to the Greek text. Others take *την αρχην* as an *adverb*, in which sense it is repeatedly used by the best Greek writers; and, connecting the 25th with the 26th verse, they translate thus: *I have indeed, as I* ASSURE *you, many things to say of you, and to condemn in you.* See *Wakefield. Raphelius* takes up the words nearly in the same way, and defends his mode of exposition with much critical learning; and to him I refer the reader. I have given it that meaning which I thought the most simple and plain, should any departure from our own version be thought necessary: both convey a good and consistent sense.

Verse 26. *I have many things to say and to judge*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[b] I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have [c] lifted up the Son of man, [d] then shall ye know that I am *he*, and [e] *that* I do nothing of myself; but [f] as my Father hath taught me, I speak these things.

29 And [g] he that sent me is with me: [h] the Father hath not left me alone; [i] for I do always those things that please him.

30 As he spake these words, [k] many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

32 And ye shall know the truth, and [l] the truth shall make you free.

33 ¶ They answered him, [m] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [n] Whosoever committeth sin is the servant of sin.

35 And [o] the servant abideth not in the house for ever: *but* the Son abideth ever.

[b] Chap. iii. 32; xv. 15.——[c] Chap. iii. 14; xii. 32.——[d] Rom. i. 4.——[e] Chap. v. 19, 30.——[f] Chap. iii. 11.——[g] Chap. xiv. 10, 11.——[h] Ver. 16.——[i] Chap. iv. 34; v. 30; vi. 38.

[k] Chap. vii. 31; x. 42; xi. 45.——[l] Rom. vi. 14, 18, 22; viii. 2; James i. 25; ii. 12.——[m] Lev. xxv. 42; Matt. iii. 9; ver. 39. [n] Rom. vi. 16, 20; 2 Pet. ii. 19.——[o] Gal. iv. 30.

of you] Or, *to speak and to condemn*, &c. I could speedily expose all your iniquities—your pride and ambition, your hypocrisy and irreligion, your hatred to the light, and your malice against the truth, together with the present obstinate unbelief of your hearts, and show that these are the reasons why I say you will die in your sins; but these will appear in their true light: when, after you have crucified me, the judgments of God shall descend upon and consume you.

He that sent me is true] Whatever he hath spoken of you by the prophets shall surely come to pass; his word cannot fail.

Verse 28. *When ye have lifted up*] When ye have crucified me, and thus filled up the measure of your iniquities, ye shall know that I am the *Christ*, by the signs that shall follow; and ye shall know that what I spoke is true, by the judgments that shall follow. *To be lifted up*, is a common mode of expression, among the Jewish writers, for *to die*, or *to be killed*.

Verse 29. *The Father hath not left me alone*] Though ye shall have power to put me to death, yet this shall not be because he hath abandoned me. No—he is ever with me, because I do that which pleaseth him; and it is his pleasure that I should lay down my life for the salvation of the world. Does not our Lord allude to the following scriptures?—Sacrifice and offering thou didst not desire; my ears hast thou opened: (or, a body hast thou prepared me: Heb. x. 5:) then said I, Lo, I come: this is written in the volume of the book concerning me. I delight to do thy will, O my God! Thy law is in my heart. Psa. xl. 6, 7, 8.

Verse 30. *As he spake these words, many believed on him.*] The same sun that hardens the clay softens the wax. This discourse, which proved the savour of death unto death to the *obstinate* Pharisees, became the savour of life unto life to many of the simple-hearted people.

Verse 31. *If ye continue in my word*] Or, *in this doctrine of mine*. It is not enough to *receive* God's truth—we must *retain* and *walk* in it. And it is only when we receive the truth, love it, keep it, and walk in it, that we are the genuine disciples of Christ.

Verse 32. *Ye shall know the truth*] Shall have a constant *experimental knowledge* of its power and efficacy.

And the truth shall make you free.] It was a maxim of the Jews, "That no man was free, but he who exercised himself in the meditation of the law." No man is truly free, but he in whose heart the power of sin is destroyed, and who has received the Spirit of adoption, through which he cries, Abba! Father! See Rom. viii. 15. The *bondage* of *sin* is the most grievous bondage; and *freedom* from its guilt and influence is the greatest *liberty*.

Verse 33. *They answered*] That is, the other Jews who had not believed—the carping, cavilling Pharisees already mentioned; for the words cannot be spoken of the simple people who had already believed. See ver. 30.

Were never in bondage to any man] This assertion was not only false, but it was ridiculous in the extreme; seeing their whole history, sacred and profane, is full of recitals of their servitude in *Egypt*, in *Chaldea*, under the *Persians*, under the *Macedonians*, and under the *Romans*. But those who are not under the influence of the truth of God will speak and act according to the influence of the spirit of falsehood and error. If the words are to be restrained to themselves alone, they may be understood thus: We are Abraham's seed; and *we* were never in bondage. Both these propositions had a faint shadow of *truth*.

Verse 34. *Whosoever committeth sin is the servant of sin.*] Or. δουλος εστι, &c., *is the slave of sin*. This was the *slavery* of which Christ spoke; and deliverance from it. was the *liberty* which he promised.

Verse 35. *And the servant abideth not in the house*] Or, rather, *Now the slave abideth not in the family*. As if Jesus had said: And now that I am speaking of a *slave*, I will add one thing more, viz. a slave has no *right* to any part of the *inheritance* in the family to which he belongs; but the *son*, the *legitimate* son, has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases. Our Lord seems here to

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 [p] If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 [r] I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, [s] Abraham is our father. Jesus saith unto them, [t] If ye were Abraham's children, ye would do the works of Abraham.

40 [u] But now ye seek to kill me, a man that hath told you the truth, [v] which I have heard of God: this did not Abraham.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; [w] we have one Father, *even* God.

42 Jesus said unto them, [x] If God were your Father, ye would love me: [y] for I proceeded forth and came from God; [z] neither came I of myself, but he sent me.

43 [a] Why do ye not understand my speech? *even* because ye cannot hear my word.

[p] Rom. viii. 2; Galatians v. 1.——[q] Chap. vii. 19; verse 40. [r] Chap. iii. 32; v. 19, 30; xiv. 10, 24.——[s] Matt. iii. 9; ver. 33. [t] Rom. ii. 28; ix. 7; Gal. iii. 7, 29.

[u] Ver. 37.——[v] Ver. 26.——[w] Isa. lxiii. 16; lxiv. 8; Mal. i. 6. [x] 1 John v. 1.——[y] Chap. xvi. 27; xvii. 8, 25.——[z] Chap. v. 43; vii. 28, 29.——[a] Chap. vii. 17.

refer to the sending away of Ishmael, mentioned, Gen. xxi. 10–14. Only those who are genuine children can inherit the estate. If *sons*, then *heirs*: heirs of God, and joint heirs with Christ: Gal. iv. 21–31; Rom. viii. 17; and see Bishop Pearce's Paraphrase.

Verse 37. *My word hath no place in you.*] Or, *this doctrine of mine hath no place in you.* Ye *hear* the truths of God, but ye do not *heed* them; the word of life has no influence over you; and how can it, when you seek to kill me because I proclaim this truth to you?

It is a dismal omen when a person is *regardless* of the truth of God: it is more so to be *provoked* against it: but to *persecute* and endeavour to *destroy* those who preach it is the last degree of perverseness and obduracy. The word of God requires a heart which is *empty*. A heart filled with earthly projects, carnal interests, ambition, thoughts of raising a fortune, and with the love of the superfluities and pleasures of life, is not fit to receive the seed of the kingdom. When a man shuts his heart against it by his passions, he at the same time opens it to all sorts of crimes. QUESNEL.

From what is here said, it is manifest, says Dr. Lightfoot, that the whole tendency of our Saviour's discourse is to show the Jews, that they are the seed of that serpent which was to bruise the heel of the Messiah: else what could that mean, ver. 44: *Ye are of your father the devil*, i. e. *ye are the seed of the serpent.*

Verse 38. *I speak that which I have seen*] I speak nothing but that unchangeable, eternal truth which I have received from the bosom of God.

Ye do that which ye have seen] Instead of εωρακατε, *ye have seen*, I think we should read ηκουσατε, *ye have heard*, on the authority of BCKL, *fifteen* others; *Coptic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *Gothic*, one copy of the *Itala*; *Origen*, *Cyril*, and *Chrysostom*. This reading, says Bishop Pearce, (who has adopted it,) seems preferable to the other, because it could not be said, with the same propriety, that the Jews had *seen* any thing with their father the devil, as it could that Jesus had *seen* with his.

Jesus *saw* the Father, for he was the WORD that was with God from eternity. The Jews did not *see*, they only *felt* and *heard*, their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark.

Verse 39. *If ye were Abraham's children*] *Griesbach* reads εστε, *ye are*, instead of ητε, *ye were*, on the authority of BDL, *Vulgate*, *four* copies of the *Itala*; *Origen* and *Augustin*.

Ye would do the works of Abraham.] As the son has the nature of his father in him, and naturally imitates him, so, if ye were the children of Abraham, ye would imitate him in his faith, obedience, and uprightness; but this ye do not, for ye seek to kill me—ye are watching for an opportunity to destroy me, merely because I tell you the truth: Abraham never did any thing like this; therefore, you have no spiritual relationship to *him*.

Verse 41. *Ye do the deeds of your father.*] You have certainly another father than Abraham—one who has instilled his own malignant nature into you; and, as ye seek to murder me for telling you the truth, ye must be the offspring of him who was a murderer from the beginning, and stood not in the truth, ver. 44.

We be not born of fornication] We are not a mixed, spurious breed—our tribes and families have been kept distinct—we are descended from Abraham by his legal wife Sarah; and we are no *idolaters*.

We have one Father, even *God.*] In the spiritual sense of *father* and *son*, we are not a spurious, that is, an *idolatrous* race; because we acknowledge none as our spiritual father, and worship none as such, but the true God. See Bishop *Pearce*.

Verse 42. *If God were your Father, ye would love me*] I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God. The children of the same father should not murder each other.

Verse 43. *Why do ye not understand my speech?*] Την λαλιαν την εμην, *This my mode of speaking*—when illustrating spiritual by natural things: λαλια refers to the manner of speaking; λογος, to the matter or subject on which he spoke. For λαλιαν, the *Codex Bezæ* had originally αληθειαν: *why do ye not acknowledge this* TRUTH *of mine?* A few other MSS. agree in this reading.

Because ye cannot hear my word.] That is, ye

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

44 [b] Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and [c] abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

47 [d] He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and [e] hast a devil?

[b] Matt. xiii. 38; 1 John iii. 8.——[c] Jude 6.

[d] Chap. x. 26, 27; 1 John iv. 6.——[e] Ch. vii. 20; x. 20; ver. 52.

cannot bear my doctrine: it comes too close to you; it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs; and as ye are determined not to leave your sins, so ye are purposed not to hear my doctrine.

Verse 44. *Ye are of* your *father the devil*] Ye are the seed of the old serpent. See on ver. 37.

The lusts of your father] Like father like son. What Satan desires, ye desire; because ye are filled with his nature. Awful state of unregenerate men! They have the nearest alliance to Satan; they partake of his nature, and have in them the same principles and propensities which characterize the very nature and essence of the devil! Reader, canst thou rest in this state? Apply to God, through Christ, that thou mayest be born again.

He was a murderer from the beginning] It was through him that Adam transgressed; in consequence of which *death* entered into the world, and slew him and all his posterity. This was the sentiment of the Jews themselves. In *Sohar Kadash*, the wicked are called, "The children of the old serpent, who slew Adam and all his descendants." See *Schoettgen*.

Abode not in the truth] *He stood not in the truth*—was once in a state of glorious felicity, but fell from it; and, being deprived of all good himself, he could not endure that others should enjoy any; therefore by his lies he deceived Eve, and brought her, her husband, and, through them, their posterity, into his own condemnation.

He speaketh of his own] Εκ των ιδιων λαλει, *He speaketh of his own offspring*, or, *from his own disposition*, for he is the father and fountain of all error and falsity; and all who are deceived by him, and partake of his disposition, *falsity* and *cruelty*, are his offspring, *for he is a liar, and the father of it*—και ὁ πατηρ αυτου—literally, *his father also*. There is considerable difficulty in this verse. The *Cainites*, and the *Archontites*, mentioned by Epiphanius, read it thus: "Ye are the children of your father the devil, because he is a liar, and *his father was a liar*. He was a man-slayer, and he did not remain in the truth. When he speaketh, he speaketh a lie of his own, (*progenitors* understood,) because his father also was a liar." The consequences which the above heretics drew from this verse were the following. They said that the father of the Jews was a demon; that he also had a demon for his father; and that he had a demon for his father, &c. The Archontites maintained that Cain had a demon for his father, the spirit which our Lord speaks of here; and that the Jews proceeded from the race of Cain.

Grotius, supposing that the devil who tempted Eve was not the *prince* of devils, but rather a *subordinate* one, seems to think he may be understood here, *he is a liar, and his father also*, which is the literal translation of the latter clause of the text, ὡς και ὁ πατηρ αυτου, as it has been read by many of the primitive fathers.

Mr. Wakefield, by changing το, before ψευδος, into τις, gives the text the following translation:—"The devil is your father, and ye willingly perform the lusts of your father. He was a man-slayer from the first, and continued not in the truth, because there is no truth in him. When ANY ONE speaketh a lie, he speaketh according to his own kindred: for his father also is a liar." Our own translation, that refers πατηρ αυτου to ψευδος, a *lie*, and not to ψευστης, a *liar*, is probably the most correct.

Verse 46. *Which of you convinceth me of sin?*] Do you pretend to reject the truths which I announce, because my life does not correspond to the doctrines I have taught? But can any of you prove me guilty of any fault? You have maliciously watched all my steps; have you seen the smallest matter to reprove, in any part of my conduct?

But it is probable that ἁμαρτια, *sin*, is put here in opposition to αληθεια, *truth*, in the same verse, and then it should be rendered *falsehood*. The very best Greek writers use the word in the same sense: this, KYPKE proves by quotations from *Polybius*, *Lucian*, *Dionysius Halicarnassensis*, *Plutarch*, *Thucydides*, and *Hippocrates*. RAPHELIUS adds a pertinent quotation from *Herodotus*, and shows that the purest Latin writers have used the word *peccatum*, sin, in the sense of *error* or *falsehood*. See the note on Gen. xiii. 13.

Verse 47. *He that is of God*] Meaning probably himself: he who came from God, or was born of God—heareth the words of God—has the constant inspiration of his Spirit, speaks nothing but truth, and cannot possibly err.

Verse 48. *Thou art a Samaritan*] This was the same, among them, as *heretic*, or *schismatic*, among us. This is the only time in which the Jews gave our Lord this title of reproach; and they probably grounded it on his having preached among them, and lodged in their villages. See the account in chap. iv.; but Samaritan, among them, meant a person unworthy of any credit.

Hast a devil?] Art possessed by an evil spirit; and art, in consequence, deranged.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And [f] I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [g] If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. [h] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, [i] If I honour myself, my honour is nothing: [k] it is my Father that honoureth me; of whom ye say, that he is your God:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

55 Yet [l] ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying

56 Your father Abraham [m] rejoiced to see my day: [n] and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [o] I am.

59 ¶ Then [p] took they up stones to cast at him: but Jesus hid himself, and went out of the temple, [q] going through the midst of them, and so passed by.

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[f] Chap. v. 41; vii. 18.——[g] Chap. v. 24; xi. 26.——[h] Zech. i. 5; Hebrews xi. 13.——[i] Chap. v. 31.——[k] Chap. v. 41; xvi. 14; xvii. 1; Acts iii. 13.

[l] Chap. vii. 28, 29.——[m] Luke x. 24.——[n] Hebrews xi. 13 [o] Exod. iii. 14; Isa. xliii. 13; chap. xvii. 5, 24; Col. i. 17; Rev. i. 8.——[p] Chap. x. 31, 39; xi. 8.——[q] Luke iv. 30.

Verse 49. *I have not a devil*] The first part of the charge was too futile: if taken literally, it was both absurd and impossible; they did not believe it themselves, and therefore our Lord does not stop a moment to refute it; but he answers to the second with the utmost meekness and conclusiveness: *I honour God*. This is what no demon can do, nor any man who is under such influence.

Verse 50. *I seek not mine own glory*] Another proof that I am not influenced by any spirit but that which proceeds from God. But there is *one that seeketh*—i. e. my glory—*and judgeth*—will punish you for your determined obstinacy and iniquity.

Verse 51. *Shall never see death.*] As Moses promised a long life, with abundance of temporal blessings, to those who should keep his statutes and ordinances, so he who keeps my doctrine shall not only have a long life, but shall never see death—he shall never come under the power of the death of the soul, but shall live eternally with me in glory.

Verse 54. *Your God*] Many MSS. and most of the versions read ἡμων, *our*, instead of ὑμων. The variation is of very little consequence. They called God their God, while enemies to him both in their spirit and conduct.

Verse 56. *Abraham rejoiced to see my day*] Or, *he earnestly desired to see my day*; ηγαλλιασατο, from αγαν, *very much*, and ἁλλομαι, *I leap*—his soul leaped forward in earnest hope and strong expectation that he might see the incarnation of Jesus Christ. The metaphor appears to be taken from a person who, desiring to see a long-expected friend who is *coming*, *runs forward*, now and then *jumping up* to see if he can discover him. There is a saying very like this in *Sohar Numer.* fol. 61: "Abraham rejoiced because he could know, and perceive, and cleave to the *Divine* NAME." The Divine name is יהוה *Yehovah*; and by this they simply mean God himself.

And he saw it] Not only in the first promise, Gen. iii. 15, for the other patriarchs saw this as well as he; and not only in that promise which was made particularly to himself, Gen. xii. 7; xxii. 18, (compared with Gal. iii. 16,) that the Messiah should spring from his family; but he saw this day especially when Jehovah appeared to him in a *human form*, Gen. xviii. 2 17, which many suppose to have been a manifestation of the Lord Jesus.

Verse 57. *Thou art not yet fifty years old*] Some MSS. read *forty*. The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed that he was *fifty* years old when he was crucified; but their foundation, which is no other than these words of the Jews, is but a very uncertain one. Calmet thinks that our Lord was at this time about *thirty-four years* and *ten months* old, and that he was crucified about the middle of his *thirty-sixth* year; and asserts that the vulgar era is *three years* too late. On the other hand, some allow him to have been but *thirty-one* years old, and that his ministry had lasted but *one* year. Many opinions on this subject, which are scarcely worthy of being copied, may be found in Calmet.

Verse 58. *Before Abraham was, I am.*] The following is a literal translation of Calmet's note on this passage:—"I am from all eternity. I have existed before all ages. You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a Divine and eternal nature. Both, united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world."

On the same verse Bishop *Pearce* speaks as follows:—"What Jesus here says relates (I think) to his existence antecedent to Abraham's days, and not to his having been *the Christ* appointed and foretold

before that time; for, if Jesus had meant this, the answer I apprehend would not have been a pertinent one. He might have been appointed and foretold for *the Christ;* but if he had not had an existence *before* Abraham's days, neither could he have *seen Abraham*, (as, according to our English translation, the Jews suppose him to have said,) nor could Abraham have *seen him*, as I suppose the Jews understood him to have said in the preceding verse, to which words of the Jews the words of Jesus here are intended as an answer."

Verse 59. *Then took they up stones*, &c.] It appears that the Jews understood him as asserting his *Godhead;* and, supposing him to be a blasphemer, they proceeded to *stone him*, according to the law: Lev. xxiv. 16.

But Jesus hid himself] In all probability he rendered himself *invisible*—though some will have it that he conveyed himself away from those Jews who were his enemies, by mixing himself with the many who believed on him, (ver. 30, 31,) and who, we may suppose, favoured his escape. *Pearce.*

But where did they find the stones, Christ and they being in the temple? It is answered: 1st. It is probable, as the buildings of the temple had not been yet completed, there might have been many stones near the place; or, 2dly. They might have gone out to the outer courts for them; and, before their return, our Lord had escaped. See *Lightfoot* and *Calmet.*

Going through the midst of them, and so passed by.] These words are wanting in the *Codex Bezæ*, and in several editions and versions. *Erasmus*, *Grotius*, *Beza*, *Pearce*, and *Griesbach*, think them not genuine. The latter has left them out of the text. But, notwithstanding what these critics have said, the words seem necessary to explain the *manner* of our Lord's escape. 1st. *He hid himself*, by becoming invisible; and then, 2dly. *He passed through the midst of them*, and thus got clear away from the place. See a similar escape mentioned, Luke iv. 30, and the note there.

THE subjects of this chapter are both uncommon and of vast importance.

1. The case of the woman taken in adultery, when properly and candidly considered, is both intelligible and edifying. It is likely that the accusation was well founded; and that the scribes and Pharisees endeavoured maliciously to serve themselves of the fact, to embroil our Lord with the civil power, or ruin his moral reputation. Our Lord was no magistrate, and therefore could not, with any propriety, give judgment in the case; had he done it, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against him. On the other hand, had he acquitted the woman, he might have been considered, not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude, and the report of this must have ruined his moral character. He disappointed this malice by refusing to enter into the case; and overwhelmed his adversaries with confusion, by unmasking their hearts, and pointing out their private abominations. It is generally supposed that our Lord *acquitted* the woman: this is incorrect; he neither *acquitted* nor *condemned* her: he did not enter at all juridically into the business. His saying, *Neither do I condemn thee*, was no more than a simple declaration that he would not concern himself with the matter—that being the office of the chief magistrate; but, as a preacher of *righteousness*, he exhorted her to *abandon her evil practices*, lest the punishment, which she was now likely to escape, should be inflicted on her for a repetition of her transgression.

2. In several places in this chapter, our Lord shows his intimate *union* with the Father, both in *will*, *doctrine*, and *deed;* and though he never speaks so as to *confound* the *persons*, yet he evidently shows that such was the indivisible unity, subsisting between the Father and the Son, that what the one witnessed, the other witnessed; what the one did, the other did; and that he who saw the one necessarily saw the other.

3. The *original* state of *Satan* is here pointed out—*he abode not in the truth*, ver. 44. Therefore he was once *in the truth*, in righteousness and true holiness—and he fell from that truth into *sin* and *falsehood*, so that he became the *father of lies* and the *first murderer*. Our Lord confirms here the Mosaic account of the fall of man, and shows that this fall was brought about by his lies, and that these lies issued in the murder or destruction both of the body and soul of man.

4. The *patience and meekness* exercised by our Lord, towards his most fell and unrelenting enemies, are worthy the especial regard of all those who are persecuted for righteousness.—When he was reviled, he reviled not again. As the searcher of hearts, he simply *declared their state*, ver. 44, in order to their conviction and conversion: not to have done so, would have been to *betray* their souls. In this part of his conduct we find *two* grand virtues united, which are rarely associated in man, MEEKNESS and FIDELITY—*patience* to bear all insults and personal injuries; and *boldness*, in the face of persecution and death, *to declare the truth.* The *meek man* generally leaves the sinner *unreproved:* the *bold and zealous man* often betrays a want of due *self-management*, and reproves sin in a *spirit* which prevents the reproof from reaching the heart. In this respect also, our blessed Lord has left us an example, that we should follow his steps. Let him that readeth understand.

CHAPTER IX.

Account of the man who was born blind, 1–5. *Christ heals him*, 6, 7. *The man is questioned by his neighbours*, 8–12. *He is brought to the Pharisees, who question him*, 13–17, *and then his parents*, 18–23. *They again interrogate the man, who, vindicating the conduct of Christ, is excommunicated by them*, 24–34. *Jesus, hearing of the conduct of the Pharisees, afterwards finds the man, and reveals himself to him*, 35–38. *He passes sentence on the obduracy and blindness of the Pharisees*, 39–41.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND as *Jesus* passed by, he saw a man which [a] was blind from *his* birth.

2 And his disciples asked him, saying, Master, [b] who did sin, this man or his parents, that he was born blind?

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

3 Jesus answered, Neither hath this man sinned, nor his parents: [c] but that the

[a] Acts iii. 2.

[b] Ver. 34.——[c] Chap. xi. 4.

NOTES ON CHAP. IX.

Verse 1. *And as* Jesus *passed by*] This chapter is a continuation of the preceding, and therefore the word *Jesus* is not in the Greek text: it begins simply thus—*And passing along*, και παραγων, &c. Having left the temple, where the Jews were going to stone him, (chap. viii. 59,) it is probable our Lord went, according to his custom, to the mount of Olives. The next day, which was the Sabbath, ver. 14, he met a man who had been born blind, sitting in some public place, and asking alms from those who passed by, verse 8.

Verse 2. *Who did sin, this man, or his parents*] The doctrine of the transmigration of souls appears to have been an article in the creed of the Pharisees, and it was pretty general both among the Greeks and the Asiatics. The *Pythagoreans* believed the souls of men were sent into other bodies for the punishment of some sin which they had committed in a *pre-existent* state. This seems to have been the foundation of the disciples' question to our Lord. Did this man sin in a *pre-existent state*, that he is punished in this body with blindness? Or, did his parents commit some sin, for which they are thus plagued in their offspring?

Most of the *Asiatic* nations have believed in the doctrine of transmigration. The *Hindoos* still hold it; and profess to tell precisely the *sin* which the person committed in another body, by the *afflictions* which he endures in this: they profess also to tell the cures for these. For instance, they say the *headache* is a punishment for having, in a former state, spoken *irreverently* to *father* or *mother*. *Madness* is a punishment for having been *disobedient* to father or mother, or to one's spiritual guide. The *epilepsy* is a punishment for having, in a former state, administered *poison* to any one at the command of his master. *Pain* in the *eyes* is a punishment for having, in another body, *coveted* another *man's wife*. *Blindness* is a punishment for having *killed* his *mother:* but this person they say, before his *new birth*, will suffer many years' torment in hell. See many curious particulars relative to this in the AYEEN AKBERY, vol. iii. p. 168–175; and in the Institutes of Menu, chap. xi. Inst. 48–53.

The Jewish rabbins have had the same belief from the very remotest antiquity. *Origen* cites an apocryphal book of the Hebrews, in which the patriarch Jacob is made to speak thus: *I am an angel of God; one of the first order of spirits. Men call me Jacob, but my true name, which God has given me, is Israel: Orat. Joseph.* apud ORIG. Many of the Jewish doctors have believed that the souls of *Adam*, *Abraham*, and *Phineas*, have successively animated the great men of their nation. *Philo* says *that the air is full of spirits*, and *that some, through their natural propensity, join themselves to bodies;* and *that others have an aversion from such a union.* See several other things relative to this point in his treatises, *De Plant. Noe—De Gigantibus—De Confus. Ling.—De Somniis*, &c.; and see *Calmet*, where he is pretty largely quoted.

The Hindoos believe that the most of their misfortunes arise out of the sins of a *former birth;* and, in moments of grief not unfrequently break out into exclamations like the following:—"Ah! in a former birth how many sins must I have committed, that I am thus afflicted!" "I am now suffering for the sins of a former birth; and the sins that I am now committing are to fill me with misery in a following birth. There is no end to my sufferings!"

Josephus, Ant. b. xviii. c. 1, s. 3, and War, b. ii. c. 8, s. 14, gives an account of the doctrine of the Pharisees on this subject. He intimates that the souls of those only who were *pious* were permitted to reanimate human bodies, and this was rather by way of *reward* than *punishment;* and that the souls of the vicious are put into eternal prisons, where they are continually tormented, and out of which they can never escape. But it is very likely that Josephus has not told the *whole truth* here; and that the doctrine of the Pharisees on this subject was nearly the same with that of the Papists on *purgatory*. Those who are very wicked go irrecoverably to hell; but those who are not so have the privilege of expiating their venial sins in purgatory. Thus, probably, is the Pharisean doctrine of the transmigration to be understood. Those who were comparatively pious went into other bodies, for the expiation of any remaining guilt which had not been removed previously to a *sudden* or *premature* death, after which they were fully prepared for paradise; but others who had been incorrigibly wicked were sent at once into hell, without ever being offered the privilege of *amendment*, or *escape*. For the reasons which may be collected above, much as I reverence Bishop Pearce, I cannot agree with his note on this passage, where he says that the words of the disciples should be thus understood:—Who did sin? This man, that he *is* blind? or his parents, that he *was born* so? He thinks it probable that the disciples did *not know* that the man was born blind: if he was, then it was for some sin of his *parents*—if he was not *born* so, then this blindness *came* unto him as a punishment for some crime of *his own*. It may be just necessary to say, that some of the rabbins believed *that it was possible for an infant to sin in the womb, and to be punished with some bodily infirmity in consequence*. See several examples in *Lightfoot* on this place.

Verse 3. *Neither hath this man sinned, nor his parents*] That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents, but has happened in the ordinary course of Divine

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

works of God should be made manifest in him.

4 [d] I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, [e] I am the light of the world.

6 When he had thus spoken, [f] he spat on the ground, and made clay of the spittle, and he [g] anointed the eyes of the blind man with the clay,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1

7 And said unto him, Go, wash [h] in the pool of Siloam, (which is by interpretation, Sent.) [i] He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

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[d] Chap. iv. 34; v. 19, 36; xi. 9; xii. 35; xvii. 4.——[e] Chap. i. 5, 9; iii. 19; viii. 12; xii. 35, 46.——[f] Mark vii. 33; viii. 23.

[g] Or, *spread the clay upon the eyes of the blind man.*——[h] Neh. iii. 15.——[i] See 2 Kings v. 14.

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providence, and shall now become the instrument of salvation to *his* soul, edification to *others*, and glory to God. Many of the Jews thought that marks on the body were proofs of sin in the soul. From a like persuasion, probably, arose that proverb among our northern neighbours—*Mark him whom God marks.*

Verse 4. *While it is day*] Though I plainly perceive that the cure of this man will draw down upon me the malice of the Jewish rulers, yet I must accomplish the work for which I came into the world while it is day—while the term of this life of mine shall last. It was about six months after this that our Lord was crucified. It is very likely that the day was now declining, and night coming on; and he took occasion from this circumstance to introduce the elegant metaphor immediately following. By this we are taught that no opportunity for doing good should be omitted—DAY representing the *opportunity:* NIGHT, the loss of that *opportunity.*

Verse 5. *I am the light of the world.*] Like the *sun*, it is my business to dispense *light* and *heat* every where; and to neglect no opportunity that may offer to enlighten and save the bodies and souls of men. See chap. viii. 12.

Verse 6. *Anointed the eyes of the blind man*] It would be difficult to find out the reason which induced our Lord to act thus. It is certain, this procedure can never be supposed to have been any likely *medical* means to restore sight to a man who was *born blind;* this action, therefore, had no tendency to assist the miracle. If his eye-lids had been only so gummed together that they needed nothing but to be suppled and well washed, it is not likely that this could possibly have been omitted from his birth until now. The Jews believed that there was some virtue in spittle to cure the diseases of the eye; but then they always accompanied this with some *charm.* Our Lord might make clay with the spittle to show that no charms or spells were used, and to draw their attention more particularly to the miracle which he was about to work. Perhaps the best lesson we can learn from this is: That God will do his own work in *his own way;* and, to hide pride from man, will often accomplish the most beneficial *ends* by *means* not only *simple* or *despicable* in themselves, but by such also as appear entirely *contrary*, in their nature and operation, to the end proposed to be effected by them.

Verse 7. *Siloam*] Called also *Shiloah*, *Siloe*, or *Siloa*, was a fountain under the walls of Jerusalem, towards the east, between the city and the brook *Kidron.* *Calmet* thinks that this was the same with *En-rogel*, or the *fuller's fountain*, which is mentioned in Josh. xv. 7; xviii. 16; in 2 Sam. xvii. 17; and in 1 Kings i. 9. Its waters were collected in a great reservoir for the use of the city; and a stream from it supplied the pool of Bethesda.

By interpretation, SENT.] From the Hebrew שלח *shalach*, *he sent:* either because it was looked upon as a gift *sent* from God, for the use of the city; or because its waters were *directed* or *sent* by canals or pipes, into different quarters, for the same purpose. Some think there is an allusion here to Gen. xlix. 10; that this fountain was a *type* of *Shiloh*, the Christ, the SENT *of God;* and that it was to direct the man's mind to the accomplishment of the above prophecy that our Lord sent him to this fountain. This supposition does not appear very solid. The Turks have this fountain still in great veneration, and think the waters of it are good for diseases of the eyes. Lightfoot says that the spring of Siloam discharged itself by a double stream into a twofold pool—the upper was called שילוח *shiloach*—the lower, שלח *shelach;* the one signifying *απεσταλμενος sent*, the latter, *κωδιων fleeces;* and that our Lord marked this point so particularly, to inform the blind man that it was not to Shelach, but to Shiloach, that he must go to wash his eyes. These two pools seem to be referred to in Isa. vii. 23; xxii. 9.

Verse 8. *That he was blind*] Οτι *τυφλος ην*: but, instead of this, *προσαιτης*, *when he begged*, or *was a beggar*, is the reading of ABC*DKL, *seven* others, both the *Syriac*, both the *Arabic*, later *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Sahidic*, *Gothic*, *Slavonic*, *Vulgate*, eight copies of the *Itala*, and some of the primitive fathers. This is in all probability the true reading, and is received by *Griesbach* into the text.

Beggars in all countries have a language peculiar to themselves. The language of the Jewish beggars was the following: זכי בי *Deserve something by me* —Give me something that God may reward you. רכי בי זכי גר מך *O ye tender-hearted, do yourselves good by me.* Another form, which seems to have been used by such as had formerly been in better circumstances, was this: סכי בי מה הוינא אסתכל בי מה אנא *Look back and see what I have been; look upon me now, and see what I am.* See *Lightfoot.*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, [k] A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, [l] How can a man that is a sinner do such miracles? And [m] there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine

[k] Ver. 6, 7.——[l] Ver. 33; chap. iii. 2.

[m] Chap. vii. 12, 43; x. 19.

Verse 9. *Some said, This is he*] This miracle was not wrought in *private*—nor before a *few* persons—nor was it *lightly* credited. Those who knew him before were divided in their opinion concerning him: not whether the man who sat there begging was blind *before*—for this was known to all; nor whether the person now before them saw clearly—for this was now notorious; but whether *this was the person* who was born blind, and who used in a particular place to sit begging.

Others said, *He is like him*] This was very natural: for certainly the restoration of his sight must have given him a very different appearance to what he had before.

Verse 11. *A man that is called Jesus*] The whole of this relation is simple and artless in the highest degree. The blind man had never *seen* Jesus, but he had *heard* of his name—he *felt* that he had put something on his eyes, which he afterwards found to be *clay*—but *how* this was made he could not tell, because he could *not see* Jesus when he did it; therefore he does not say, *he made clay of spittle*—but simply, *he made clay, and spread it upon my eyes.* Where a multitude of incidents must necessarily come into review, *imposture* and *falsehood* generally *commit themselves*, as it is termed; but, however numerous the *circumstances* may be in a relation of fact, simple *truth* is never embarrassed.

Verse 12. *Where is he?*] They had designed to seize and deliver him up to the Sanhedrin, as a violater of the law, because he had done this on the Sabbath day.

Verse 13. *They brought to the Pharisees*] These had the chief rule, and determined all controversies among the people; in every case of religion, their judgment was final: the people, now fully convinced that the man had been cured, brought him to the Pharisees, that they might determine *how* this was done, and whether it had been done *legally*.

Verse 14. *It was the Sabbath*] Some of the ancient rabbins taught, and they have been followed by some moderns, not much better skilled in physic than themselves, that the *saliva* is a cure for several disorders of the eyes; but the former held this to be contrary to the law, if applied on the Sabbath. See LIGHTFOOT's *Hor. Talm.*

Verse 16. *This man is not of God*] He can neither be the *Messiah*, nor a *prophet*, for he has broken the Sabbath. The Jews always argued falsely on this principle. The law relative to the observation of the Sabbath never forbade any work but what was of the *servile* and *unnecessary* kind. Works of *necessity* and *mercy* never could be forbidden on that day by him whose *name* is *mercy*, and whose *nature* is *love*; for the Sabbath was made for man, and not man for the Sabbath; were it *otherwise*, the Sabbath would be rather a *curse* than a *blessing*.

How can a man that is a sinner, &c.] They knew very well that though magicians and impostors might do things apparently miraculous, yet nothing *really good* could be performed by them. We might have safely defied all the magicians in Egypt, who are said to have been so successful in imitating some of the miracles of Moses, to have opened the eyes of one blind man, or to have done any essential *good* either to the body or to the soul.

And there was a division among them.] Σχισμα, *a schism*, a decided difference of opinion, which caused a separation of the assembly.

Verse 17. *He is a prophet.*] They had intended to lay snares for the poor man, that, getting him to acknowledge Christ for the Messiah, they might put him out of the synagogue, ver. 22, or put him to death, that such a witness to the Divine power of Christ might not appear against them. But, as the *mercy* of God had given him his *sight*, so the *wisdom* of God taught him how to escape the snares laid for his ruin. *On all thy glory there shall be a defence*, says the prophet, Isa. iv. 5. When God gives any particular mercy or grace, he sends *power* to *preserve* it, and *wisdom* to *improve* it. The man said, *He is a prophet.* Now, according to a Jewish maxim, *a prophet might dispense with the observation of the Sabbath.* See *Grotius.* If they allow that Jesus was a *prophet*, then, even in their sense, he might break the law of the Sabbath, and be guiltless: or, if they did not allow him to be a prophet, they must account for the miracle some other way than by the power of God; as from

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

eyes? He said, [n] He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because [o] they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he [p] should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 Then again called they the man that was blind, and said unto him, [q] Give God the praise: [r] we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear; wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, [s] we know not from whence he is.

[n] Chap. iv. 19; vi. 14.——[o] Chap. vii. 13; xii. 42; xix. 38; Acts v. 13.

[p] Verse 34; chap. xvi. 2.——[q] Joshua vii. 19; 1 Sam. vi. 5. [r] Ver. 16.——[s] Chap. viii. 14.

Satan or his agents no good can proceed—to do this it was impossible. So the wisdom of God taught the poor man to give them such an answer as put them into a complete dilemma, from which they could not possibly extricate themselves.

Verse 18. *But the Jews did not believe*] All the subterfuge they could use was simply to sin against their conscience, by asserting that the man *had not been blind;* but out of this subterfuge they were soon driven by the testimony of the parents, who, if tried farther on this subject, might have produced as witness, not only the whole neighbourhood, but nearly the whole city: for it appears the man got his bread by *publicly begging*, ver. 8.

That he had been blind, and received his sight] This clause is omitted in some MSS., probably because similar words occur immediately after. There is, however, no evidence against it, sufficient to exclude it from the text.

Verse 21. *He is of age*] Ηλικιαν εχει, literally, *he has stature*, i. e. he is a full-grown man; and in this sense the phrase is used by the best Greek writers. See *Kypke* and *Raphelius*. *Mature age* was fixed among the Jews at *thirty* years.

Verse 22. *Put out of the synagogue.*] That is, *excommunicated*—separated from all religious connection with those who worshipped God. This was the *lesser* kind of excommunication among the Jews and was termed *nidui*. The *cherem*, or *anathema*, was not used against the followers of Christ till after the resurrection.

Verse 24. *Give God the praise*] Having called the man a *second* time, they proceeded to deal with him in the most solemn manner; and therefore they put him to his *oath;* for the words above were the form of an oath, proposed by the chief magistrate to those who were to give evidence to any particular fact, or to attest any thing, as produced by or belonging to the Lord. See Josh. vii. 19; 1 Sam. vi. 5, and Luke xvii. 18. But, while they solemnly put him to his oath, they endeavoured to put their own words in his mouth, viz. *he is a sinner*—a pretender to the prophetic character, and a transgressor of the law of God:—assert this, or you will not please us.

Verse 25. *Whereas I was blind, now I see.*] He pays no attention to their cavils, nor to their perversion of justice; but, in the simplicity of his heart, speaks *to the fact*, of the reality of which he was ready to give them the most substantial evidence.

Verse 27. *I have told you already*] So he did, ver. 15. *And did ye not hear?* Ye certainly did. *Why then do you wish to hear it again?* Is it because ye wish to become his disciples? The poor man continued steady in his testimony; and, by putting this question to them, he knew he should soon put an end to the debate.

Verse 28. *Then they reviled him*] Ελοιδορησαν. *Eustathius* derives λοιδορια from λογος, *a word*, and δορυ, *a spear*:—they spoke *cutting*, *piercing* words. Solomon talks of some who *spoke like the piercings of a sword*, Prov. xii. 18. And the psalmist speaks of *words that are like drawn swords*, Psa. lv. 21, words which show that the person who speaks them has his heart full of murderous intentions; and that, if he had the same power with a sword as he has with his tongue, he would destroy him whom he thus reproaches.

We are Moses' disciples.] By this they meant that they were genuine *Pharisees;* for they did not allow the *Sadducees* to be disciples of Moses.

Verse 29. *We know not from whence he is.*] As if they had said: We have the fullest assurance that the commission of Moses was Divine; but we have no proof that this man has such a commission: and should we leave Moses, and attach ourselves to this stranger? No.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 The man answered and said unto them, [t] Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes!

31 Now we know that [u] God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 [v] If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, [w] Thou wast altogether born in sins, and dost thou teach us? And they [x] cast him out.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on [y] the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and [z] it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

[t] Chap. iii. 10.——[u] Job xxvii. 9; xxxv. 12; Psa. xviii. 41; xxxiv. 15; lxvi. 18; Prov. i. 28; xv. 29; xxviii. 9; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.

[v] Ver. 16.——[w] Ver. 2.——[x] Or, *excommunicated him*, ver. 22.
[y] Matt. xiv. 33; xvi. 16; Mark i. 1; chap. x. 36; 1 John v. 13.
[z] Chap. iv. 26.

Verse 30. *Why herein is a marvellous thing*] As if he had said, *This is wonderful indeed!* Is it possible that such persons as you are, whose business it is to distinguish good from evil, and who pretend to know a true from a false prophet, cannot decide in a case so plain? Has not the man opened my eyes? Is not the miracle known to all the town; and could any one do it who was not endued with the power of God?

Verse 31. *God heareth not sinners*] I believe the word ἁμαρτωλων signifies *heathens*, or persons not proselyted to the Jewish religion; and therefore it is put in opposition to θεοσεβης, *a worshipper of the true God.* See the note on Luke vii. 37. But in what sense may it be said, following our common version, that *God heareth not sinners?* When they regard iniquity in their heart—when they wish to be saved, and yet abide in their sins—when they will not separate themselves from the workers and works of iniquity. In all these cases, *God heareth not sinners.*

Verse 32. *Since the world began*] Εκ του αιωνος, *From the age*—probably meaning from the commencement of time. Neither Moses nor the prophets have ever opened the eyes of a man who was born blind: if this person then were not the best of beings, would God grant him a privilege which he has hitherto denied to his choicest favourites?

Opened the eyes of one that was born blind.] It will readily appear that our Lord performed no surgical operation in this cure: the man was born blind, and he was restored to sight by the power of God; the simple means used could have had no effect in the cure; the miracle is therefore complete. That there are cases, in which a person who was born blind may be restored to sight by *surgical means*, we know: but no such means were used by Christ: and it is worthy of remark that, from the foundation of the world, no person *born blind* has been restored to sight, even by surgical operation, till about the year of our Lord, 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, who had been born blind, restored him to perfect soundness. This was the effect of well directed surgery: that performed by Christ was a miracle.

Verse 33. *If this man were not of God*, &c.] A very just conclusion: God is the fountain of all good: all good must proceed from him, and no good can be done but through him; if this person were not commissioned by the good God, he could not perform such beneficent miracles as these.

Verse 34. *Thou wast altogether born in sins*] Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous; therefore thou and they are punished by this blindness: Thou wast altogether born in sins—thou art no other than a sinful lump of deformity, and utterly unfit to have any connection with those who worship God.

And they cast him out.] They immediately *excommunicated* him, as the *margin* properly reads—drove him from their assembly with disdain, and forbade his farther appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, as a proof of their discomfiture and a monument of their reproach and shame, they had recourse to the *secular arm*, and thus silenced by political power a person whom they had neither *reason* nor *religion* to withstand. They have had since many followers in their crimes. A false religion, supported by the state, has, by *fire* and *sword* silenced those whose *truth* in the end annihilated the system of their opponents.

Verse 35. *Dost thou believe on the Son of God?*] This was the same with, *Dost thou believe on the Messiah?* for these two characters were inseparable; see chap. i. 34, 49; x. 36; Matt. xvi. 16; Mark i. 1.

Verse 36. *Who is he, Lord?*] It is very likely that the blind man did not know that it was Jesus the Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our Lord made that discovery of himself, mentioned in the following verse.

Verse 38. *And he said, Lord, I believe.*] That is, I believe thou art *the Messiah;* and, to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never having seen Jesus

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 ¶ And Jesus said, [a] For judgment I am come into this world, [b] that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, [c] and said unto him, Are we blind also?

41 Jesus said unto them, [d] If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

[a] Chap. v. 22, 27; see chap. iii. 17; xii. 47.

[b] Matt. xiii. 13; Mark iv. 12.——[c] Rom. ii. 19.——[d] Ch. xv. 22, 24.

before, but simply knowing that a person of that name had opened his eyes, he had only considered him as a holy man and a prophet; but now that he sees and hears him he is convinced of his divinity, and glorifies him as his Saviour. We may hear much of Jesus, but can never know his glories and excellencies till he has discovered himself to our hearts by his own Spirit; then we *believe on him*, trust him with our souls, and *trust in him* for our salvation. The word κυριε has two meanings: it signifies *Lord*, or Sovereign Ruler, and *Sir*, a title of civil respect. In the latter sense it seems evidently used in the 36th verse, because the poor man did not then know that Jesus was the *Messiah;* in the former sense it is used in this verse—*now* the healed man knew the quality of his benefactor.

Verse 39. *For judgment I am come*] I am come to manifest and execute the just judgment of God: 1. By giving *sight* to the *blind*, and *light* to the *Gentiles* who sit in darkness. 2. By removing the true light from those who, pretending to make a proper use of it, only abuse the mercy of God. In a word, *salvation* shall be taken away from the *Jews*, because they *reject* it; and the *kingdom of God* shall be given to the *Gentiles*.

Verse 40. *Are we blind also?*] These Pharisees understood Christ as speaking of blindness in a *spiritual* sense, and wished to know if he considered *them* in that state.

Verse 41. *If ye were blind*] If ye had not had sufficient opportunities to have acquainted yourselves with my Divine nature, by the unparalleled miracles which I have wrought before you, and the holy doctrine which I have preached, then your rejecting me could not be imputed to you as sin; but because ye say, *we see*—we are perfectly capable of judging between a true and false prophet, and can from the Scriptures point out the *Messiah* by his works—on this account you are guilty, and your sin is of no *common* nature, *it remaineth*, i. e. it shall not be expiated: as ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people. When the Scripture speaks of *sin remaining*, it is always put in opposition to *pardon;* for *pardon* is termed the *taking away of sin*, chap. i. 29; Psa. xxxii. 5. And this is the proper import of the phrase, αφεσις των αμαρτιων, which occurs so frequently in the sacred writings.

1. The history of the man who was born blind and cured by our Lord is, in every point of view, instructive. His *simplicity*, his *courage*, his *constancy*, and his *gratitude* are all so many subjects worthy of attention and emulation. He certainly confessed the truth at the most imminent risk of his life; and therefore, as *Stephen* was the first *martyr* for Christianity, this man was the first *confessor*. The *power* and *influence* of TRUTH, in supporting its *friends* and confounding its *adversaries*, are well exemplified in him; and not less so, that providence of God by which he was preserved from the malice of these bad men. The whole story is related with inimitable simplicity, and cannot be read by the most cold-hearted without extorting the exclamation, *How forcible are right words!*

2. It has already been remarked that, since the world began, there is no evidence that any man born blind was ever restored to sight by surgical means, till the days of Mr. Cheselden, who was a celebrated surgeon at St. Thomas's Hospital, London. For though, even before the Christian æra, there is reason to believe that both the Greek and Roman physicians performed operations to remove blindness occasioned by the cataract, yet we know of none of these ever attempted on the eyes of those who had been born blind, much less of any such persons being restored to sight. The cure before us must have been wholly miraculous—no appropriate means were used to effect it. What was done had rather a tendency to prevent and destroy sight than to help or restore it. The blindness in question was probably occasioned by a morbid structure of the organs of sight; and our Lord, by his sovereign power, instantaneously restored them to perfect soundness, without the intervention of any healing process. In this case there could be neither deception nor collusion.

CHAPTER X.

Christ speaks the parable of the sheepfold, 1–6. *Proclaims himself the door of the sheepfold*, 7–10, *and the good shepherd who lays down his life for the sheep*, 11–18. *The Jews are again divided, and some revile and some vindicate our Lord*, 19–21. *His discourse with the Jews at the temple, on the feast of dedication*, 22–29. *Having asserted that he was one with the Father, the Jews attempt to stone him*, 30, 31. *He vindicates his conduct, and appeals to his works*, 32–38. *They strive to apprehend him; he escapes, and retires beyond Jordan*, 39, 40. *Many resort to and believe on him there*, 41, 42.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

VERILY, verily, I say unto you, [a] He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that [b] entereth in by the door is the shepherd of the sheep.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

3 To him the porter openeth: [c] and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out

[a] Jer. xxiii. 21; Ezek. xxxiv. 23; Mic. ii. 12.—[b] Psa. cx. 4; Matt. vii. 15; Acts xx. 28.—[c] Isa. xliii. 1; Matt. xxv. 34, 41; Acts xx. 31.

NOTES ON CHAP. X.

Verse 1. *Verily, verily*, &c.] From ver. 6, we learn that this is a *parable*, i. e. a representation of heavenly things through the medium of earthly things. Some think our Lord delivered this discourse immediately after that mentioned in the preceding chapter; others think it was spoken not less than three months after. The former, says Bishop Pearce, was spoken at *the feast of tabernacles*, see chap. vii., or about the end of September, and this at the feast of *dedication*, or in December. See ver. 22.

Christ, says Calmet, having declared himself to be the *light of the world*, which should blind some while it illuminated others, chap. ix. 41, continues his discourse, and, under the similitude of a *shepherd* and his *flock*, shows that he was about to form his Church of Jews and Gentiles, and that into it he would admit none but those who heard his voice. The unbelieving and presumptuous Jews, who despised his doctrine, are the sheep which *hear not the voice of the shepherd:* the proud and self-sufficient Pharisees are those who imagine they *see clearly* while they are *blind*. The *blind* who become illuminated are the *Gentiles* and *Jews* who turn from their sins and believe in Jesus.

The light of the world, *the good shepherd*, and *the door* which leads into the sheepfold, are all to be understood as meaning *Jesus Christ;* the *hireling shepherds*, the wilfully *blind;* the *murderers* and *robbers* are the *false Christs*, *false prophets*, *scribes*, *Pharisees*, wicked *hireling priests*, and *ungodly ministers* of all sorts, whether among primitive Jews or modern Christians.

Our Lord introduces this discourse in a most solemn manner, *Verily, verily!*—Amen, amen!—*it is true, it is true!*—a Hebraism for, This is a most important and interesting truth; a truth of the utmost concern to mankind. At all times our Lord speaks what is infallibly true; but when he delivers any truths with this particular asseveration, it is either, 1. Because they are of greater importance; or, 2. because the mind of man is more averse from them; or, 3. because the small number of those who will practise them may render them incredible. *Quesnel.*

He that entereth not by the door] Christ assures us, ver. 7, that he is *the door;* whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ who *enters* with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want—these are all ways by which *thieves and robbers enter into the Church.* And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name. Acting through motives of self-interest, and with the desire of providing for himself and his family, are innocent, yea, laudable, in a secular business; but to enter into the ministerial office through motives of this kind is highly criminal before God.

Verse 2. *He that entereth in by the door*] Observe here the marks, qualities, and duties of a good pastor: The *first* mark is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his Spirit, upon considerations which respect only his glory, and upon motives which aim at nothing but the good of his Church, the salvation of souls, the doing the will of God, and the sacrificing himself entirely to his service, and to that of the meanest of his flock.

Verse 3. *To him the porter openeth*] Sir Isaac Newton observes that our Lord being near the temple, where sheep were kept in folds to be sold for sacrifices, spoke many things parabolically of sheep, of their shepherds, and of the door to the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd. In the porter opening the door to the true shep herd, we may discover the *second* mark of a true minister—his labour is crowned with *success*. The Holy Spirit *opens* his way into the hearts of his hearers, and he becomes the instrument of their salvation. See Col. iv. 3; 2 Cor. ii. 12; 1 Cor. xvi. 9; Rev. iii. 8.

The sheep hear his voice] A *third* mark of a good shepherd is that he speaks so as to *instruct* the people—*the sheep hear* HIS *voice;* he does not take the *fat* and the *fleece*, and leave another *hireling* on less pay to do the work of the pastoral office. No: himself preaches Christ Jesus the Lord, and in that simplicity too that is best calculated to instruct the common people. A man who preaches in such a language as the people cannot comprehend may do for a stage-player or a mountebank, but not for a minister of Christ.

He calleth his own sheep by name] A *fourth* mark of a good pastor is that he is well acquainted with his flock; he knows them by name—he takes care to acquaint himself with the spiritual states of all those that are entrusted to him. He speaks to them concerning their souls, and thus getting a thorough knowledge of their state he is the better qualified to profit them by his public ministrations. He who has not a proper acquaintance with the Church of Christ, can never by his preaching build it up in its most holy faith.

And leadeth them out.] A *fifth* mark of a good shepherd is, he *leads* the flock, does not *lord* it over

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 And [d] when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And [e] a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [f] parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

A. M. 4033 A. D. 29 An. Olymp CCII. 1.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 [g] I am the door: by me if any man enter

[d] 2 Sam. vii. 8; Jer. xvii. 16; Matt. xxv. 32.——[e] Gal. i. 8; 1 Thess. v. 21.——[f] Ezekiel xx. 49.——[g] Chap. xiv. 6; Ephesians ii. 18

God's heritage; nor attempt, by any *rigorous discipline* not founded on the Gospel of Christ, to *drive* men *into* the way of life; nor drive them *out* of it, which many do, by a severity which is a disgrace to the *mild* Gospel of the God of peace and love.

He leads them out of themselves to Christ, *out* of the follies, diversions, and amusements of the world, into the path of Christian holiness: in a word, he leads them, by those gentle yet powerful persuasions that flow from a heart full of the word and love of Christ, into the kingdom and glory of his God.

Verse 4. *He goeth before them*] A *sixth* mark of a true pastor is, he gives them a good example: he not only *preaches*, but he *lives*, the truth of the Gospel; he enters into the depths of the salvation of God; and, having thus explored the path, he knows how to lead those who are entrusted to his care into the fulness of the blessings of the Gospel of peace. He who does not endeavour to realize in his own soul the truths which he preaches to others will soon be as salt without its savour; his preaching cannot be accompanied with that unction which alone can make it acceptable and profitable to those whose hearts are right with God. The minister who is in this state of salvation *the sheep*, genuine Christians, *will follow, for they know his voice*. It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they *followed* him from pasture to pasture. I have seen many hundreds of sheep thus following their shepherd on the extensive downs in the western parts of England.

Verse 5. *And a stranger will they not follow*] That is, a man who, pretending to be a shepherd of the flock of God, is a *stranger* to that salvation which he professes to preach. His mode of preaching soon proves, to those whose hearts are acquainted with the truths of God, that he is a stranger to them; and therefore, knowing him to have got into the fold in an improper way, they consider him a thief, a robber, and a murderer; and who can blame them if they wholly desert his ministry? There are preachers of this kind among all classes.

Verse 7. *I am the door of the sheep.*] It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved. Instead of, *I am the door*, the *Sahidic* version reads, *I am the shepherd;* but this reading is found in no other version, nor in any MS. It is evidently a mistake of the scribe.

Verse 8. *All that ever came before me*] Or, as some translate, *all that came instead of me*, προ εμου, i. e. all that came as *the Christ*, or Messiah, such as *Theudas*, and *Judas* the *Gaulonite*, who are mentioned, Acts v. 36, 37; and who were indeed no other than *thieves*, plundering the country wherever they came; and *murderers*, not only slaying the simple people who resisted them, but leading the multitudes of their followers to the slaughter.

But our Lord probably refers to the *scribes and Pharisees*, who pretended to show the way of salvation to the people—who in fact stole into the fold, and clothed themselves with the fleece, and devoured the sheep.

The words, προ εμου, *before me*, are wanting in EGMS, Mt. BKV, *seventy* others; *Syriac*, *Persic*, *Syriac Hieros.*, *Gothic*, *Saxon*, *Vulgate*, *eleven* copies of the *Itala; Basil*, *Cyril*, *Chrysostom*, *Theophylact*, *Euthymius*, *Augustin*, and some others. *Griesbach* has left them in the text with a note of doubtfulness. The reason why these words are wanting in so many respectable MSS., versions, and fathers, is probably that given by *Theophylact*, who says that the Manicheans inferred from these words that all the Jewish prophets were impostors. But our Lord has borne sufficient testimony to *their* inspiration in a variety of places.

Κλεπτης, and ληστης, the thief and the robber, should be properly distinguished; one takes by *cunning* and *stealth;* the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters. Tithes have been often enforced and collected in a most exceptionable manner, and in a most disgraceful spirit.

The reflection of pious Quesnel on this verse is well worth attention. A pastor ought to remember that whoever boasts of being the *way* of salvation, and the *gate* of heaven, shows himself to be a *thief* and an *impostor;* and though few are arrived at this degree of folly, yet there are many who rely too much upon their own *talents*, *eloquence*, and *labours*, as if the salvation of the sheep depended necessarily thereon: in which respect they are always *robbers*, since they rob the grace of Christ of the glory of saving the sheep. God often puts such pastors to shame, by not opening the hearts of the people to receive their word: while he blesses those who are humble, in causing them to be heard with attention, and accompanying their preaching with an unction which converts and saves souls. Let every man know that in this respect his *sufficiency* and *success* are of the Lord.

Verse 9. *I am the door: by me if any man enter*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [h] I am the good sheperd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and [i] leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and [k] know my *sheep*, and am known of mine.

[h] Isa. xl. 11; Ezekiel xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Peter ii. 25; v. 4.——[i] Zech. xi. 16, 17.——[k] 2 Tim. ii. 19.

&c.] Those who come for salvation to God, through Christ, *shall* obtain it: *he shall be saved*—he shall have his sins blotted out, his soul purified, and himself preserved unto eternal life. This the scribes and Pharisees could neither promise nor impart.

Go in and out] This phrase, in the style of the Hebrews, points out all the actions of a man's life, and the liberty he has of acting, or not acting. A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again and secures them in the fold. So he that is taught and called of God feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life; and God blesses together both the shepherd and the sheep, so that *going out* and *coming in* they find pasture: every occurrence is made useful to *them;* and all things work together for their good.

Verse 10. *But for to steal, and to kill, and to destroy*] Those who enter into the priesthood that they may enjoy the revenues of the Church, are the basest and vilest of thieves and murderers. Their ungodly conduct is a snare to the simple, and the occasion of much scandal to the cause of Christ. Their doctrine is deadly; they are not commissioned by Christ, and therefore they cannot profit the people. Their character is well pointed out by the Prophet Ezekiel, chap. xxxiv. 2, &c. *Wo* be *to the shepherds of Israel, that do feed themselves! Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed:* but *ye feed not the flock*, &c. How can worldly-minded, hireling, fox-hunting, and card-playing priests read these words of the Lord, without trembling to the centre of their souls! Wo to those parents who bring up their children merely for Church honours and emoluments! Suppose a person have all the Church's revenues, if he have God's *wo*, how miserable is his portion! Let none apply this censure to any one class of preachers, exclusively.

That they might have life] My doctrine tends to life, because it is the true doctrine—that of the false and bad shepherds tends to death, because it neither comes from nor can lead to that God who is the *fountain* of *life*.

Might have it *more abundantly.*] That they might have an *abundance*, meaning either of *life*, or of *all necessary good things;* greater felicity than ever was enjoyed under any period of the Mosaic dispensation; and it is certain that Christians have enjoyed greater blessings and privileges than were ever possessed by the Jews, even in the promised land. If περισσον be considered the accusative fem. Attic, agreeing with ζωην, (see *Parkhurst,*) then it signifies *more abundant life*, that is, *eternal life;* or spiritual blessings much greater than had ever yet been communicated to man, preparing for a glorious *immortality*.. Jesus is come that men may have *abundance;* abundance of grace, peace, love, life, and salvation. Blessed be Jesus!

Verse 11. *I am the good shepherd*] Whose character is the very reverse of that which has already been described. In verses 7 and 9, our Lord had called himself *the door of the sheep*, as being the *sole way* to glory, and *entrance* into eternal life; here he changes the thought, and calls himself *the shepherd*, because of what he was to do for them that believe in him, in order to prepare them for eternal glory.

Giveth his life for the sheep.] That is, gives up his soul as a sacrifice to save them from eternal death.

Some will have the phrase here only to mean *hazarding his life* in order to protect others; but the 15th, 17th, and 18th verses, as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's words should be understood.

Verse 12. *But he that is a hireling*] Or, as my old MS. Bible reads it, the marchaunt, he who makes *merchandise* of men's souls; bartering them, and his own too, for filthy lucre. Let not the reader apply this, or any of the preceding censures, to any particular *class* or *order* of men: every religious party may have a hireling priest, or minister; and where the provision is the greatest there the danger is most.

Whose own the sheep are not] A hireling priest, who has never been the instrument of bringing souls to God, will not abide with them in the time of danger or persecution. They are not the produce of his labour, faith, and prayers: he has no other interest in their welfare than that which comes from the fleece and the fat. The hireling counts the sheep his *own*, no longer than they are *profitable to him;* the good shepherd looks upon them as his, so long as he can be profitable to *them*.

Among the ancient Jews some kept their own flocks, others *hired* shepherds to keep them for them. And every *owner* must naturally have felt more interest in the preservation of his flock than the *hireling* could possibly feel.

Verse 14. *I—know my sheep*] I know, τα εμα, them that are mine: I *know* their hearts, their wishes, their purposes, their circumstances; and I *approve* of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 [l] As the Father knoweth me, even so know I the Father: [m] and I lay down my life for the sheep.

16 And [n] other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [o] and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, [p] because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I [q] have power to take it again. [r] This commandment have I received of my Father.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 ¶ [s] There was a division therefore again among the Jews for these sayings.

20 And many of them said, [t] He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. [u] Can a devil [v] open the eyes of the blind?

[l] Matt. xi. 27.——[m] Chap. xv. 13.——[n] Isa. lvi. 8.——[o] Ezek. xxxvii. 22; Eph. ii. 14; 1 Pet. ii. 25.——[p] Isa. liii. 7, 8, 12; Heb. ii. 9.——[q] Chap. ii. 19.

[r] Chap. vi. 38; xv. 10; Acts ii. 24, 32.——[s] Chap. vii. 43; ix. 16.——[t] Chap. vii. 20; viii. 48, 52.——[u] Exod. iv. 11; Psa. xciv. 9; cxlvi. 8.——[v] Chap. ix. 6, 7, 32, 33.

them; for in this sense the word *to know* is often taken in the Scriptures. Homer represents the goatherds as being so well acquainted with their *own*, though mixed with others, as easily to distinguish them.

Τους δ', ὡς' αιπολια πλατε' αιγων αιπολοι ανδρες
Ρεια διακρινεωσιν, επει κε νομῳ μιγεωσιν. Iliad. 2. 474.

"As goat-herds separate their numerous flocks
With ease, though fed promiscuous."

And am known of mine.] They *know* me as their father, protector, and saviour; they *acknowledge* me and my truth before the world; and they *approve* of me, my word, my ordinances, and my people, and manifest this by their attachment to me, and their zeal for my glory. The first clause of the 15th verse should be joined to the fourteenth.

Verse 16. *Other sheep I have*] The *Gentiles* and Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, *exclusively* of all other people; no: I shall die also for the Gentiles; for *by the grace*, the merciful design and loving purpose *of God*, *I am to taste death for every man*, Heb. ii. 9; and, though they are not of *this fold* now, those among them that believe shall be *united* with the believing Jews, and made one fold under one shepherd, Eph. ii. 13–17.

The original word, *αυλη*, which is here translated *fold*, signifies properly *a court*. It is probable that our blessed Lord was now standing in what was termed the *inner court*, or *court of the people*, in the temple, see ver. 23; and that he referred to the *outer court*, or *court of the Gentiles*, because the Gentiles who were proselytes of the gate were permitted to worship in that place; but only those who were *circumcised* were permitted to come into the *inner court*, over the entrance of which were written, in large characters of gold, these words, *Let no uncircumcised person enter here!* Our Lord therefore might at this time have *pointed out* to the worshippers in that court, when he spoke these words, and the people would at once perceive that he meant the *Gentiles*.

Verse 17. *Therefore doth my Father love me*] As I shall be shortly crucified by you, do not imagine that I am abandoned by my heavenly Father, and therefore fall thus into your hands. The *Father loveth me* particularly on this account, because I am going *to lay down my life* for the life of the world. Again, do not suppose that I shall be put to death by your rulers, because I have not *strength* to resist them. I LAY DOWN *my life* voluntarily and cheerfully; no one can *take it* away from me, see ver. 18; and I shall give you the fullest proof of my supreme power by raising, in three days, that very crucified, wounded body from the grave.

Verse 18. *I have power*] Or, *authority*, *εξουσιαν*. Our Lord speaks of himself here as *man*, or the *Messiah*, as being God's messenger, and sent upon earth to fulfil the Divine will, in dying and rising again for the salvation of men.

This commandment have I received] That is, I act according to the Divine commandment in executing these things, and giving you this information.

Verse 19. *There was a division*] *Σχισμα*, *a schism*, a *rent*. They were divided in their opinions; one part received the light, and the other resisted it.

Again] There was a dissension of this kind before among the same people; see chap. ix. 16.

Verse 20. *He hath a devil, and is mad*] So, then, a *demoniac* and a *madman* were not exactly the same in the apprehension of the Jews; no more than the *effect* is the same with the *cause* which produces it. Some will have it that, when the Jews told our Lord that he had a *demon*, they meant no more than that he was *deranged*; but here these matters are evidently distinguished. They believed him to be possessed by a *demon*, who *deranged* his faculties, and that he must have been a wicked man, and a deceiver, thus to be put under the power of such a spirit.

Verse 21. *These are not the words of him that hath a devil.*] If he were *deranged* by an *unclean spirit*, his words would bear a similitude to the spirit that produced them; but these are words of *deep sense*, *soberness*, and *piety*: besides, could a demoniac open the eyes of blind men? This is not the work of a demon. Now we have seen that this man has restored a man who was born blind. Therefore it is demonstrably evident that he is neither a *madman* nor a *demoniac*.

Behold the usage which the blessed Lord received from his creatures! And behold with what meekness and gentleness he conducts himself!—not a word of impatience proceeds from his lips; nor a look of contempt or indignation is seen in his face. And what

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 ¶ And it was at Jerusalem the [w] feast of the dedication, and it was winter.

23 And Jesus walked in the temple, [x] in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [y] make us to doubt? If thou be the Christ, tell us plainly.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 Jesus answered them, I told you, and ye believe not: [z] the works that I do in my Father's name, they bear witness of me.

[w] 1 Mac. iv. 59.——[x] Acts iii. 11; v. 12.

[y] Or, *hold us in suspense.*——[z] Ver. 38; chap. iii. 2; v. 36.

was he doing to merit all this? Why, he was instructing the ignorant, and telling the wretched that he was just going to die to save their souls! Amazing love of God, and ingratitude and obduracy of men! Let not the disciple suppose that, in this respect, he shall be above his master. When a minister of Christ has done his utmost to do good to his fellow creatures, let him not be surprised if he meet with nothing from many but reproaches and persecutions for his pains. The grand point is to take Jesus for an example of suffering, and to be armed with the same mind. It appears that the words spoken by the friendly Jews prevailed; and that the others were obliged to abandon the field.

Verse 22. *The feast of the dedication*] This was a feast instituted by *Judas Maccabæus*, in commemoration of his purifying the temple after it had been defiled by *Antiochus Epiphanes*. This feast began on the twenty-fifth of the month *Cisleu*, (which answers to the eighteenth of our December,) and continued for eight days. When Antiochus had heard that the Jews had made great rejoicings, on account of a report that had been spread of his death, he hastened out of Egypt to Jerusalem, took the city by storm, and slew of the inhabitants in three days *forty thousand persons;* and *forty thousand* more he sold for *slaves* to the neighbouring nations. Not contented with this, he sacrificed a great *sow* on the altar of burnt offerings; and, broth being made by his command of some of the flesh, he sprinkled it all over the temple, that he might defile it to the uttermost. See Prideaux's Connection, vol. iii. p. 236, edit. 1725. After this, the whole of the temple service seems to have been suspended for *three years*, great dilapidations having taken place also in various parts of the buildings: see 1 Macc. iv. 36, &c. As *Judas Maccabæus* not only restored the temple service, and cleansed it from pollution, &c., but also *repaired* the ruins of it, the feast was called *τα εγκαινια*, the *renovation*.

It was winter.] Χειμων ην, or, it was *stormy* or *rainy weather*. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch, or portico, ver. 23. Though it certainly was in *winter* when this feast was held, yet it does not appear that the word above refers so much to the *time* of the *year* as to the *state* of the *weather*. Indeed, there was no occasion to add *it was winter*, when the feast of the dedication was mentioned, because every body knew that, as that feast was held on the twenty-fifth of the month *Cisleu*, it was in the winter season.

John has here omitted all that Jesus did from the time when he left Jerusalem, after the *feast of tabernacles* in *September* was ended, until the *feast of the dedication* in the *December* following; and he did it probably because he found that the other evangelists had given an account of what our Lord did in the interval. St. Luke relates what our Lord did on his way from Galilee to Jerusalem, to this feast, chap. xvii. 11–37; xviii. 1–14. Observe, likewise, that this time here mentioned was the *fourth* time (according to John's account) that Jesus went up to the *feasts* at Jerusalem in about a year: for, *first*, he went up to the feast of the *passover*, chap. ii. 13; *next* to the feast of *pentecost*, as it seems to have been, chap. v. 1; *then* to the feast of *tabernacles*, chap. vii. 2, 10; and, *lastly*, to the feast of the *passover* in which he was crucified. John seems purposely to have pointed out his presence in Jerusalem at these *four* feasts, because all the other evangelists have omitted the mention of every one of them. See Bishop *Pearce;* and see the note on chap. v. 1.

Verse 23. *Solomon's porch.*] By what we find in Josephus, Ant. b. xx. c. 8, s. 7, a portico built by Solomon, on the east side of the outer court of the temple, was left standing by Herod, when he rebuilt the temple. This portico was four hundred cubits long, and was left standing, probably, because of its grandeur and beauty. But when Agrippa came to Jerusalem, a few years before the destruction of the city by the Romans, and about eighty years after Herod had begun his building, (till which time what Herod had begun was not completed,) the Jews solicited Agrippa to repair this portico at his own expense, using for argument, not only that the building was growing ruinous, but that otherwise *eighteen thousand* workmen, who had all of them, until then, been employed in carrying on the works of the temple, would be all at once deprived of a livelihood.

Verse 24. *How long dost thou make us to doubt?*] Or, *How long dost thou kill us with suspense?* Εως ποτε την ψυχην ἡμων αιρεις, literally, *How long wilt thou take away our life?* Mr. *Markland* would read αιωρεις for αιρεις, which amounts nearly to the same sense with the above. The Jews asked this question through extreme perfidiousness: they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his Divine mission were good for nothing.

Verse 25. *I told you*, &c.] That is, I told you before what I tell you now again, *that the works which I do, bear testimony to me.* I have told you that *I am the light of the world: the Son of God: the good shepherd:* that I am come to *save*—to *give life*—to *give liberty*—to *redeem* you: that, in order to this, I must *die*, and *rise* again; and that I am absolute *master* of my *life*, and of my *death*. Have you not

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 But [a] ye believe not, because ye are not of my sheep, as I said unto you.

27 [b] My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and [c] they shall never perish, neither shall any *man* pluck them out of my hand.

29 [d] My Father, [e] which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 [f] I and *my* Father are one.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

31 ¶ Then [g] the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, [h] makest thyself God.

[a] Chap. viii. 47; 1 John iv. 6.——[b] Ver. 4, 14.——[c] Chap. vi. 37; xvii. 11, 12; xviii. 9.

[d] Chap. xiv. 28.——[e] Chap. xvii. 2, 6, &c.——[f] Chap. xvii. 11, 22.——[g] Chap. viii. 59.——[h] Chap. v. 18.

noticed my *omniscience*, in searching and discovering the very secrets of your hearts? Have you not seen my *omnipotence* in the miracles which I have wrought? Have not all these been sufficient to convince you?—and yet ye will not believe!—See the works which bore testimony to him, as the Messiah, enumerated, Matt. xi. 5.

Verse 26. *Ye are not of my sheep*] Ye have not the disposition of those who come unto me to be instructed and saved: see what follows.

Verse 27. *My sheep hear my voice*] But ye *will* not hear:—*my sheep follow me;* but ye will neither follow nor acknowledge me. Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons *could not* believe, because God had made it *impossible* to them; but simply because they *did not hear and follow Christ*, which the whole of our blessed Lord's discourse proves that *they might have done*. The sheep of Christ are not those who are included in any eternal decree, to the *exclusion of others* from the yearnings of the bowels of eternal mercy; but they are those who *hear*, *believe in*, *follow*, and *obey the Saviour* of the world.

Verse 28. *They shall never perish*] Why? Because they *hear* my voice, and *follow* me; therefore I *know*, I approve of and love them, *and give them eternal life*. They who *continue* to hear Christ's voice, and to follow him, shall never perish. They give themselves up to God—believe so on Jesus that he *lives in their hearts: God hath given unto them eternal life, and this life is in his Son; and he that hath the Son hath life*, 1 John v. 11, 12. Now it is evident that only those who have Christ living in and governing their souls, so that they possess the mind that was in him, are *his sheep*—are *those that shall never perish*, because they have this eternal life abiding in them: therefore to talk of a man's being *one of the elect*—one that shall never perish—one who shall have eternal life—who shall never be plucked out of the hand of God, &c., while he lives in sin, has no Christ in his heart, has either *never received* or *fallen away* from the *grace* of God, is as contrary to common sense as it is to the nature and testimonies of the Most High. Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does *not endure* to the end, and *is unfaithful*, shall ever enter into life?

Verse 29. *My Father—is greater than all*] More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears *him* need fear nothing on this side eternity.

Verse 30. *I and* my *Father are one.*] If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say, *I and* MY *Father*, which *my* our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the *human* nature of Christ, of which *alone*, I conceive, God is ever said to be the Father in Scripture, was *equal* to *the Most High:* but he says, speaking then *as God over all*, *I and* THE *Father*, εγω και ὁ πατηρ ἑν εσμεν—the Creator of all things, the Judge of all men, the Father of the spirits of all flesh—*are* ONE, ONE in *nature*, ONE in all the *attributes* of *Godhead*, and ONE in all the *operations* of those *attributes:* and so it is evident the Jews understood him. See chap. xvii. 11, 22.

Verse 31. *The Jews took up stones*] To stone him as a blasphemer, Lev. xxiv. 14–16, because he said he was *one with God*. The evangelist adds the word *again*, because they had attempted to do this *before*, see chap. viii. 59; but it seems they were prevented from doing this now by the following discourse.

Verse 32. *Many good works have I showed you*] I have healed your sick, delivered those of you who were possessed from the power of demons; I have fed multitudes of your poor, and I have taught you in all places, at all times, without expense, with patience; and is this my reward?

To *show good works* or *good things* is a Hebraism, which signifies to *do* them *really*, to *give* good things *liberally*. The phrase is similar to the following: *Who will* SHOW *us* any *good?* Psa. iv. 6; i. e. who shall *give* us good things. SHOW *us thy mercy*, Psa. lxxxv. 7; i. e. *give* us to *feel* the effects of thy mercy. *Thou hast* SHOWED *thy people hard things*, Psa. lx. 3; i. e. thou hast *treated* them with *rigour*. *Thou hast* SHOWED *me great and sore troubles*, Psa. lxxi. 20; i. e. thou hast *exposed* me to terrible *hardships*.

Verse 33. *But for blasphemy*] I have elsewhere

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 Jesus answered them, [i] Is it not written in your law, I said, Ye are gods?

35 If he called them gods, [k] unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, [l] whom the Father hath sanctified, and [m] sent into the world, Thou blasphemest; [n] because I said, I am [o] the Son of God?

37 [p] If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [q] believe the works: that ye may know, and believe, [r] that the Father *is* in me, and I in him.

39 ¶ [s] Therefore they sought again to take him: but he escaped out of their hand,

[i] Psa. lxxxii. 6.——[k] Rom. xiii. 1.——[l] Chap. vi. 27.——[m] Chap. iii. 17; v. 36, 37; viii. 42.——[n] Chap. v. 17, 18; ver. 30.——[o] Luke i. 35; chap. ix. 35, 37.——[p] Chap. xv. 24.——[q] Chap. v. 36; xiv. 10, 11.——[r] Chap. xiv. 10, 11; xvii. 21.——[s] Chap. vii. 30, 44; viii. 59.

shown that the original word, *βλασφημειν*, when applied to men, signifies *to speak injuriously* of their persons, character, connections, &c.; but when applied to God it signifies *to speak impiously*, i. e. contrary to his nature, perfections, the wisdom of his providence, or goodness of his works.

Thou, being a man] That is, only a man—*makest thyself God.* When Christ said before, ver. 30, *I and the Father are one*, had the Jews understood him (as many called Christians profess to do) as only saying he had a *unity of sentiments* with the Father, they would not have attempted to treat him for this as a blasphemer; because in this sense Abraham, Isaac, Moses, David, and all the prophets, were *one* with God. But what irritated them so much was that they understood him as speaking of a *unity of nature.* Therefore they say here, *thou makest thyself God;* which word they understood, not in a figurative, metaphorical, or improper sense, but in the most literal meaning of the term.

Verse 34. *Is it not written in your law*] The words which our Lord quotes are taken from Psa. lxxxii. 6, which shows that, under the word *law*, our Lord comprised the Jewish *sacred writings* in general. See also chap. xii. 34; xv. 25.

Ye are gods?] That is, *judges*, who are called אלהים *elohim.* That judges are here meant appears from Psa. lxxxii. 2, &c., and also from what follows here. And this is probably the only place where the word אלהים is applied to any but the true God. See *Parkhurst* under the root אלה.

Verse 35. *Unto whom the word of God came*] Bishop Pearce thinks that "the word *λογος*, here, is put for *λογος κρισεως*, *the word* or *matter of judgment*, as in 2 Chron. xix. 6, where Jehoshaphat, setting up judges in the land of Judah, says: *Take heed what ye do: judge not for men, but for the Lord, who is with you in judgment*—*λογοι της κρισεως*, *in the words* or *matters of judgment*,—Sept., which is nearly according to the Hebrew בדבר משפט *bedebar mishpat*, in the word or matter of judgment. In Deut. i. 17, when a charge is given to the judges that they should not be *afraid of the face of man*, this reason is given: *for the judgment is God's.* Hence it appears probable that *λογος* is here used for *λογος κρισεως*: and it is called *λογος Θεου*, because it is *the judgment* that properly belongs to *God*, and which they who give it on earth give only as acting in the stead of God. A way of speaking very like to this is found in Heb. iv. 13, where the writer says, *προς ὀν ἡμιν ὁ λογος*, *with whom we have to do*, i. e. by whom we are to be judged."

But the words *λογος Θεου* may be here understood for the *order*, *commission*, or *command of God;* and so it properly signifies, Luke iii. 2; and in this sense it is found often employed in the Old Testament.—When it is there said that *the word of the Lord came*, &c., it means, God gave an *order*, *commission*, &c., to such a person, to *declare* or *do* such and such things.

And the scripture cannot be broken] *Λυθηναι*, *dissolved*, rendered of none effect, i. e. it cannot be gainsayed or set aside; every man must believe this, because it is the declaration of God. If those were termed *gods* who were only *earthly magistrates*, *fallible* mortals, and had no *particular* influence of the *Divine Spirit;* and that they are termed gods is evident from that scripture which cannot be gainsayed; what greater reason then have I to say, *I am the Son of God*, and *one with God*, when, as *Messiah*, I have been *consecrated*, sent into the world, to instruct and save men; and when, as *God*, I have wrought miracles which could be performed by no power less than that of omnipotence?

Verse 37. *If I do not the works*, &c.] I desire you to believe only on the evidence of my works: if I do not do such works as God only can perform, then believe me not.

Verse 38. *Believe the works*] Though ye do not now credit what I have said to you, yet consider my works, and then ye will see that these works prove that *I am in the Father* and *the Father in me;* and, consequently, that *I and the Father are one.* This seems to be the force of our Lord's argument; and every man must see and feel that it is conclusive.—There was no possibility of weakening the force of this reasoning, but by asserting that these miracles were not wrought by the power of God; and then they must have *proved* that not only *a man*, but a *bad man*, such as they said Jesus was, could work these miracles. As this was impossible, then the argument of Christ had a complete triumph.

Verse 39. *They sought again to take him*] They could not reply to his *arguments* but by *stones.* The evidence of the truth could not be resisted; and they endeavoured to destroy the person who spoke it.—Truth may confound the obstinately wicked, but it does not convert them; and it is a just judgment of God, to leave those to perish in their gainsayings who *obstinately continue* to gainsay and disbelieve

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

40 And went away again beyond Jordan into the place [t] where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: [u] but all things that John spake of this man were true.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 [v] And many believed on him there.

[t] Chap. i. 28.——[u] Chap. iii. 30.

[v] Chap. viii. 30; xi. 45.

But he escaped] In such a way as we know not, for the evangelist has not specified the manner of it.

Verse 40. *Beyond Jordan*] Rather, *to the side of Jordan*, not *beyond* it. See the note on chap. vi. 22, and Matt. xix. 1.

Where John at first baptized] That is, at *Bethabara:* see chap. i. 28. *Afterwards*, John baptized at *Ænon:* chap. iii. 23.

Verse 42. *Many believed on him there.*] The people believed on him: 1. because of the *testimony* of *John* the *Baptist*, whom they knew to be a good and a wise man, and a prophet of the Lord; and they knew he could neither *deceive* nor *be deceived* in this matter; and, 2. they believed because of the *miracles* which they saw Jesus work. These fully proved that *all that John had said of him was true.* The scribes and Pharisees with all their science could not draw a conclusion so just. *Truth* and *common sense* are often on the side of the *common people*, whom the insolently wise, the unsanctifiedly learned, and the tyrannically powerful sometimes disingenuously brand with the epithets of *mob* and *swinish multitude.*

1. This and the preceding chapter contain two remarkable discomfitures of the Jewish doctors. In the former they were confounded by the testimony of a plain uneducated man, simply appealing to the various circumstances of a matter of fact, at which they cavilled, and which they endeavoured to decry. In this chapter the wise are taken in their own craftiness: the Pharisees are confounded by that wisdom which is from above, speaking of and manifesting the deep things of God. Sometimes God himself stops the mouths of gainsayers; at other times he makes the simplest of his followers too mighty for the most learned among the doctors. Ancient and modern martyrologies of the people of God abound with proofs of both these facts. And the persecutions of the Protestants by the Papists in the reign of Queen Mary afford a very large proportion of proofs. In these the mighty power of God, and the prevalence of truth, were gloriously apparent. Both the word of God and the Protestant cause were nobly illustrated by those transactions. May that abomination that maketh desolate never more sit in the holy place!

2. It must be remarked, by every serious reader, that our Lord *did* frequently speak of himself to the Jews, as being not only *sent* of *God* as their Messiah, but as being *one* with him. And it is as evident that in *this sense* the priests and Pharisees understood him; and it was because they would not credit this that they accused him of *blasphemy.* Now, if our Lord was not the person they understood him to state himself to be, he had the fairest opportunity, from their strong remonstrances, to correct their misapprehension of his words, if they really had mistaken his meaning—but this he never attempts. He rather strengthens his assertions in his consequent discourses with them, which, had not his positions been true, he could not have done, even as an *honest man.* He not only asserted himself to be equal with God, but wished them to believe it to be true; and he amply confirmed this heavenly doctrine by the miracles he wrought.

CHAPTER XI.

Account of the sickness of Lazarus, 1. *His sisters Martha and Mary send for Christ*, 2. *Our Lord's discourse with his disciples on this sickness and consequent death*, 3–16. *He arrives at Bethany four days after the burying of Lazarus*, 17, 18. *Martha meets Christ—their conversation*, 19–27. *She returns and Mary goes out to meet him, in great distress*, 28–33. *Christ comes to the grave—his conversation there*, 34–42. *He raises Lazarus from the dead*, 43–46. *The priests and Pharisees, hearing of this, hold a council, and plot his destruction*, 47, 48. *The remarkable prophecy of Caiaphas, and the consequent proceedings of the Jews*, 49–53. *Jesus withdraws into a city called Ephraim*, 54. *They lay wait for him at the passover*, 55–57.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of [a] Mary and her sister Martha.

2 ([b] It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

A. M. 4033. A. D. 29. An. Olymp. CCII. 3.

[a] Luke x. 38, 39.

[b] Matt. xxvi. 7; Mark xiv. 3; chap. xii. 3.

NOTES ON CHAP. XI.

Verse 1. *Lazarus, of Bethany*] St. John, who seldom relates any thing but what the other evangelists have omitted, does not tell us what gave rise to that familiar acquaintance and friendship that subsisted between our Lord and this family. It is surprising that

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, [c] but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 When he had heard therefore that he was sick, [d] he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

[c] Chap. ix. 3; ver. 40.

[d] Chap. x. 40.

the other evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. The conjecture of *Grotius* has a good deal of weight. He thinks that the other three evangelists wrote their histories during the life of Lazarus; and that they did not mention him for fear of exciting the malice of the Jews against him. And indeed we find, from chap. xii. 10, that they sought to put Lazarus to death also, that our Lord might not have one monument of his power and goodness remaining in the land. Probably both Lazarus and his sisters were dead before St. John wrote.—*Bethany* was situated at the foot of the mount of Olives, about two miles from Jerusalem. Bishop *Pearce* observes that "there is a large gap in John's history of Christ in this place. What is mentioned in the preceding chapter passed at the feast of the dedication, ver. 22, about the middle of our December; and this miracle of raising Lazarus from the dead seems to have been wrought but a little before the following passover, in the end of March, at which time Jesus was crucified, as may (he thinks) be gathered from verses 54 and 55 of this chapter, and from chap. xii. 9." John has, therefore, according to the bishop's calculation, omitted to mention the several miracles which our Lord wrought for above *three months* after the things mentioned in the preceding chapter.

Calmet says, Christ left Jerusalem the day after the dedication took place, which was the 18th of December. He went then to *Bethabara*, where he continued preaching, and his disciples baptizing. About the middle of the following January Lazarus fell sick: Christ did not leave *Bethabara* till after the death of Lazarus, which happened about the 18th of the same month.

Bishop *Newcome* supposes that our Lord might have stayed about a *month* at *Bethabara*.

The harmonists and chronologists differ much in fixing dates, and ascertaining times. In cases of this nature, I believe men may innocently guess as well as they can; but they should *assert* nothing.

Verse 2. *It was* that *Mary which anointed*] There is much disagreement between learned men relative to the two anointings of our Lord, and the persons who performed these acts. The various conjectures concerning these points the reader will find in the notes on Matt. xxvi. 7, &c., but particularly at the end of that chapter.

Dr. Lightfoot inquires, Why should Bethany be called the town of Martha and Mary, and not of Lazarus? And he thinks the reason is, that Martha and Mary had been well known by that *anointing* of our Lord, which is mentioned Luke vii. 37; (see the note there;) but the name of Lazarus had not been mentioned till now, there being no transaction by which he could properly be brought into view. He therefore thinks that the *aorist* αλειψασα, which we translate *anointed*, should have its full force, and be translated, who *had formerly anointed*; and this he thinks to have been the reason of that familiarity which subsisted between our Lord and this family; and, on this ground, they could confidently send for our Lord when Lazarus fell sick. This seems a very reasonable conjecture; and it is very likely that the familiarity arose out of the anointing.

Others think that the anointing of which the evangelist speaks is that mentioned chap. xii. 1, &c., and which happened about six days before the passover. St. John, therefore, is supposed to *anticipate* the account, because it served more particularly to designate the person of whom he was speaking.

Verse 3. *He whom thou lovest is sick.*] Nothing could be more *simple*, nor more *modest*, than this prayer: they do not say, Come and heal him: or, Command the disease to depart even where thou art, and it will obey thee:—they content themselves with simply stating the case, and using an *indirect* but a most *forcible* argument, to induce our Lord to show forth his power and goodness:—*He is sick*, and *thou lovest him;* therefore thou canst neither abandon *him*, nor *us*.

Verse 4. *This sickness is not unto death*] Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection. It is very likely that this verse contains the message which Christ sent back, by the person whom the afflicted sisters had sent to him; and this, no doubt, served much to strengthen their confidence, though their faith must have been greatly exercised by the *death* of their brother: for when this took place, though they buried him, yet they believed, even then, probably on the ground of this message, that Jesus might raise him from the dead. See ver. 22.

Verse 5. *Now Jesus loved Martha, and her sister, and Lazarus.*] Therefore his staying *two days longer* in Bethabara was not through lack of affection for this distressed family, but merely that he might have a more favourable opportunity of proving to them *how much* he loved them. Christ never denies a *less* favour, but in order to confer a *greater*. God's *delays*, in answering prayers offered to him by persons in distress, are often proofs of his purpose to confer some great kindness; and they are also proofs that his

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 *His* disciples say unto him, Master, [e] the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in a day? [f] If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But [g] if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [h] sleepeth; but I go, that I may awake him out of sleep.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

[e] Ch. x. 31.——[f] Ch. ix. 4.——[g] Ch. xii. 35.——[h] So Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts. vii. 60; 1 Cor. xv. 18, 51.

wisdom finds it necessary to permit an *increase* of the affliction, that his goodness may be more conspicuous in its removal.

Verse 8. *The Jews of late sought to stone thee*] It was but a few weeks before that they were going to stone him in the temple, on the day of the feast of the dedication, chap. x. 31.

Verse 9. *Are there not twelve hours in the day?*] The Jews, as well as most other nations, divided the day, from sun-rising to sun-setting, into *twelve equal parts*; but these parts, or hours, were longer or shorter, according to the different seasons of the year. See the note on chap. i. 39.

Our Lord alludes to the case of a traveller, who has to walk the whole day: the *day* points out the time of life—the *night* that of *death*. He has already used the same mode of speech, chapter ix. 4: *I must work the works of him that sent me, while it is day: the night cometh when no man can work.* Here he refers to what the apostles had just said—*The Jews were but just now going to stone thee.* Are there not, said he, *twelve* hours in the day? I have not travelled these twelve hours yet—my last hour is not yet come; and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than God has purposed. I am immortal till my work is done; and this, that I am now going to Bethany to perform, is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence. See Luke xxii. 53.

If any man walk in the day, he stumbleth not] A traveller should use the *day* to walk in, and not the *night*. During the day he has the *sun, the light of this world:* he sees his way, and does not stumble: but, if he walk in the *night*, he stumbleth, *because there is no light in it*, ver. 10; i. e. there is no *sun* above the horizon. The words εν αυτω, ver. 10, refer not to the man, but to the *world*, the sun, its light, not being above the horizon. Life is the time to fulfil the will of God, and to prepare for glory. Jesus is the light of the world; he that walks in his Spirit, and by his direction, cannot stumble—cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the *night*, in the darkness of his own heart, and according to the maxims of this dark world, *he* stumbles—falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. God has given thee the warning: receive it, and begin to live to him, and for eternity.

Verse 11. *Lazarus sleepeth*] It was very common among the Jews to express *death* by *sleep*; and the expression, *falling asleep—sleeping with their fathers*, &c., were in great use among them. The Hebrews probably used this form of speech to signify their belief in the *immortality* of the *soul*, and the *resurrection* of the *body*.

It is certain that our Lord received no intimation of Lazarus's death from any person, and that he knew it through that power by which he knows all things.

Verse 12. *If he sleep, he shall do well.*] That is. *if he sleep* only, &c. Though the word sleep frequently meant death, (see Acts vii. 60; 1 Cor. xi. 30; xv. 18, 20,) yet, as it was an ambiguous term, the disciples appear here to have mistaken its meaning. Because, in certain acute disorders, the composing the patient to rest was a favourable sign; therefore the words, *If he sleep, he shall do well*, or *recover*, became a proverbial form of speech among the Jews. In most diseases, sleep is a very favourable prognostic: hence that saying of Menander:—

Ὕπνος δε πασης εςιν ὑγιεια νοσου.

Sleep is a remedy for every disease. See *Grotius* here. The meaning of the disciples seems to have been this: There can be no need for thee to go into Judea to awake our friend Lazarus; he will awake time enough, and his very sleep is a presage of his recovery: therefore do not hazard thy life by going.

Verse 15. *I am glad for your sakes that I was not there*] "I tell you plainly, Lazarus is dead: and I am glad I was not there—if I had been, I should have been prevailed on to have healed him almost as soon as he fell sick, and I should not have had so striking an occasion to manifest the glory of God to you, and to establish you in the faith." It was a miracle to *discover* that Lazarus was dead, as no person had come to announce it. It was a *greater* miracle to *raise* a *dead man* than to *cure* a *sick man*. And it was a *still greater* miracle, to raise one that was *three* or *four days* buried, and in whose body *putrefaction* might have begun to take place, than to raise one that was but *newly* dead. See ver. 39.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [i] about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, [k] whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, [l] I know that he

[i] That is, *about two miles.*——[k] Chap. ix. 31.

[l] Luke xiv. 14; chap. v. 29.

Verse 16. *Thomas, which is called Didymus*] *Thomas*, or תאום *Thaom*, was his *Hebrew* name, and signifies a *twin*—one who had a brother or a sister born with him at the same time: *Didymus*, Διδυμος, is a literal translation of the Hebrew word into *Greek*. In Gen. xxv. 24, *Esau* and *Jacob* are called תומים *thomeem*, *twins;* Septuag. διδυμα, from διδυμος, *a twin*—from the Anglo-Saxon ꝺpinan, *to double*.

Let us also go, that we may die with him.] That is, "Seeing we cannot dissuade our Lord from going, and his death is likely to be the inevitable consequence, let us give him the fullest proof we can of our love, by going and suffering death with him." Some think Thomas spoke these words *peevishly*, and that they should be translated thus, *Must we also go, and expose ourselves to destruction with him?* which is as much as to say: "If he will obstinately go and risk his life in so imminent a danger, let *us* act with more prudence and caution." But I think the first sense is to be preferred. When a matter is spoken which concerns the moral character of a person, and which may be understood in a good and a bad sense, that sense which is most favourable to the person should certainly be adopted. This is taking things by the best handle, and both justice and mercy require it. The conduct of most men widely differs from this: of such an old proverb says, "They feed like the *flies*—pass over all a man's *whole* parts, to light upon his *sores*."

Verse 17. *He had* lain *in the grave four days already.*] Our Lord probably left *Bethabara* the day, or the day after, Lazarus died. He came to *Bethany* three days after; and it appears that Lazarus had been buried about four days, and consequently that he had been put in the grave the day or day after he died. Though it was the Jewish custom to embalm their dead, yet we find, from ver. 39, that he had not been embalmed; and God wisely ordered this, that the miracle might appear the more striking.

Verse 18. *Fifteen furlongs*] About two miles: for the Jewish miles contained about seven furlongs and a half. So *Lightfoot*, and the *margin*.

Verse 19. *Many of the Jews came*] Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted sisters. Mourning, among the Jews, lasted about *thirty* days: the *three* first days were termed days of *weeping:* then followed *seven* of lamentation. During the *three* days, the mourner did no servile work; and, if any one saluted him, he did not return the salutation. During the *seven* days, he did no servile work, except in private—lay with his bed on the floor—did not put on his sandals—did not wash nor anoint himself—had his head covered—and neither read in the *law*, the *Mishnah*, nor the *Talmud*. All the *thirty* days he continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments. See *Lightfoot*, and see on ver. 31.

Verse 20. *Martha—went and met him*] Some suppose she was the eldest of the two sisters—she seems to have had the management of the house. See Luke x. 40.

Mary sat still *in the house.*] It is likely that by this circumstance the evangelist intended to convey the idea of her sorrow and distress; because anciently afflicted persons were accustomed to put themselves in this posture, as expressive of their distress; their grief having rendered them as it were immovable. See Ezra ix. 3, 4; Neh. i. 4; Psa. cxxxvii. 1; Isa. xlvii. 1; Luke i. 79; and Matt. xxvii. 61.

Verse 21. *If thou hadst been here, my brother had not died.*] Mary said the same words to him a little after, ver. 32, which proves that these sisters had not a complete knowledge of the omnipotence of Christ: they thought he could cure at hand, but not at a distance; or they thought that it was because he did *not know* of their brother's indisposition that he permitted him to die. In either of these cases it plainly appears they had not a proper notion of his *divinity;* and indeed the following verse proves that they considered him in no other light than that of a prophet. Query—Was it not proper that Christ should, in general, as much as might be, hide the knowledge of his divinity from those with whom he ordinarily *lodged?* Had they known him fully, would not the *reverence* and *awe* connected with such a knowledge have overwhelmed them?

Verse 22. *I know, that even now*] She durst not ask so great a favour in direct terms; she only intimated modestly that she knew he could do it.

Verse 23. *Thy brother shall rise again.*] That is, directly; for it was by raising him immediately from the dead that he intended to comfort her.

Verse 24. *I know that he shall rise again in the resurrection*] The doctrine of the *resurrection of the dead* was then commonly received; and though it was

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am [m] the resurrection, and the [n] life: [o] he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: [p] I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 [q] The Jews then, which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [r] Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [s] was troubled,

[m] Chap. v. 21; vi. 39, 40, 44.——[n] Chap. i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. 1, 2; v. 11.——[o] Ch. iii. 36; 1 John v. 10, &c.

[p] Matt. xvi. 16; chap. iv. 42; vi. 14, 69.——[q] Ver. 19.——[r] Ver. 21.——[s] Gr. *he troubled himself.*

our Lord who fully *exemplified* it by his own resurrection, yet the opinion was common, not only among God's people, but among all those who believed in the God of Israel. The Jewish writings after the captivity are full of this doctrine. See 2 Macc. vii. 9, 14, 23, 36; xii. 43; xiv. 46; Wisd. v. 1, 7, 17; vi. 6, 7. See also *Josephus* and the *Targums*, *passim*.

Verse 25. *I am the resurrection, and the life*] Thou sayest that thy brother shall rise again in the resurrection at the last day; but by whom shall he arise if not by ME, who am the author of the resurrection, and the source of life? And is it not as easy for me to raise him *now* as to raise him *then*? Thus our blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be reanimated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses and sins, if he believe in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my Spirit, and live a life of faith, working by love.

Verse 26. *Shall never die.*] Or, *Shall not die for ever.* Though he die a temporal death, he shall not continue under its power for ever; but shall have a resurrection to life eternal.

Believest thou this?] God has determined to work in the behalf of men only in proportion to their *faith* in him: it was necessary, therefore, that these persons should be well instructed concerning his nature, that they might find no obstacles to their faith. These sisters had considered him only as a prophet hitherto; and it was necessary that they should now be farther instructed, that, as God was to exert himself, they might believe that God was there.

Verse 27. *Yea, Lord: I believe*] Πεπιστευκα, *I have believed.* Either meaning that she had believed this for some time past, or that, since he began to teach her, her faith had been considerably increased: but verbs *preter*, in Greek, are often used to signify the *present*. Martha here acknowledges Christ for the Messiah promised to their fathers; but her faith goes no farther; and, having received some hope of her brother's present resurrection, she waited for no farther instruction, but ran to call her sister.

Verse 28. *The Master is come*] This was the appellation which he had in the family; and from these words it appears that Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith, previously to his raising her brother.

Verse 30. *Jesus was not yet come into the town*] As the Jewish burying places were without their cities and villages, it appears that the place where our Saviour was, when Martha met him, was not far from the place where Lazarus was buried. See the note on Luke vii. 12.

Verse 31. *She goeth unto the grave to weep there.*] It appears that it was the custom for the nearest relatives of the deceased to go at times, during the three days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid for *three* days, to see whether it might be again permitted to enter; but, when it saw the face change, it knew that all hope was now past. It was on this ground that the *seven* days of *lamentation* succeeded the *three* days of *weeping*, because all hope was now taken away. They had traditions that, in the course of *three* days, persons who had died were raised again to life. See *Lightfoot*.

Mr. Ward says: "I once saw some *Mussulman women*, near Calcutta, lying on the new-made grave of a relation, weeping bitterly. In this manner the Mussulman females weep and strew flowers over the graves of relations, at the expiration of *four* days, and *forty* days, after the *interment*."

Verse 33. *He groaned in the spirit*, &c.] Here the blessed Jesus shows himself to be *truly man*; and a man, too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 [t] Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [u] which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest [v] see the glory of God?

[t] Luke xix. 41.——[u] Chap. ix. 6.

[v] Verses 4, 23.

After this example of our Lord, shall we say that it is weakness, folly, and sin to weep for the loss of relatives? He who says so, and can act in a similar case to the above according to his *own doctrine*, is a reproach to the name of *man*. Such apathy never came from God: it is generally a bad scion, implanted in a nature miserably depraved, deriving its nourishment from a perverted spirit or a hardened heart; though in some cases it is the effect of an erroneous, ascetic mode of discipline.

It is abolishing one of the finest traits in our Lord's human character to say that he wept and mourned here because of sin and its consequences. No: Jesus had *humanity* in its perfection, and humanity unadulterated is *generous* and *sympathetic*. A particular friend of Jesus was dead; and, as his friend, the affectionate soul of Christ was troubled, and he mingled his sacred tears with those of the afflicted relatives. Behold the *man*, in his deep, heart-felt trouble, and in his flowing tears! But when he says, *Lazarus, come forth!* behold the GOD! and the God too of infinite clemency, love, and power. Can such a Jesus refuse to comfort the distressed, or save the lost? Can *he* restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh!* living in human nature, feeling for the distressed, and suffering for the lost! Reader! ask thy soul, ask thy heart, ask the bowels of thy compassions, if thou hast any, could this Jesus unconditionally *reprobate* from eternity any soul of man? Thou answerest, NO! God repeats, NO! Universal nature re-echoes, NO! and the tears and blood of Jesus eternally say, NO!

Verse 35. *Jesus wept.*] The least verse in the Bible, yet inferior to none. Some of the *ruthless* ancients, improperly styled *fathers* of the Church, thought that weeping was a degradation of the character of Christ; and therefore, according to the testimony of *Epiphanius*, Anchorat. c. 13, razed out of the Gospel of St. Luke the place (chap. xix. 41) where Christ is said to have wept over Jerusalem.

Verse 36. *Behold how he loved him!*] And when *we* see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he hath loved* US!

Verse 37. *Could not this man, which opened the eyes*, &c.] Through the maliciousness of their hearts, these Jews considered the tears of Jesus as a proof of his weakness. We may suppose them to have spoken thus: "If he loved him so well, why did he not heal him? And if he could have healed him, why did he not do it, seeing he testifies so much sorrow at his death? Let none hereafter vaunt the miracle of the blind man's cure; if he had been capable of doing that, he would not have permitted his friend to die." Thus will men *reason*, or rather *madden*, concerning the works and providence of God; till, by his farther miracles of *mercy* or *judgment*, he *converts* or *confounds* them.

Verse 38. *It was a cave*, &c.] It is likely that several of the Jewish burying-places were made in the sides of rocks; some were probably dug down like a well from the upper surface, and then hollowed under into niches, and a flat stone, laid down upon the top, would serve for a door. Yet, from what the evangelist says, there seems to have been something peculiar in the formation of this tomb. It might have been a natural grotto, or dug in the side of a rock or hill, and the lower part of the door level with the ground, or how could Lazarus have come forth, as he is said to have done, ver. 44?

Verse 39. *Take ye away the stone.*] He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only *dead*, but that *putrescency* had already taken place, that it might not be afterwards said that Lazarus had only fallen into a lethargy; but that the greatness of the miracle might be fully evinced.

He stinketh] The body is in a state of putrefaction. The Greek word οζω signifies simply *to smell*, whether the scent be *good* or *bad;* but the circumstances of the case sufficiently show that the latter is its meaning here. Our translators might have omitted the uncouth term in the common text; but they chose literally to follow the Anglo-Saxon, nu he ꝧtinceð; and it would be now useless to attempt any change, as the common reading would perpetually recur, and cause all attempts at mending to sound even worse than that in the text.

For he hath been dead *four days.*] Τεταρταιος γαρ εστι, *This is the fourth day*, i. e. since his interment. Christ himself was buried on the *same* day on which he was crucified, see chap. xix. 42, and it is likely that Lazarus was buried also on the same day on which he died. See on ver. 17.

Verse 40. *If thou wouldest believe*, &c.] So it appears that it is *faith* alone that interests the miracu-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but [w] because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes: and [x] his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

45 Then many of the Jews which came to Mary, [y] and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done,

47 ¶ [z] Then gathered the chief priests and the Pharisees a council, and said, [a] What do

[w] Chap. xii. 30.——[x] Chap. xx. 7.——[y] Chap. ii. 23; x. 42; xii. 11, 18.

[z] Psa. ii. 2; Matt. xxvi. 3; Mark xiv. 1; Luke xxii. 2.——[a] Ch. xii. 19; Acts iv. 16.

lous and saving power of God in behalf of men. Instead of δοξαν, *the glory*, one MS. reads δυναμιν, *the miraculous power*.

Verse 41. *Where the dead was laid.*] These words are wanting in BC*DL, *three* others; *Syriac*, *Persic*, *Arabic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, *Saxon*, and in all the *Itala*. *Griesbach* leaves them out of the text.

Father, I thank thee] As it was a common opinion that great miracles might be wrought by the power and in the name of the devil, Jesus lifted up his eyes to *heaven*, and invoked the supreme God before these unbelieving Jews, that they might see that it was by his power, and by his only, that this miracle was done; that every hinderance to this people's faith might be completely taken out of the way, and that their faith might stand, not in the wisdom of man, but in the power of the Most High. On this account our Lord says, *he spoke because of the multitude*, that they might see there was no diabolic influence here, and that God in his mercy had visited his people.

Verse 43. *He cried with a loud voice*] In chap. v. 25, our Lord had said, *that the time was coming, in which the dead should hear the voice of the Son of God, and live*. He now fulfils that prediction, and *cries aloud*, that the people may take notice, and see that even death is subject to the sovereign command of Christ.

Jesus Christ, says Quesnel, omitted nothing to save this dead person: he underwent the fatigue of a *journey*, he *wept*, he *prayed*, he *groaned*, he *cried with a loud voice*, and commanded the dead to *come forth*. What ought not a minister to do in order to raise a soul, and especially a soul long dead in trespasses and sins!

Verse 44. *Bound hand and foot with grave-clothes*] *Swathed about with rollers*—κειριαις, from κειρω, *I cut*. These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not swathed *together*, as is the constant case with those who are embalmed, but *separately*, so that he could come out of the tomb at the command of Christ, though he could not walk *freely* till the rollers were taken away. But some will have it that he was swathed exactly like a *mummy*, and that his coming out in that state was *another miracle*. But there is no need of multiplying miracles in this case: there was *one* wrought which was a most sovereign proof of the unlimited power and goodness of God. Several of the primitive fathers have adduced this resurrection of Lazarus as the *model*, *type*, *proof*, and *pledge* of the general resurrection of the dead.

Loose him, and let him go.] He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought. He whom the grace of Christ converts and restores to life comes forth, at his call, from the dark, dismal grave of sin, in which his soul has long been buried: he walks, according to the command of Christ, in newness of life; and gives, by the holiness of his conduct, the fullest proof to all his acquaintance that he is alive from the dead.

Verse 45. *Many of the Jews—believed on him.*] They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters became the means of their conversion. How true is the saying of the wise man, *It is better to go to the house of mourning than to the house of feasting!* Eccl. vii. 2. God never permits men to do any thing, through a principle of kindness to others, without making it instrumental of good to themselves. *He that watereth shall be watered also himself*, Prov. xi. 25. Therefore, let no man withhold good, while it is in the power of his hand to do it. Prov. iii. 27.

Verse 46. *But some of them went their ways*] Astonishing! Some that had seen even this miracle steeled their hearts against it; and not only so, but conspired the destruction of this most humane, amiable, and glorious Saviour! Those who *obstinately* resist the truth of God are capable of every thing that is base, perfidious, and cruel.

Verse 47. *Then gathered the chief priests and the Pharisees a council*] The Pharisees, as such, had no power to assemble councils; and therefore only those are meant who were scribes or elders of the people, in conjunction with *Annas* and his son-in-law

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* [b] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

50 [c] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but

[b] Luke iii. 2; chap. xviii. 14; Acts iv. 6.

[c] Chap. xviii. 14.

Caiaphas, who were the *high priests* here mentioned. See chap. xviii. 13, 24.

What do we?] This last miracle was so clear, plain, and incontestable, that they were driven now to their wit's end. Their own spies had come and borne testimony of it. They told them what they had seen, and on *their* word, as being in league with themselves against Jesus, they could confidently rely.

Verse 48. *All* men *will believe on him*] If we permit him to work but a few more miracles like these two last (the cure of the blind man, and the resurrection of Lazarus) he will be universally acknowledged for the Messiah; the people will proclaim him king; and the Romans, who can suffer no government here but their own, will be so irritated that they will send their armies against us, and destroy our temple, and utterly dissolve our civil and ecclesiastical existence. Thus, under the pretence of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. To get the people on their side, they must give the alarm of destruction to the nation: if this man be permitted to live, *we shall be all destroyed!* Their former weapons will not now avail. On the subject of keeping the Sabbath, they had been already confounded; and his last miracles were so incontestable that they could no longer cry out, *He is a deceiver.*

Both our place and nation.] Literally, *this place*, τον τοπον: but that the *temple* only is understood is clear from Acts vi. 13, 14; 2 Macc. i. 14; ii. 18; iii. 18; v. 16, 17; x. 7; where it is uniformly called *the place*, or *the holy place*, because they considered it the most glorious and excellent place in the world. When men act in opposition to God's counsel, the very evils which they expect thereby to avoid will come upon them. They said, If we do not put Jesus to death, the Romans will destroy both our temple and nation. Now, it was because they put him to death that the Romans burnt and razed their temple to the ground, and put a final period to their political existence. See Matt. xxii. 7; and the notes on chap. xxiv.

Verse 49. *Caiaphas being the high priest that same year*] By the law of Moses, Exod. xl. 15, the office of high priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high priesthood was almost *annual:* the Romans and Herod put down and raised up *whom* they pleased, and *when* they pleased, without attending to any other rule than merely that the person put in this office should be of the *sacerdotal* race. According to Josephus, Ant. xviii. c. 3, the proper name of this person was *Joseph*, and *Caiaphas* was his surname. He possessed the high priesthood for eight or nine years, and was deposed by Vitellius, governor of Judea. See on Luke iii. 2.

Ye know nothing] Of the perilous state in which ye stand.

Verse 50. *Nor consider*] Ye talk more at *random* than according to *reason*, and the exigencies of the case. There is a various reading here in some MSS. that should be noticed. Instead of ουδε διαλογιζεσθε, which we translate, *ye do not consider*, and which properly conveys the idea of *conferring*, or *talking together*, ουδε λογιζεσθε, *neither do ye reason* or *consider rightly*, is the reading of ABDL, three others, and some of the primitive fathers. Griesbach, by placing it in his inner margin, shows that he thinks it bids fair to be the true reading. Dr. White thinks that this reading is equal, and probably preferable, to that in the text: *Lectio æqualis, forsitan præferenda receptæ.*

That one man should die for the people] In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice *one man* than a *whole nation.* In politics nothing could be more just than this; but there are two words to be spoken to it: First, The religion of God says, *we must not do evil that good may come:* Rom. iii. 8. Secondly, It is not certain that Christ will be acknowledged as *king* by all the people; nor that he will make any *insurrection* against the Romans; nor that the Romans will, on his account, *ruin* the temple, the city, and the nation. This Caiaphas should have considered. A person should be always sure of his *premises* before he attempts to draw any *conclusion* from them. See Calmet. This saying was proverbial among the Jews: see several instances of it in *Schoettgen.*

Verse 51. *This spake he not of himself*] Wicked and worthless as he was, God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ.

I have already remarked that the doctrine of a *vicarious atonement* had gained, long before this time, universal credit in the world. Words similar to these of Caiaphas are, by the prince of all the Roman poets, put in the mouth of *Neptune*, when promising *Venus* that the fleet of *Æneas* should be preserved, and his whole crew should be saved, *one* only excepted, whose death he speaks of in these remarkable words:—

"*Unum pro multis dabitur caput.*"

"One life shall fall, that many may be saved."

A. M. 4033. A. D. 29. An. Olymp CCII. 1

being high priest that year, he prophesied that Jesus should die for that nation;

52 And [d] not for that nation only, [e] but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus [f] therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called [g] Ephraim, and there continued with his disciples.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

55 ¶ [h] And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

[d] Isa. xlix. 6; 1 John ii. 2.——[e] Chap. x. 16; Eph. ii. 14, 15, 16, 17.——[f] Chap. iv. 1, 3; vii. 1.

[g] See 2 Chron. xiii. 19.——[h] Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 1; chap. ii. 13; v. 1; vi. 4.

Which victim the poet informs us was *Palinurus*, the pilot of *Æneas's* own ship, who was precipitated into the deep by a *Divine* influence. See VIRG. *Æn.* v. l. 815, &c.

There was no necessity for the poet to have introduced this account. It was no historic fact, nor indeed does it tend to decorate the poem. It even pains the reader's mind; for, after suffering so much in the sufferings of the pious hero and his crew, he is at once relieved by the interposition of a god, who promises to allay the storm, disperse the clouds, preserve the fleet, and the lives of the men; but,—*one must perish!* The reader is again distressed, and the book ominously closes with the death of the generous *Palinurus*, who strove to the last to be faithful to his trust, and to preserve the life of his master and his friend. Why then did the poet introduce this? Merely, as it appears to me, to have the opportunity of showing in a few words his *religious creed*, on one of the most important doctrines in the world; and which the *sacrificial* system of Jews and Gentiles proves that all the nations of the earth credited.

As Caiaphas was high priest, his opinion was of most weight with the council; therefore God put these words in *his* mouth rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, *Moses* and *Isaiah* excepted. They were in general *organs* by which God chose to speak.

Verse 52. *And not for that nation only, &c.*] These, and the preceding words in ver. 51, are John's explication of what was *prophetic* in the words of Caiaphas: as if John had said, He is indeed to die for the sins of the Jewish nation, but not for theirs alone, but for the sins of the whole world: see his own words afterwards, 1 John ii. 1, 2.

Gather together in one] That he should *collect into one* body;—form one Church out of the Jewish and Gentile believers.

Children of God that were scattered abroad.] Probably John only meant the *Jews* who were dispersed among all nations since the conquest of Judea by the Romans; and these are called *the dispersed*, chap. vii. 35, and James i. 1; and it is because he refers to these only, that he terms them here, *the children of God*, which was an ancient character of the Jewish people: see Deut. xxxii. 5; Isa. xliii. 6; xlv. 11; Jer. xxxii. 1. Taking his words in this sense, then his meaning is this: that Christ was to die. not only for the then inhabitants of Judea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This comports with the predictions of St. Paul: Rom. xi. 1–32. This probably is the sense of the passage; and though, according to this interpretation, the apostle may seem to confine the benefits of Christ's death to the *Jewish* people only, yet we find from the passage already quoted from his first epistle, that his views of this subject were afterwards very much extended; and that he saw that Jesus Christ was not only a propitiation for their sins (the Jews) but for the sins of the whole world: see his 1st epistle, chap. ii. ver. 2. All the truths of the Gospel were not revealed at *once*, even to the apostles themselves.

Verse 53. *They took counsel together*] Συνεβουλευσαντο, they were of *one accord* in the business, and had *fully made up their minds* on the subject; and they waited only for a proper opportunity to put him to death.

Verse 54. *Walked no more openly*] Παρρησια, He did not go as before through the cities and villages, teaching, preaching, and healing the sick.

Near to the wilderness] Some MSS. add, of *Samphourein*, or *Samphourim*, or *Sapfurim*.

A city called Ephraim] Variously written in the MSS., *Ephraim*, *Ephrem*, *Ephram*, and *Ephratha*. This was a little village, situated in the neighbourhood of *Bethel;* for the scripture, 2 Chron. xiii. 19, and Josephus, War, b. iv. c. 8. s. 9, join them both together. Many believe that this city or village was the same with that mentioned, 1 Macc. v. 46; 2 Macc. xii. 27. Joshua gave it to the tribe of Judah, Josh. xv. 9; and Eusebius and Jerome say it was about twenty miles north of Jerusalem.

And there continued] *Calmet* says, following *Toynard*, that he stayed there two months, from the 24th of January till the 24th of March.

Verse 55. *The Jews' passover was nigh at hand*] It is not necessary to suppose that this verse has any particular connection with the preceding. Most chronologists agree that our Lord spent at least *two* months in Ephraim. This was the last passover which our Lord attended; and it was at this one that he suffered death for the salvation of a lost world. As the passover was nigh, many of the inhabitants of Ephraim and its neighbourhood went up to Jerusalem, some time (perhaps seven or eight days, for so much time

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

56 [i] Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, [k] that he will not come to the feast?

57 Now both the chief priests and the Pharisees [l] had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

[i] Chap. xi. 7.——[k] Chap. vii. 11.

[l] Isa. i. 15; Rom. iii. 15; 2 Tim. iv. 3.

was required to purify those who had touched the dead) before the feast, that they might purify themselves, and not eat the passover otherwise than prescribed in the law. Many of the country people, in the time of Hezekiah, committed a trespass by not attending to this: see 2 Chron. xxx. 18, 19. Those mentioned in the text wished to avoid this inconvenience.

Verse 56. *Then sought they for Jesus*] Probably those of *Ephraim*, in whose company Christ is supposed to have departed for the feast, but, having stayed behind, perhaps at Jericho, or its vicinity, the others had not missed him till they came to the temple, and then inquired among each other whether he would not attend the feast. Or the persons mentioned in the text might have been the agents of the high priest, &c., and hearing that Christ had been at Ephraim, came and inquired among the people that came from that quarter, whether Jesus would not attend the festival, knowing that he was punctual in his attendance on all the Jewish solemnities.

Verse 57. *Had given a commandment*] Had given order; εντολην, *positive order*, or *injunction*, and perhaps with a grievous *penalty*, that no one should keep the place of his residence a secret. This was their hour, and the power of darkness; and now they are fully determined to take away his life. The order here spoken of was given in consequence of the determination of the council, mentioned ver. 48–53.

Christ's sympathy and tenderness, one of the principal subjects in this chapter, have already been particularly noted on ver. 33. His eternal power and Godhead are sufficiently manifested in the resurrection of Lazarus. The whole chapter abounds with great and important truths, delivered in language the most impressive and edifying. In the whole of our Lord's conduct in the affair of Lazarus and his sisters, we find majesty, humanity, friendship, and sublime devotion, blended in the most intimate manner, and illustrating each other by their respective splendour and excellence. In every act, in every word, we see God manifested in the flesh:—*Man* in all the amiableness and charities of his nature; God in the plenitude of his power and goodness. How sublime is the lesson of instruction conveyed by the words, *Jesus wept!* The heart that feels them not must be in the *gall* of *bitterness*, and *bond* of *iniquity*, and consequently lost to every generous feeling.

On the quotation from Virgil, on the 50th verse, a learned friend has sent me the following lines.

My dear Sir,—I have observed that in one part of your Commentary you quote these words of Virgil, *Unum pro multis dabitur caput;* and you are of opinion that Virgil here recognizes the doctrine of atonement. There is a passage in Lucan where this doctrine is exhibited more clearly and fully. It is in the *second* book, v. 306. Cato, in a speech to Brutus, declares his intention of fighting under the standard of Pompey, and then expresses the following sentiment:—

O utinam, cœlique Deis Erebique liberet,
Hoc caput in cunctas damnatum exponere pœnas!
Devotum hostiles Decium pressère catervæ:
Me geminæ figant acies, me barbara telis
Rheni turba petat: cunctis ego pervius hastis
Excipiam medius totius vulnera belli.
Hic redimat sanguis populos: hac cæde luatur,
Quidquid Romani meruerunt pendere mores.

O, were the gods contented with my fall,
If Cato's life could answer for you all,
Like the devoted Decius would I go,
To force from either side the mortal blow,
And for my country's sake wish to be thought her foe.
To me, ye Romans, all your rage confine,
To me, ye nations from the barbarous Rhine,
Let all the wounds this war shall make be mine.
Open my vital streams, and let them run;
O, let the purple sacrifice atone,
For all the ills offending Rome hath done! Rowe.

A little after, v. 377, Lucan portrays the character of Cato with a very masterly hand; but he applies expressions to a mortal which are applicable to Christ alone.

Uni quippe vacat, studiisque odiisque carenti,
Humanum lugere genus.

The golden mean unchanging to pursue;
Constant to keep the purposed end in view;
Religiously to follow nature's laws;
And die with pleasure in his country's cause,
To think he was not for himself design'd,
But born to be of use to all mankind.

Rowe

CHAPTER XII.

Jesus sups in the house of Lazarus, and Mary anoints his feet, 1–3. *Judas Iscariot finds fault, and reproves her*, 4–6. *Jesus vindicates Mary and reproves Judas*, 7, 8. *The chief priests consult to put Lazarus to death, because that through him many believed on Jesus*, 9–11. *He enters Jerusalem in triumph; the people meet him, and the Pharisees are troubled*, 12–19. *Greeks inquire after Jesus*, 20–22. *Our Lord's discourse on the subject*, 23–26. *Speaks of his passion, and is answered by a voice from heaven*, 27, 28. *The people are astonished at the voice, and Jesus explains it to them, and foretells his death*, 29–33. *They question him concerning the perpetuity of the Messiah, and he instructs them*, 34–36. *Many believe not; and in them the saying of Isaiah is fulfilled*, 37–41. *Some of the chief rulers believe, but are afraid to confess him*, 42, 43. *He proclaims himself the light of the world, and shows the danger of rejecting his words*, 44–50.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN Jesus, six days before the passover, came to Bethany, [a] where Lazarus was which had been dead, whom he raised from the dead.

2 [b] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c] Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [d] had the bag, and bare what was put therein

[a] Chap. xi. 1, 43.——[b] Matt. xxvi. 6; Mark xiv. 3.

[c] Luke x. 38, 39; chap. xi. 2.——[d] Chap. xiii. 29.

NOTES ON CHAP. XII.

Verse 1. *Six days before the passover*] Reckoning the day of the passover to be the last of the six. Our Lord came on our Sabbath, the first day of the Jewish week, to Bethany, where he supped; and on the next day he made his public entry into Jerusalem: ver. 12. Calmet thinks that this was about two months after the resurrection of Lazarus, on the 9th of Nisan, (March 29,) in the thirty-sixth year of our Lord's age. It has been observed before that Calmet adds *three* years to the common account.

Verse 3. *Then took Mary a pound of ointment*] See the note on Matt. xxvi. 7; see also Mark xiv. 3. It does not seem the most likely that this was the same transaction with that mentioned above. Some think that this was, notwithstanding *that* before is said to have been at the house of Simon the leper. The arguments, *pro* and *con*, are largely stated in the notes at the end of Matt. xxvi., to which I beg leave to refer the reader.

Verse 5. *Three hundred pence*] Or *denarii:* about 9*l.* 13*s.* 9*d.* of our money; reckoning the denarius at $7\frac{3}{4}d.$ One of my MSS. of the *Vulgate* (a MS. of the 14th century) reads, *cccc denarii.*

Verse 6. *Not that* HE *cared for the poor*] There should be a particular emphasis laid on the word *he*, as the evangelist studies to show the most determined detestation to his conduct.

And bare what was put therein.] Or rather, as some eminent critics contend, *And stole what was put in it.* This seems the proper meaning of εβαζαζεν; and in this sense it is used, chap. xx. 15: *If thou hast* STOLEN *him away*—ει συ εβαζασας αυτον. In the same sense the word is used by Josephus, Ant. b. xii. c. 5, s. 4, where, speaking of the pillage of the temple by Antiochus, he says, Τα σκευη του Θεου βαζασαι, *He carried off*, or STOLE, *also the vessels of the Lord.* See also Ant. b. viii. c. 2, s. 2, where the harlot says before Solomon, concerning her child, Βαζασασα δε τουμον εκ των γονατων προς αὐτην μεταφερει—*She* STOLE *away my child out of my bosom, and removed it to herself.* And *Ibid.* b. ix. c. 4, s. 5, speaking of the ten lepers that went into the Syrian camp, he says, finding the Syrians fled, *They entered into the camp, and ate, and drank; and, having* STOLEN *away* (εβαζασαν) *garments, and much gold, they hid them without the camp.* See the objections to this translation answered by *Kypke*, and the translation itself vindicated. See also *Pearce* in loc., *Wakefield*, *Toup.* Em. ad *Suid.* p. iii. p. 203. If *stealing* were not intended by the evangelist, the word itself must be considered as superfluous; for, when we are told that he had the *bag*, we need not be informed that he had what was *in* it. But the apostle says he was a *thief;* and because he was a thief, and had the common *purse* in his power, therefore he *stole* as much as he conveniently could, without subjecting himself to detection. And, as he saw that the death of Christ was at hand, he wished to secure a provision for himself, before he left the company of the apostles. I see that several copies of the old *Itala* version understood the word in this sense, and therefore have translated the word by *auferebat, exportabat—took away, carried away.* Jerome, who professed to *mend* this version, has in this place (as well as in many others) *marred* it, by rendering εβαζαζεν, by *portabat.*

The γλωσσοκομον, which we translate *bag*, meant originally the little box, or sheath, in which the tongues or reeds used for *pipes* were carried; and thus it is interpreted by *Pollux* in his *Onomasticon;* and this is

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For [e] the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, [f] whom he had raised from the dead.

10 [g] But the chief priests consulted that they might put Lazarus also to death;

11 [h] Because that by reason of him, many of the Jews went away, and believed on Jesus.

12 ¶ [i] On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, [k] Hosanna: Blessed *is* the King of Israel, that cometh in the name of the Lord.

[e] Matt. xxvi. 11; Mark xiv. 7.——[f] Chap. xi. 43, 44.——[g] Luke xvi. 31.——[h] Chap. xi. 45; ver. 18.——[i] Matt. xxi. 8; Mark xi. 8; Luke xix. 35, 36, &c.——[k] Psa. cxviii. 25, 26.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

14 [l] And Jesus, when he had found a young ass, sat thereon; as it is written,

15 [m] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things [n] understood not his disciples at the first; [o] but when Jesus was glorified, [p] then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 [q] For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [r] Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there [s] were certain Greeks among them, [t] that came up to worship at the feast:

[l] Matt. xxi. 7.——[m] Zech. ix. 9.——[n] Luke xviii. 34.——[o] Chap. vii. 39.——[p] Chap. xiv. 26.——[q] Ver. 11.——[r] Chap. xi. 47, 48 [s] Acts xvii. 4.——[t] 1 Kings viii. 41, 42; Acts viii. 27.

agreeable to the etymology of the word. The Greek word is used in Hebrew letters by the Talmudists to signify a *purse*, *scrip*, *chest*, *coffer*, &c. As our Lord and his disciples lived on charity, a bag or scrip was provided to carry those pious donations by which they were supported. And Judas was steward and treasurer to this holy company.

Verse 7. *Let her alone: against the day of my burying hath she kept this.*] Several MSS. and versions read thus:—Αφες αυτην, ινα εις την ημεραν του ενταφιασμου μου τηρηση—*Let her alone*, THAT *she may keep it to the day of my embalming*. This is the reading of BDLQ, *four* others, *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *Slavonic Vulgate*, all the *Itala* but one; *Nonnus*, *Ambrosius*, *Gaudentius*, and *Augustin*. This reading, which has the approbation of *Mill*, *Bengel*, *Griesbach*, *Pearce*, and others, intimates that only a *part* of the ointment was *then* used, and that the rest was kept till the time that the women came to embalm the body of Jesus: Luke xxiv. 1. See the notes on Matt. xxvi. 12, 13.

Verse 9. *Much people of the Jews*] John, who was a *Galilean*, often gives the title of *Jews* to those who were inhabitants of Jerusalem.

Verse 10. *Consulted that they might put Lazarus also to death.*] As long as he lived they saw an incontestable proof of the Divine power of Christ; therefore they wished to put him to death, because many of the Jews, who came to see him through curiosity, became converts to Christ through his testimony.—How blind were these men not to perceive that he who had raised him, after he had been dead four days, could raise him again though they had slain him a thousand times!

Verse 12. *On the next day*] On what we call *Monday*.

Verse 13. *Took branches*] See on Matt. xxi. 1 &c., and Mark xi. 1–6, where this transaction is largely explained.

Verse 16. *Then remembered they*, &c.] After the ascension of Christ, the disciples saw the meaning of many prophecies which referred to Christ, and applied them to him, which they had not fully comprehended before. Indeed it is only in the light of the new covenant, that the old is to be fully understood.

Verse 17. *When he called*] It appears that these people, who had seen him raise Lazarus from the dead, were publishing abroad the miracle, which increased the popularity of Christ, and the envy of the Pharisees.

Verse 19. *Ye prevail nothing*] Either by your *threatenings* or *excommunications*.

The world is gone after him.] The whole mass of the people are becoming his disciples. This is a very common form of expression among the Jews, and simply answers to the French, *tout le monde*, and to the English, *every body*—the bulk of the people. Many MSS., versions, and fathers, add ὁλος, *the* WHOLE *world*. As our Lord's converts were rapidly increasing, the Pharisees thought it necessary to execute without delay what they had purposed at their first council. See chap. xi. 53.

Verse 20. *Certain Greeks*] There are three opinions concerning these: 1. That they were *proselytes* of the *gate* or *covenant*, who came up to worship the true God at this feast. 2. That they were *real Jews*, who lived in Grecian provinces, and spoke the Greek language. 3. That they were *mere Gentiles*, who never knew the true God; and, hearing of the fame

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 The same came therefore to Philip, [u] which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, [v] The hour is come, that the Son of man should be glorified.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 Verily, verily, I say unto you, [w] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 [x] He that loveth his life shall lose it;

[u] Chap. i. 44.——[v] Chap. xiii. 32; xvii. 1.——[w] 1 Cor. xv. 36.

[x] Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33.

of the temple, or the miracles of our Lord, came to offer sacrifices to Jehovah, and to worship him according to the manner of the people of that land. This was not an unfrequent case: many of the Gentiles, Romans, and others, were in the habit of sending sacrifices to the temple at Jerusalem. Of these opinions the reader may choose; but the first seems best founded.

Verse 21. *The same came therefore to Philip*] Some suppose that these Gentiles were of *Phœnicia* or *Syria*, or perhaps inhabitants of *Decapolis*, near to the lake of *Gennesareth* and *Bethsaida;* and therefore they addressed themselves to Philip, who was of the latter city, and probably known to them. The later *Syriac* calls them *Arameans* or *Syrians*. The *Vulgate*, and several copies of the *Itala*, call them *Gentiles*.

Sir, we would see Jesus.] We have heard much concerning him, and we wish to see the person of whom we have heard such strange things. The final salvation of the soul often originates, under God, in a principle of simple *curiosity*. Many have only wished to see or hear a man who speaks much of Jesus, his miracles, and his mercies; and in hearing have felt the powers of the world to come, and have become genuine converts to the truths of the Gospel.

Verse 22. *Andrew and Philip tell Jesus.*] How pleasing to God is this union, when the ministers of his Gospel agree and unite together to bring souls to Christ. But where *self-love* prevails, and the *honour* that comes from God is not sought, this union never exists. *Bigotry* often ruins every generous sentiment among the different denominations of the people of God.

Verse 23. *The hour is come, that the Son of man*, &c.] The time is just at hand in which the Gospel shall be preached to all nations, the middle wall of partition broken down, and Jews and Gentiles united in one fold. But this could not be till after his death and resurrection, as the succeeding verse teaches.—The *disciples* were the first fruits of the *Jews;* these *Greeks*, the first fruits of the *Gentiles*.

Verse 24. *Except a corn of wheat fall into the ground and die*] Our Lord compares *himself* to a *grain* of wheat; his *death*, to a grain *sown* and *decomposed* in the ground; his *resurrection*, to the *blade* which springs up from the dead grain; which grain, thus dying, brings forth an abundance of fruit. I must die to be glorified; and, unless I am glorified, I cannot establish a glorious Church of Jews and Gentiles upon earth. In comparing himself thus to a grain of wheat, our Lord shows us:—

1. The *cause* of his death—the order of God, who had rated the redemption of the world at this price; as in nature he had attached the *multiplication* of the corn to the *death* or *decomposition* of the *grain*.

2. The *end* of his death—the redemption of a lost world; the justification, sanctification, and glorification of men: as the multiplication of the corn is the *end* for which the grain is sown and dies.

3. The *mystery* of his death, which we must credit without being able fully to comprehend, as we believe the *dead grain* multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher that ever existed could not tell how one grain became thirty, sixty, a hundred, or a thousand—how it vegetated in the earth—how earth, air, and water, its component parts, could assume such a form and consistence, emit such odours, or produce such tastes. Nor can the wisest man on earth tell how the *bodies* of *animals* are *nourished* by this produce of the ground; how wheat, for instance, is *assimilated* to the very nature of the bodies that receive it, and how it becomes *flesh* and *blood*, *nerves*, *sinews*, *bones*, &c. All we can say is, the thing *is* so; and it has pleased God that it *should be* so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed—through this sacrifice men are saved: it has pleased God that it should be *so*, and not otherwise. Some say: "Our Lord spoke this according to the philosophy of those days, which was by no means correct." But, I would ask, has ever a more correct philosophy on this point appeared? Is it not a physical truth that the whole *body* of the grain *dies*, is converted into *fine earth*, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the *germ*, which was included in this body, and which must die also, if it did not receive, from the death or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself? Though the body of our Lord died, there was still the *germ*, the quickening power of the Divinity, which reanimated that body, and stamped the atonement with infinite merit. Thus the merit was *multiplied;* and, through the death of that *one* person, the man Christ Jesus united to the eternal WORD, salvation was procured for the *whole* world. Never was a simile more appropriate, nor an illustration more happy or successful.

Verse 25. *He that loveth his life*] See on Matt. x. 39; Luke xiv. 26. I am about to give up my life for the salvation of men; but I shall speedily receive it

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and [y] where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 [z] Now is my soul troubled; and what shall I say? Father, save me from this hour: [a] but for this cause came I unto this hour.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

28 Father, glorify thy name. [b] Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and

[y] Chap. xiv. 3; xvii. 24; 1 Thess. iv. 17.——[z] Matt. xxvi. 38, 39; Luke xii. 50; chap. xiii. 21.

[a] Luke xxii. 53; chap. xviii. 37.——[b] Matthew iii. 17.

back with everlasting honour, by my resurrection from the dead. In this I should be imitated by my disciples, who should, when called to it, lay down their lives for the truth; and, if they do, they shall receive them again with everlasting honour.

Verse 26. *If any man serve me*] Christ is a *master* in a twofold sense: 1. To *instruct* men. 2. To *employ* and *appoint* them their work. He who wishes to *serve* Christ must become: 1. His *disciple* or *scholar*, that he may be *taught:* 2. His *servant*, that he may be *employed* by and *obey* his master. To such a person a twofold promise is given: 1. He shall be *with Christ*, in eternal fellowship with him; and 2. He shall be *honoured by the Lord:* he shall have an abundant *recompense* in glory; but how great, eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive.

How similar to this is the saying of *Creeshna* (an *incarnation* of the supreme *God*, according to the *Hindoo* theology) to his disciple *Arjoon!* "If one whose ways were ever so evil *serve me alone*, he soon becometh of a virtuous spirit, is as respectable as the just man, and obtaineth eternal happiness. Consider this world as a finite and joyless place, and *serve me.* Be of my *mind*, my *servant*, my *adorer*, and bow down before *me. Unite* thy *soul* unto *me*, make me thy *asylum*, and *thou shalt go unto me.*" And again: "I am extremely dear to the wise man, and he is dear to me—I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource." *Bhagvat Geeta*, pp. 71 and 82.

The rabbins have an extravagant saying, viz. "God is more concerned for the honour of the just man than for his own."

Verse 27. *Now is my soul troubled*] Our blessed Lord took upon him our *weaknesses*, that he might sanctify them to *us.* As a man he was *troubled* at the prospect of a *violent* death. Nature *abhors death:* God has implanted that abhorrence in nature, that it might become a principle of self preservation; and it is to this that we owe all that *prudence* and *caution* by which we avoid danger. When we see Jesus working miracles which demonstrate his omnipotence, we should be led to conclude that he was not *man* were it not for such passages as these. The reader must ever remember that it was essentially necessary that he should be *man;* for, without being such, he could not have *died* for the sin of the world.

And what shall I say? Father, save me from this hour] Και τι ειπω; πατερ, σωσον με εκ της ὡρας ταυτης· which may be paraphrased thus: *And why should I say, Father, save me from this hour? when for this cause I am come to this hour.* The common version makes our blessed Lord *contradict* himself here, by not attending to the proper punctuation of the passage, and by translating the particle τι *what*, instead of *why* or *how.* The sense of our Lord's words is this: "When a man feels a fear of a sudden or violent death, it is natural to him to cry out, Father, save me from this death! for he hopes that the glory of God and his welfare may be accomplished some other way, less dreadful to his nature: but why should *I* say so, seeing for this very purpose, that I might die this violent death for the sins of mankind, I am come into the world, and have almost arrived at the hour of my crucifixion."

Verse 28. *Father, glorify thy name.*] By the *name* of God is to be understood *himself*, in all his attributes: his wisdom, truth, mercy, justice, holiness, &c., which were all more abundantly glorified by Christ's death and resurrection, (i. e. shown forth in their own excellence,) than they had ever been before. Christ teaches here a lesson of submission to the Divine will. Do with me what thou wilt, so that glory may redound to thy name. Some MSS. read, *Father, glorify my name:* others, *glorify thy Son.*

Then came there a voice from heaven, &c.] The following is a literal translation of Calmet's note on this passage, which he has taken from Chrysostom, Theodoret, Theophylact, and others: "I have accomplished my eternal designs on thee. I have sent thee into the world to make an atonement for the sin of the world, and to satisfy my offended justice. I will finish my work. Thou shalt shed thy blood upon the cross. My glory is interested in the consummation of thy sacrifice. But, in procuring my own glory, I shall procure thine. Thy life and thy death glorify me: I have glorified thee by the miracles which have accompanied thy mission; and I will continue to glorify thee at thy death, by unexampled prodigies, and thy resurrection shall be the completion of thy glory and of thy elevation."

Christ was glorified: 1st. By the prodigies which happened at his *death.* 2. In his *resurrection.* 3. In his *ascension*, and sitting at the right hand of God. 4. In the *descent* of the *Holy Ghost* on the apostles and 5. In the astonishing *success* with which the Gospel was accompanied, and by which the kingdom of Christ has been established in the world. 2 Cor. ii. 14.

Verse 29. *The people—said that it thundered: others—an angel spake to him.*] Bishop *Pearce* says, Probably there was thunder as well as a voice, as in

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, [c] This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall [d] the prince of this world be cast out.

32 And I, [e] if I be lifted up from the earth, will draw [f] all *men* unto me.

33 [g] This he said, signifying what death he should die.

[c] Chap. xi. 42.——[d] Matt. xii. 29; Luke x. 18; chap. xiv. 30; xvi. 11; Acts xxvi. 18; 2 Cor. iv. 4; Eph. ii. 2; vi. 12.

[e] Chap. iii. 14; viii. 28.——[f] Rom. v. 18; Heb. ii. 9.——[g] Chap. xviii. 32.

Exod. xix. 16, 17, and some persons, who were at a small distance, might hear the thunder without hearing the voice; while others heard the voice too; and these last said, "An angel hath spoken to him."

Wetstein supposes that the *voice* was in the language then in use among the Jews; which the Greeks, not understanding, took for *thunder;* the others, the Jews, who did understand it, said it was the voice of an angel. In Rev. vi. 1, the voice of one of the living creatures is compared to *thunder;* and in chap. x. 3, the voice of an angel is compared to *seven thunders*. The voice mentioned was probably *very loud*, which some heard *distinctly*, others *indistinctly;* hence the *variety* of opinion.

Verse 30. *This voice came not because of me, but for your sakes.*] Probably meaning those *Greeks* who had been brought to him by Philip and Andrew. The Jews had frequent opportunities of seeing his miracles, and of being convinced that he was the Messiah; but these Greeks, who were to be a first fruits of the *Gentiles*, had never any such opportunity. For their sakes therefore, to confirm them in the faith, this miraculous voice appears to have come from heaven.

Verse 31. *Now is the judgment of this world*] The judgment spoken of in this place is applied by some to the *punishment* which was about to fall on the Jewish people for rejecting Christ. And the *ruler* or *prince*, ὁ *αρχων*, of this world, is understood to be *Satan*, who had blinded the eyes of the Jews, and hardened their hearts, that they might not believe on the Son of God; but his kingdom, not only among the Jews, but in all the world, was about to be destroyed by the abolition of idolatry and the vocation of the Gentiles.

The epithet שר העולם *sar ha-ôlam*, prince of this world, is repeatedly applied to the devil, or to *Samael*, who is termed the *angel of death*. The Jews fabled that, into the hands of this *chief*, God had delivered all the nations of the earth, except the Israelites. See *Lightfoot*. The words are understood by others as addressed to these believing *Greeks*, and to have the following meaning, which is extremely different from the other. "In a short time (four or five days afterwards) ye shall see what sort of a *judgment* this world passes. *I*, who am its *ruler* and *prince*, shall be *cast out*, shall be condemned by my own creatures, as an impious and wicked person. But do not be discouraged: though I be lifted up on the cross, and die like a malefactor, nevertheless I will draw all men unto myself. The Gospel of Christ crucified shall be the grand agent, in the hand of the Most High, of the conversion and salvation of a ruined world." But see on chap. xiv. 30, and xvi. 11.

Verse 32. *I—will draw all* men *unto me.*] After I shall have died and risen again, by the preaching of my word and the influence of my *Spirit*, I shall attract and illuminate both Jews and Gentiles. It was one of the peculiar characteristics of the Messiah, that unto him should the *gathering of the people be*, Gen. xlix. 10. And probably our Lord refers to the prophecy, Isa. xi. 10, which peculiarly belonged to the *Gentiles:* "There shall be a root of Jesse which shall stand for an ENSIGN of the people, to it shall the GENTILES seek, and his rest shall be glorious." There is an allusion here to the *ensigns* or *colours* of commanders of regiments, elevated on high places, on long poles, that the people might see where the pavilion of their general was, and so flock to his standard.

Instead of *παντας*, the *Codex Bezæ*, another, several versions, and many of the fathers, read *παντα*, *all men*, or *all things:* so the Anglo-Saxon, Ic ᵹeo ealle ðinᵹ ᵹo me ᵹylᵹon, *I will draw all things to myself*. But *παντα* may be here the accusative singular, and signify *all men*.

The ancients fabled that Jupiter had a *chain of gold*, which he could at any time let down from heaven, and by it *draw the earth and all its inhabitants to himself*. See a fine passage to this effect in *Homer*, Iliad viii ver. 18–27.

Ειδ' αγε, πειρησασθε θεοι, ινα ειδετε παντες,
Σειρην χρυσειην εξ ουρανοθεν κρεμασαντες·
Παντες δ' εξαπτεσθε θεοι, πασαι τε θεαιναι. κ. τ. λ.

"Now prove me: let ye down the *golden chain*
From heaven, and pull at its inferior links,
Both goddesses and gods: but me your king,
Supreme in wisdom, ye shall never draw
To earth from heaven, strive with me as ye may.
But I, if willing to exert my power,
The earth itself, itself the sea, and you,
Will lift with ease together, and will wind
The *chain* around the spiry summit sharp
Of the Olympian, that all things upheaved
Shall hang in the mid heaven. So much am I,
Alone, superior both to gods and men.—COWPER.

By this *chain* the poets pointed out the *union* between heaven and earth; or, in other words, the *government* of the universe by the extensive *chain* of *causes* and *effects*. It was termed *golden*, to point out, not only the *beneficence* of the Divine Providence, but also that infinite *philanthropy* of God by which he *influences* and by which he *attracts* all mankind to himself. It was possibly in allusion to this that our Lord spoke the above words. Should it be objected that it is inconsistent with the *gravity* of the subject, and the *dignity* of our Lord, to allude to the fable of a heathen poet, I answer: 1. The moral is excellent, and, applied to this purpose, expresses beautifully our Lord's

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

34 The people answered him, [h] We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while [i] is the light with you. [k] Walk while ye have the light, lest darkness come upon you: for [l] he that walketh in darkness knoweth not whither he goeth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

36 While ye have light, believe in the light,

[h] Psa. lxxxix. 36, 37; cx. 4; Isa. ix. 7; liii. 8; Ezekiel xxxvii. 25; Dan. ii. 44; vii. 14, 27; Mic. iv. 7.

[i] Chap. i. 9; viii. 12; ix. 5; ver. 46.——[k] Jer. xiii. 16; Eph. v. 8.——[l] Chap. xi. 10; 1 John ii. 11.

gracious design in dying for the world, viz. That men might be *united* to himself, and *drawn up into heaven*. 2. It is no more inconsistent with the *gravity* of the subject, and his *dignity*, for our blessed Lord to allude to *Homer*, than it was for St. Paul to quote *Aratus* and *Cleanthes*, Acts xvii. 28, and *Epimenides*, Tit. i. 12; for *he* spoke by the same Spirit.

So *justice* was sometimes represented under the emblem of a *golden chain*, and in some cases such a chain was constructed, one end attached to the emperor's apartment, and the other hanging within reach; that if any person were oppressed he might come and lay hold on the chain, and by shaking it give the king notice that he was oppressed, and thus claim protection from the fountain of justice and power. In the *Jehangeer Nameh*, a curious account of this kind is given, which is as follows. The first order which *Jehangeer* issued on his accession to the throne (which was A. H. 1014, answering to A. D. 1605) was for the construction of the GOLDEN CHAIN of *Justice*. It was made of pure gold, and measured thirty yards in length, consisting of sixty links, and weighing, in the whole, *four* Hindostany *maunds* (about four hundred pounds avoirdupois.) One end of the chain was suspended from the royal bastion of the fortress of Agra, and the other fastened in the ground near the side of the river. The intention of this was, that if the officers of the courts of law were partial in their decisions, or dilatory in the administration of justice, the injured parties might come themselves to this chain, and, making a noise by shaking the links of it, give notice that they were waiting to represent their grievances to his majesty. Hist. of Hindostan, p. 96, *Calcutta*, 1788. Such a *communication*, *prayer* and *faith* establish between the most just and most merciful GOD, and the wretched and *oppressed* children of men. "And I, if I be lifted up from the earth, will draw all men unto me." *O thou that hearest prayer, unto thee shall all flesh come!* Psa. lxv. 2.

Verse 34. *We have heard out of the law*] That is, out of the sacred writings. The words here are quoted from Psa. cx. 4; but the Jews called every part of the sacred writings by the name, *The Law*, in opposition to the words or sayings of the scribes. See on chap. x. 34.

That Christ abideth for ever] There was no part of the law nor of the Scripture that said the Messiah *should not die;* but there are several passages that say as expressly as they can that Christ must die, and die for the sin of the world too. See especially Isa. liii. 1, &c.; Dan. ix 24, 27. But as there were several passages that spoke of the *perpetuity* of his reign, as Isa. ix. 7 Ezek. xxxvii. 25; Dan. vii. 14, they probably confounded the one with the other, and thus drew the conclusion, The Messiah cannot die; for the Scripture hath said, his throne, kingdom, and reign shall be eternal. The prophets, as well as the evangelists and apostles, speak sometimes of the *Divine*, sometimes of the *human* nature of Christ: when they speak of the former, they show forth its glory, excellence, omnipotence, omniscience, and eternity; when they speak of the latter, they show forth its humiliations, afflictions, sufferings, and death. And those who do not make the proper distinction between the two natures of Christ, the *human* and the *Divine*, will ever make blunders as well as the Jews. It is only on the ground of *two natures* in Christ that the Scriptures which speak of him, either in the Old or New Testament, can be possibly understood. No position in the Gospel is plainer than this, *God* was manifest in the *flesh*.

Verse 35. *Yet a little while is the light with you.*] In answer to their objection, our Lord compares himself to a light, which was about to disappear for a short time, and afterwards to shine forth with more abundant lustre; but not to their comfort, if they continued to reject its present beamings. He exhorts them to follow this light while it was among them. The Christ shall abide for ever, it is true; but he will not always be *visible*. When he shall depart from you, ye shall be left in the thickest darkness; in impenitence and hardness of heart. Then shall ye wish to see one of the days of the Son of man, and shall not see it, Luke xvii. 22. Then shall ye seek me, but shall not find me, John vii. 34. For the kingdom of God shall be taken from *you*, and given to the *Gentiles*, Matt. xxi. 43. If ye believe not in me *now*, ye shall *then* wish ye had done it, when wishing shall be for ever fruitless.

Instead of *μεθ' ὑμων*, *with you*, *εν ὑμιν*, *among you* is the reading of BDL, *seventeen* others; *Coptic Gothic*, *Slavonic*, *Vulgate*, *Itala*; *Cyril*, *Nonnus*, and *Victorinus*. *Griesbach* has received it into the text. The meaning of both is nearly the same.

Lest darkness come upon you] Ye have a good part of your journey yet to go: ye cannot travel safely but in the daylight—that light is almost gone—run, that the darkness overtake you not, or in it ye shall stumble, fall, and perish!

Reader, is thy journey near an end? There may be but a very little time remaining to thee. O, run, fly to Christ, lest the darkness of death overtake thee, before thy soul have found redemption in his blood!

Verse 36. *Children of light*] Let the light, the truth of Christ, so dwell in and work by you that ye may be all light in the Lord: that as truly as a child is the produce of his own parent, and partakes of *his*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that ye may be [m] the children of light. These things spake Jesus, and departed, and [n] did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [o] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 Therefore they could not believe, because that Esaias said again,

40 [p] He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 [q] These things said Esaias, when he saw his glory, and spake of him.

[m] Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9, 10, 11. [n] Chap. viii. 59; xi. 54.

[o] Isa. liii. 1; Rom. x. 16.——[p] Isa. vi. 9, 10; Matthew xiii. 14. [q] Isa. vi. 1.

nature, so ye may be children of the light, having nothing in you but *truth* and *righteousness*.

Did hide himself from them.] Either by rendering himself *invisible*, or by suddenly mingling with the crowd, so that they could not perceive him. See chap. viii. 59. Probably it means no more than that he withdrew from them, and went to Bethany, as was his custom a little before his crucifixion; and concealed himself there during the night, and taught publicly every day in the temple. It was in the night season that they endeavoured to seize upon him, in the absence of the multitude.

Verse 37. *Yet they believed not on him*] Though the miracles were wrought for this very purpose, that they might believe in Christ, and escape the coming wrath, and every evidence given that Jesus was the Messiah, yet they did not believe; but they were blinded by their passions, and obstinately hardened their hearts against the truth.

Verse 38. *That the saying of Esaias*] Or, *Thus the word of Isaiah was fulfilled.* So I think *ἵνα* (commonly rendered *that*) should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing; nor the *end* which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time.

Our report] The testimony of the prophets, concerning the *person*, *office*, *sufferings*, *death*, and *sacrifice* of the Messiah. See Isa. liii. 1, &c.

The arm of the Lord] The power, strength, and miracles of Christ.

Verse 39. *Therefore they could not believe*] Why? Because they did not believe the report of the prophets concerning Christ; therefore they credited not the miracles which he wrought as a proof that he was the person foretold by the prophets, and promised to their fathers. Having thus resisted the report of the prophets, and the evidence of Christ's own miracles, God gave them up to the darkness and hardness of their own hearts, so that they continued to reject every overture of Divine mercy; and God refused to *heal* their national wound, but, on the contrary, commissioned the Romans against them, so that their political existence was totally destroyed.

The prophecy of Isaiah was neither the *cause* nor the *motive* of their unbelief: it was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the prediction, for such kinds of prophecies always include a tacit condition; they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for in every age persons will be found who resist the grace and Spirit of God like these disobedient Jews. However, it appears that this prediction belonged especially to these rejecters and crucifiers of Christ; and if the prophecy was infallible in its execution, with respect to them, it was not because of the *prediction* that they continued in unbelief, but because of their own voluntary obstinacy; and God foreseeing this, foretold it by the prophet. Should I say that, *they could not believe*, means, *they would not believe*, I should perhaps offend a generation of his children; and yet I am pretty certain the words should be so understood. However, that I may put myself under cover from all suspicion of perverting the meaning of a text which seems to some to be spoken in favour of that awful doctrine of *unconditional reprobation*, the very *father* of it shall interpret the text for me. Thus then saith St. AUGUSTIN: *Quare autem non* POTERANT, *si a me quæratur, cito respondeo; Quia* NOLEBANT: MALAM *quippe eorum* VOLUNTATEM *prævidit Deus, et per prophetam prænunciavit.* "If I be asked why they COULD not believe? I immediately answer, Because THEY WOULD NOT. And God, having foreseen their BAD WILL, foretold it by the prophet." *Aug. Tract.* 53, in Joan.

Verse 40. *And I should heal them.*] This verse is taken from Isa. vi. 9, and, perhaps, refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted, than it does to their eternal state. To suppose that the text meant that God was unwilling that they should turn unto him, lest he should be obliged to save them, is an insupportable blasphemy.

Verse 41. *When he saw his glory*] Isa. vi. 1, &c. *I saw Jehovah*, said the prophet, *sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; and one cried unto another, and said, Holy, holy, holy,* is *Jehovah, God of hosts; the whole earth* shall be *full of his glory!* It appears evident, from this passage, that the glory which the prophet saw was the glory of Jehovah

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

42 ¶ Nevertheless among the chief rulers also many believed on him; but [r] because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [s] For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, [t] He that believeth on me, believeth not on me, but on him that sent me.

45 And [u] he that seeth me, seeth him that sent me.

46 [v] I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, [w] I judge him not: for [x] I came not to judge the world, but to save the world.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

48 [y] He that rejecteth me, and receiveth not my words, hath one that judgeth him: [z] the word that I have spoken, the same shall judge him in the last day.

49 For [a] I have not spoken of myself; but the Father which sent me, he gave me a commandment, [b] what I should say and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore even as the Father said unto me, so I speak.

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[r] Chap. vii. 13; ix. 22.——[s] Chap. v. 44.——[t] Mark ix. 37; 1 Pet. i. 21.——[u] Chap. xiv. 9.——[v] Ver. 35, 36; chap. iii. 19; viii. 12; ix. 5, 39.

[w] Chap. v. 45; viii. 15, 26.——[x] Chap. iii. 17.——[y] Luke x. 16.——[z] Deut. xviii. 19; Mark xvi. 16.——[a] Chap. viii. 38; xiv. 10.——[b] Deut. xviii. 18.

John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be Jehovah. See Bishop *Pearce*. Two MSS. and a few versions have Θεου, and του Θεου αὐτου, *the glory of God*, or *of his God*.

Verse 42. *Among the chief rulers—many believed on him*] We only know the names of two of them, *Nicodemus*, and *Joseph* of *Arimathea*.

But—they did not confess him] Or *it:* they were as yet weak in the faith, and could not bear the reproach of the cross of Christ. Besides, the principal rulers had determined to excommunicate every person who acknowledged Christ for the Messiah; see chap. ix. 22.

Verse 43. *They loved the praise of men*] Δοξαν, the *glory* or *honour* that cometh from men.

How common are these four obstacles of faith! says Quesnel: 1. Too great a regard to men. 2. Riches and temporal advantages. 3. The fear of disgrace. 4. The love of the praise of men. Abundance of persons persuade themselves that they love God more than the world, till some trying occasion fully convinces them of their mistake. It is a very great misfortune for a person not to know himself but by his falls; but it is the greatest of all not to rise again after he has fallen. This is generally occasioned by the *love* of the *praise of men*, because in their account it is more shameful to rise again than it was to fall at first.

Verse 44. *Jesus cried and said*] This is our Lord's concluding discourse to this wicked people: probably this and the following verses should be understood as a part of the discourse which was left off at the 36th verse.

Jesus cried—he spoke these words *aloud*, and showed his *earnest* desire for their salvation.

Believeth not on me, (only,) *but on him that sent me.*] Here he asserts again his indivisible unity with the Father:—he who believes on the Son believes on the Father: he who hath seen the Son hath seen the Father: he who honours the Son honours the Father. Though it was for asserting this (his oneness with God) that they were going to crucify him, yet he retracts nothing of what he had spoken, but strongly reasserts it, in the very jaws of death!

Verse 46. *I am come a light into the world*] Probably referring to what his forerunner had said, chap. i. 5. Before the coming of this Saviour, this sun of righteousness, into the world, all was darkness: at his rising the darkness is dispersed; but it only profits those whose eyes are open to receive the rays of this sun of righteousness. See on chap. i. 5; iii. 19; viii. 12; and ix. 5.

Verse 47. *And believe not*] Και μη φυλαξη, *And keep them not*, is the reading of ABL, *seven* others; *Syriac*, *Wheelock's Persian*, two of the *Arabic*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, later *Syriac*, *Vulgate*, *six* of the *Itala*, and some of the fathers.

A man must *hear* the words of Christ in order to *believe* them; and he must *believe*, in order to *keep* them; and he must *keep* them in order to his *salvation*.

I judge him not] I need not do it: the words of Moses and the prophets judge and condemn him. See the notes on chap. iii. 17, and v. 45.

Verse 48. *The word that I have spoken—shall judge him*] Ye shall be judged according to my doctrine: the maxims which ye have heard from my mouth shall be those on which ye shall be tried in the great day; and ye shall be condemned or acquitted according as ye have believed or obeyed them, or according as ye have despised and violated them. See this proved, Matt. xxv. 35, &c.

Verse 49. *For I have not spoken of myself*] I have not spoken for my secular interest: I have not aimed at making any gain of you: I have not set up myself as your teachers in general do, to be supported by my disciples, and to be credited on my own testimony. I have taught you, not the things of *men*, but the deep, everlasting truths of God. As *his* envoy, I came to you; and his *truth* only I proclaim.

Gave me a commandment] Or, *commission*. So I understand the original word, εντολη. Christ, as the Messiah, received his *commission* from God: *what he should command*—every thing that related to the formation and establishment of the Christian institution: *and what he should speak*—all his private conversations with his disciples or others, he, as man, commanded and spoke through the constant inspiration of the Holy Spirit.

Verse 50. *I know that this commandment is life everlasting*] These words of our Lord are similar to that saying in St. John's first epistle, chap. v. 11, 12. *This is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life.* God's *commandment* or *commission* is, Preach salvation to a lost world, and give thyself a ransom for all; and whosoever believeth on thee shall not perish, but have everlasting life. Every word of Christ, properly credited, and carefully applied, leads to peace and happiness here, and to glory hereafter. What an amiable view of the Gospel of the grace of God does this give us! It is a *system of eternal life*, Divinely calculated to answer every important purpose to *dying, miserable* man. This sacred truth Jesus witnessed with his last breath. He began his public ministry proclaiming *the kingdom of God;* and he now finishes it by asserting that the whole *commission* is *eternal life;* and, having attested this, he went out of the temple, and retired to Bethany.

The *public* work of our Lord was now done; and the remnant of his time, previously to his crucifixion, he spent in teaching his disciples—instructing them in the nature of his kingdom, his intercession, and the mission of the Holy Spirit; and in that heavenly life which all true believers live with the *Father*, through faith in the *Son*, by the operation of the *Holy Ghost*. Many persons are liberal in their condemnation of the Jews, because *they did not believe on the Son of God;* and doubtless their unbelief has merited and received the most signal punishment. But those who condemn them do not reflect that they are probably committing the same sort of transgression, in circumstances which heighten the iniquity of their sin. Will it avail any man, that he has believed that Christ has come in the flesh to destroy the works of the devil, who does not come unto him that he may have life, but continues to live under the power and guilt of sin? Paradoxical as it may seem, it is nevertheless possible, for a man to credit the *four evangelists*, and yet live and die an *infidel*, as far as his own salvation is concerned. Reader, it *is* possible to hold the truth in unrighteousness. Pray to God that this may not be thy condemnation. For a farther improvement of the principal subjects of this chapter, see the notes on verses 24, 32, and 39.

CHAPTER XIII.

Christ washes the feet of his disciples, and gives them instructions concerning humility and charity, 1–17. *He tells them that one of themselves will betray him,* 18–20. *The disciples doubting of whom he spoke, Peter desires John to ask him,* 21–25. *Jesus shows that it is Judas Iscariot,* 26. *Satan enters into Judas, and he rises up and leaves the company,* 27–30. *Christ shows his approaching death, and commands his disciples to love one another,* 31–35. *Peter, professing strong attachment to Christ, is informed of his denial,* 36–38.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

NOW [a] before the feast of the passover, when Jesus knew that [b] his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. A. M. 4033. A. D. 29. An. Olymp CCII. 1.

2 And supper being ended, [c] the devil having

[a] Matt. xxvi. 2; Luke xxii. 1.

[b] Chap. xii. 23; xvii. 1, 11.——[c] Luke xxii. 3; ver. 27.

NOTES ON CHAP. XIII.

Verse 1. *Now before the feast of the passover, when Jesus knew*, &c.] Or, as some translate, *Now Jesus having known, before the feast of the passover, that his hour was come*, &c. The supper mentioned in ver. 2 is supposed to have been that on the Thursday evening, when the feast of the passover began; and though, in our common translation, this passage seems to place the supper *before* that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists. See Matt. xxvi. 2; John xii. 1.

Having loved his own] His disciples.

Which were in the world] Who were to continue longer in its troubles and difficulties.

He loved them unto the end.] Continued his fervent affection towards them to his latest breath, and gave them that convincing proof of it which is mentioned ver. 5. That the disciples alone are meant here every man must see.

Verse 2. *And supper being ended*] Rather, δειπνου γενομενου, *while supper was preparing*. To support this new translation of the words, it may be remarked that, from ver. 26 and 30, it appears that the supper was *not* then *ended:* nay, it is probable that it was not then *begun;* because the washing of feet (ver. 5) was usually practised by the Jews *before* they entered upon their meals, as may be gathered from Luke vii. 44, and from the reason of the custom. I think that John wrote, not γενομενου, but γινομενου, as in BL. *Cant.* and *Origen*, which latter reading is approved by several eminent critics, and should be translated as above. By the *supper* I suppose to be meant, not only the *eating* of it, but the *preparing* and *dressing*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing [d] that the Father had given all things into his hands, and [e] that he was come from God, and went to God;

4 [f] He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 Then cometh he to Simon Peter: and [g] Peter said unto him, Lord, [h] dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; [i] but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, [k] If I wash thee not, thou hast no part with me.

[d] Matt. xi. 27; xxviii. 18; chap. iii. 35; xvii. 2; Acts ii. 36; 1 Cor. xv. 27; Heb. ii. 8.——[e] Chap. viii. 42; xvi. 28.——[f] Luke xxii. 27; Phil. ii. 7, 8.

[g] Gr. *he*.——[h] See Matthew iii. 14.——[i] Verse 12.——[k] Chap. iii. 5; 1 Cor. vi. 11; Ephesians v. 26; Titus iii. 5; Hebrews x. 22.

of it, and doing all things necessary previously to the eating of it. The devil had, before this time of the supper, put it into Judas's heart to betray his Master. See Matt. xxvi. 14, &c.; Mark xiv. 10, 11; and Luke xxii. 3, &c. See also Bishop *Pearce*, from whose judicious commentary the preceding notes are principally taken.

Calmet observes that John, designing only to supply what was omitted by the other evangelists, passes over all the transactions of the Tuesday, Wednesday, and Thursday, before the passion, and at once goes from Monday evening to Thursday evening. It is remarkable that St. John says nothing about the institution of the holy sacrament, which Matthew, xxvi. 26, &c., Mark, xiv. 22, &c., and Luke, xxii. 19, &c., describe so particularly. No other reason can be assigned for this than that he found it completely done by the others, and that he only designed to supply their defects.

The devil having now put it into the heart] Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper: see Matt. xxvi. 14. *Calmet.*

Verse 3. *Knowing that the Father had given*, &c.] Our Lord, seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom. On all occasions previously to this, the disciples had shown too much attachment to worldly honours and dignities: if this ambition had not been removed, the consequences of it would have been dreadful in the establishment of the religion of Christ; as after his death, it would have divided and infallibly dispersed them. It was necessary therefore to restrain this dangerous passion, and to confirm by a remarkable example what he had so often told them, —that true greatness consisted in the depth of humility, and that those who were the willing servants of all should be the highest in the account of God.

Verse 4. *He riseth from supper*] Not from *eating*, as Bishop Pearce has well observed, but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of the Jews and other Asiatics, this washing must have taken place before the supper. See on ver. 2.

Laid aside his garments] That is, his *gown* or upper coat, with the *girdle* wherewith it was girded close to his *tunic* or under coat; and, instead of this girdle, he tied a *towel* about him: 1. that he might appear in the character of a *servant;* and 2. that he might have it in readiness to dry their feet after he had washed them.

Verse 5. *Poureth water into a bason*, &c.] This was the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her for wife, she arose and said: *Behold, let thy handmaid be a* SERVANT, *to* WASH *the* FEET *of the* SERVANTS *of my lord*, 1 Sam. xxv. 41. Some of the ancients have supposed that our Lord began with washing the feet of *Judas*, to inspire him with sentiments of compunction and remorse, to melt him down with kindness, and to show all his disciples how they should act towards their enemies. Dr. Lightfoot supposes he washed the feet of Peter, James, and John only; but this is not likely: the verb *αρχεσθαι*, in the sacred writings, signifies, not only to commence, but to finish an act, Acts i. 1; and in the Septuagint, Gen. ii. 3. There is every reason to believe that he washed the feet of all the twelve. See on ver. 9.

Verse 6. *Lord, dost* THOU *wash* MY *feet?*] Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

Verse 7. *What I do thou knowest not now*, &c.] As if our Lord had said, Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it.

Thou shalt know hereafter.] Μετα ταυτα, after this business is finished. And so we find he explained the whole to them, as soon as he had finished the washing: see ver. 12–17. I cannot think that this refers to any particular instruction received on this head after the day of pentecost, as some have conjectured.

Verse 8. *If I wash thee not, thou hast no part with me.*] Thou canst not be my disciple unless I wash thee. It is certain Christ did not mean to exclude him from the apostolic office, if he should persist, through the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit; and [l] ye are clean, but not all:

11 For [m] he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 [n] Ye call me Master and Lord: and ye say well; for *so* I am.

14 [o] If I then, *your* Lord and Master, have washed your feet; [p] ye also ought to wash one another's feet.

15 For [q] I have given you an example, that ye should do as I have done to you.

16 [r] Verily, verily, I say unto you, The

[l] Chap. xv. 3.——[m] Chap. vi. 64.——[n] Matthew xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11.——[o] Luke xxii. 27.

[p] Rom. xii. 10; Gal. vi. 1, 2; 1 Pet. v. 5.——[q] Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 6.——[r] Matt. x. 24; Mark ix. 35; Luke vi. 40; chap. xv. 20.

deepest reverence for his Master, to refuse to let him wash his *feet:* this act of his was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing he could neither be an apostle nor be finally saved; therefore our Lord said, *If I wash thee not, thou hast no part with me.* There is a mystical washing by the blood of Christ, 1 John i. 7; and by his Spirit, 1 Cor. vi. 11; Tit. iii. 5, 6. It was the common custom of our Lord to pass from sensible and temporal things to those which were spiritual and eternal; and to take occasion from every thing that presented itself, to instruct his disciples, and to raise their souls to God. If the discourse was of *bread, water, leaven, father, mother, riches*, &c., he immediately changed the literal sense, and under the figure of these things, spoke of matters altogether spiritual and Divine. I have met with many good persons who have attempted to imitate our blessed Lord in this, but I never knew one to succeed in it. The reason is, it requires not only *very deep piety*, but *sound sense*, together with an *accurate knowledge* of the *nature* and *properties* of the subjects which, in this way, the person wishes to illustrate; and very few can be found who have such deep, philosophical knowledge as such cases require. The large folio which a good-intentioned man printed on the *metaphors* is, alas! a standing proof how little mere piety can do in matters of this kind, where the *sciences*, and especially *practical philosophy*, are totally wanting. Jesus Christ was a consummate philosopher: every subject appears grand and noble in his hands. See an ample proof in the preceding chapter, ver. 24.

Verse 9. *Lord, not my feet only*, &c.] It appears that Peter entered into our Lord's meaning, and saw that this was emblematical of a spiritual cleansing: therefore he wishes to be completely washed.

Verse 10. *He that is washed*] That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for on that occasion, it was the custom of the Jews to bathe twice.

Needeth not save to wash his *feet*] To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to the place of supper The washing, therefore, of the *feet* of such persons was all that was necessary, previously to their sitting down to table. The Hindoos walk home from bathing *barefoot*, and, on entering the house *wash their feet again.* To this custom our Lord evidently alludes.

If these last words of our Lord had any spiritual reference, it is not easy to say what it was. A common opinion is the following: *He who is washed*—who is justified through the blood of the Lamb, *needeth only to wash his feet*—to regulate all his affections and desires; and to get, by faith, his conscience cleansed from any *fresh guilt*, which he may have contracted since his justification.

Ye are clean, but not all] *Eleven* of you are upright and sincere; the *twelfth* is a traitor. So it appears he had washed the feet of all the twelve; but as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

Verse 12. *Know ye what I have done*] Our Lord had told Peter, in the presence of the rest, ver. 7, that he should *afterwards* know what was the intent and meaning of this washing; and now he begins to fulfil his promise; therefore I think it more likely that he gives a *command*, here, than asks a *question*, as he knew himself that they did not comprehend his design. On this account γινωσκετε might be translated in the *imperative* mood, CONSIDER *what I have done.*

Verse 13. *Ye call me Master and Lord*] Ὁ διδασκαλος και ὁ κυριος, similar to רבי *Rabbi*, and מר *Mar*, titles very common among the Jewish doctors, as may be seen in *Schoettgen.* This double title was not given except to the most accredited teachers, רבי ומורי *Rabbi vemore*, my master, my lord!

Verse 14. *Ye also ought to wash one another's feet.*] That is, ye should be ready, after my example, to condescend to all the weakness of your brethren; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves.

Verse 16. *The servant is not greater than his lord*] Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord.

Neither he that is sent] Ουδε αποστολος, *Nor an apostle.* As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the *apostles* and their *successors* in the minis-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

servant is not greater than his lord; neither he that is sent, greater than he that sent him.

17 [s] If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, [t] He that eateth bread with me hath lifted up his heel against me.

19 [u] Now [v] I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 [w] Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 [x] When Jesus had thus said, [y] he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that [z] one of you shall betray me.

22 Then the disciples looked one on another doubting of whom he spake.

23 Now [a] there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

[s] James i. 25.——[t] Psa. xli. 9; Matt. xxvi. 23; ver. 21. [u] Chap. xiv. 29; xvi. 4.——[v] Or, *From henceforth.*——[w] Matt. x. 40; xxv. 40; Luke x. 16.

[x] Matt. xxvi. 21; Mark xiv. 18; Luke xxii. 21.——[y] Chap. xii. 27.——[z] Acts i. 17; 1 John ii. 19.——[a] Chap. xix. 26; xx. 2; xxi. 7, 20, 24.

try, therefore I think the original word αποστολος, should be translated *apostle*, rather than *he that is sent*, because the former rendering ascertains and determines the meaning better.

Verse 17. *If ye know these things, happy, &c.*] True *happiness* consists in the *knowledge* of God, and in *obedience* to him. A man is not happy because he *knows* much; but because he receives much of the Divine nature, and is, in all his conduct, conformed to the Divine will. "They who have *read* many books (says *Menu*) are more exalted than such as have *seldom* studied; they who *retain* what they have read, than *forgetful* readers; they who *fully understand*, than such as only *remember;* and they who *perform* their *known duty*, than such as barely *know* it. *Sacred knowledge* and *devotedness to God* are the means by which a man can arrive at *beatitude*." See *Institutes* of MENU, c. xii. Inst. 103, 104. For a *heathen* this saying is very remarkable.

Verse 18. *I speak not of you all*] This is a continuation of that discourse which was left off at the tenth verse. The preceding verses may be read in a parenthesis.

I know whom I have chosen] I am not deceived in my choice; I perfectly foresaw every thing that has happened, or can happen. I have chosen Judas, not as a wicked man, nor that he should become such; but I plainly foresaw that he would abuse my bounty, give way to iniquity, deliver me into the hands of my enemies, and bring ruin upon himself.

That the scripture may be fulfilled] Or, *thus the scripture is fulfilled.* Christ applies to Judas what David had said of his rebellious son Absalom, Psa. xli. 9, who was one of the most express emblems of this traitor. See on chap. xii. 38, 39.

He that eateth bread with me] That is, he who was in habits of the utmost intimacy with me.

Hath lifted up his heel] An allusion to a restive, ill-natured horse, that sometimes kicks even the person who feeds and takes care of him.

Verse 19. *That—ye may believe*] These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples, not only in the belief of his being the Messiah, but also in that of his omniscience.

Verse 20. *He that receiveth whomsoever I send*] See similar words, Matt. x. 40, &c. Our Lord spoke this to comfort his disciples: he showed them that, although they should be rejected by many, they would be received by several; and that whoever received them should reap the utmost benefit by it.

Verse 21. *Was troubled in spirit.*] See the note on chap. xi. 33.

And testified] Spoke with great earnestness.

Shall betray me.] Παραδωσει με, *Will deliver me up.* Judas had already *betrayed* our blessed Lord, and he was now on the point of *delivering him up* into the hands of the chief priests. By all these warnings, did not our Lord intend that *Judas* should be benefited?—that he should repent of his iniquity, and turn and find mercy?

Verse 22. *Looked one on another doubting of whom he spake.*] See the notes on Matt. xxvi. 20–25. Every one but Judas, conscious of his own innocence, looked about upon all the rest, wondering who in that company could be such a traitor! Even Judas himself is not suspected. Is not this a proof that his general conduct had been such as to subject him to no suspicion?

Verse 23. *Now there was leaning on Jesus' bosom*] The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did. On each couch there were two or three persons; and the head of one of them came near to the bosom of him who reclined above him on the same couch. The person here mentioned was John, the writer of this history, who, being more tenderly loved by Christ than the rest, had always that place at table which was nearest to his Lord.

Verse 25. *He then lying on Jesus' breast*] Επιπεσων, laying his head against the breast of Christ, in a loving, respectful manner. As the expressions in the text are different here from those in the preceding

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 Jesus answered, He it is, to whom I shall give a [b] sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 [c] And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because [d] Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, [e] Now is the Son of man glorified, and [f] God is glorified in him.

32 [g] If God be glorified in him, God shall also glorify him in himself, and [h] shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: [i] and as I said

[b] Or, *morsel.*——[c] Luke xxii. 3; chap. vi. 70.——[d] Chap. xii. 6. [e] Chap. xii. 23.

[f] Chap. xiv. 13; 1 Peter iv. 11.——[g] Chap. xvii. 1, 4, 5, 6. [h] Chap. xii. 23.——[i] Chap. vii. 34; viii. 21.

verse, it shows that John altered his position at table, in order to ask the question which Peter suggested, which he probably did by *whispering* to our Lord; for, from ver. 28, we may learn that the other disciples had not heard what John said; and it is likely that the following words—*It is he to whom I shall give the morsel when I have dipped it*, were *whispered* back by Christ to John.

Verse 26. *And when he had dipped the sop*] Dr. Lightfoot observes that it was no unusual thing to dip a sop and give it to any person; and it is probable that the rest of the disciples considered it as given to Judas that he might hurry to do some work on which he wished to employ him, and not wait to finish his supper in a regular manner. They did not hear the question that John asked, nor our Lord's answer; but they no doubt heard the words, That thou doest do quickly—and might understand them as above.

Verse 27. *Satan entered into him.*] He had entered into him *before*, and now he enters *again*, to strengthen him in his purpose of delivering up his Master. But the *morsel* was not the *cause* of this entering in; the giving of it only marks the time in which the devil confirmed Judas in his traitorous purpose. Some have thought that this morsel was the sacrament of the Lord's Supper: but this is an utter mistake.

That thou doest, do quickly.] As if he had said: "Thou art past all counsel; thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan; I will not *force* thee to turn from thy purpose, and without this thou *wilt not*. Thy designs are all known to me; what thou art determined to do, and I to permit, do directly; delay not, I am ready."

Verse 29. *Buy* those things *that we have need of against the feast*] *Calmet's observation here has weight in it.* "The disciples who thought that our Lord had said this to Judas, knew well that on the day of the passover there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; for the feast, according to the common opinion, must have begun the preceding evening, nd Jesus have eaten the passover with his disciples the night before his death; but it appears to me, by the whole text of St. John, that the passover did not begin till the time in which our Lord expired upon the cross. It was then that they were sacrificing the paschal lambs in the temple. It is therefore probable that the apostles believed that Judas went to purchase a lamb, and the other necessary things for the evening, and for the day of the passover." On this subject the reader is requested to consult the observations at the end of Matt. xxvi., where the subject is considered at large.

Give something to the poor.] It is well known that our Lord and his disciples lived on *public charity*; and yet they gave *alms* out of what they had thus received. From this we learn that even those who live on charity themselves are expected to divide a little with those who are in deeper distress and want.

Verse 30. *He—went immediately out: and it was night.*] He set off to Jerusalem from Bethany, which was about two miles distant; and, under the *conduct* of the *prince* of darkness, and in the *time* of darkness, he did this *work* of darkness.

Verse 31. *Now is the Son of man glorified*] Νυν εδοξασθη, *Hath been glorified.* Now it fully appears that I am the person appointed to redeem a lost world by my blood. I *have* already *been glorified* by this appointment, and am about to be farther *glorified* by my death, resurrection, and ascension.

Verse 32. *And shall straightway glorify him.*] Or, *glorify him*, ενθυς, *immediately*; as he did, not only in the miracles wrought at his death, but also in that remarkable case mentioned, chap. xviii. 6, when the whole crowd that came to seize him were driven back with a *word* of his mouth, and fell to the ground.

Verse 33. *Little children*] Or, rather, *beloved children.* Τεκνια, a word frequently used by this apostle in his epistles. It is an expression which implies great tenderness and affection, and such as a fond mother uses to her most beloved babes. Now that Judas was gone out, he could use this epithet without any restriction of meaning.

Yet a little while] The end of my life is at hand; Judas is gone to consummate his treason; I have but a few hours to be with you, and you shall be by and by scattered.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 [k] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 [l] By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but [m] thou shalt follow me afterwards.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [n] lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[k] Lev. xix. 18; chap. xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9. James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21.

[l] 1 John ii. 5; iv. 20.——[m] Chap. xxi. 18; 2 Peter i. 14. [n] Matt. xxvi. 33, 34, 35; Mark xiv. 29, 30, 31; Luke xxii. 33, 34.

Ye shall seek me] For a few days ye shall feel great distress because of my absence.

Whither I go, ye cannot come] Your time is not up. The Jews shall die in their sins, *martyrs* to their *infidelity;* but ye shall die in the *truth*, martyrs for your *Lord*.

Verse 34. *A new commandment I give unto you*] In what sense are we to understand that this was a *new* commandment? *Thou shalt love thy neighbour as thyself*, was a positive precept of the law, Lev. xix. 18, and it is the very same that Christ repeats here; how then was it *new?* Our Lord answers this question, *Even* AS *I have loved you.* Now Christ *more* than fulfilled the Mosaic precept; he not only loved his neighbour AS *himself*, but he loved him MORE than *himself*, for he laid down his life for men. In this he calls upon the disciples to imitate him; to be ready on all occasions to lay down their lives for each other. This was, strictly, a *new* commandment: no system of morality ever prescribed any thing so pure and disinterested as this. Our blessed Lord has outdone all the moral systems in the universe in two words: 1. Love your enemies; 2. Lay down your lives for each other.

Verse 35. *By this shall all* men *know*, &c.] From this time forward, this mutual and disinterested love shall become the essential and distinctive mark of all my disciples. When they love one another with pure hearts, fervently, even unto death, then shall it fully appear that they are disciples of that person who laid down his life for his sheep, and who became, by dying, a ransom for all.

The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity, which they had adopted; but the disciples of Christ were known by this love which they bore to each other. The primitive Christians were particularly known by this among the Gentiles. *Tertullian*, in his Apology, gives us their very words: *Vide, inquiunt, ut se diligunt; et pro alterutro mori parati sunt.* "See, said they, how they love one another, and are ready to lay down their lives for each other."

Verse 36. *Thou canst not follow me now*] Thou hast not faith strong enough to die for me, nor is thy work yet done; but hereafter thou shalt suffer for my sake, and die in defence of my truth. See chap. xxi. 18.

Verse 37. *Why cannot I follow thee now?*] Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and fatigue; and he felt quite disposed to follow him in this supposed journey, at all hazards. He saw no reason, because he did not see our Lord's meaning, why he could not follow him *now*.

I will lay down my life for thy sake.] Poor Peter! thou wast sincere, but thou didst not know thy own strength. Thou wast at this time *willing* to die, but when the time came wast not *able*. Christ must first die for Peter, before Peter can die for him. Let no man think he can do any thing good, without the immediate assistance of God. Peter's denial should be an eternal warning to all self-confident persons: though there be *sincerity* and *good will* at the bottom, yet in the trial these cannot perform that office which belongs to the power of God. We should *will*, and then look to God for *power* to execute: without him we can do nothing.

Verse 38. *The cock shall not crow*, &c.] See on Matt. xxvi. 34. Dr. Lightfoot has very properly remarked that we must not understand these words, as if the cock should not crow at all before Peter had thrice denied his Master; but we must understand them thus: "The cock shall not have *finished* his crowing before thou wilt thrice deny me. When the time was near, the very night in which this was to happen, Christ said, This very night the cock shall not crow his second time, &c. But here, *two days* before that time, he says, *the cock shall not crow;* that is, shall not have done his crowing. The Jews, and some other nations, divided the cock-crowing into tho *first*, the *second*, and the *third* times."

1. ON Peter's denial of our Lord much has been written: by one class he has been incautiously excused, and by another rashly censured. Peter was self-confident, but he was certainly sincere, and, had he trusted more in God and less in himself, he would not have miscarried. He did not look to his Maker for strength, and therefore he fell. He was surprised, and found unarmed. It is a well-known fact that circumstances have occurred in which persons of the most bold, intrepid, and adventurous minds have proved mere cowards, and acted to their own disgrace and ruin. Facts of this kind occur in the naval and military history of this and every other country. No man is master of himself at all times; therefore prudence

and caution should ever be united to courage. Peter had courage, but he had not caution : he felt a powerful and determined *will;* but the trial was above his *own* strength, and he did not look to God for power from on high. He was warned by this miscarriage, but he dearly bought his experience. Let him that readeth understand.

2. A fact which occurs in the English Martyrology will serve to illustrate the history of Peter's denial and fall. In the reign of Queen Mary, when the Papists of this kingdom burned all the Protestants they could convict of denying the doctrine of transubstantiation, a poor man who had received the truth in theory, but had not as yet felt its power, was convicted and sentenced by their bloody tribunal to be burned alive. While they were drawing him to the place of execution, he was very pensive and melancholy; and when he came within sight of the stake, &c., he was overpowered with fear and terror, and exclaimed, O! I can't burn! I can't burn! Some of the attending priests, supposing that he wished to recant, spoke to him to that effect. The poor man still believed the truth—felt no disposition to deny it—but did not feel such an evidence of his Maker's approbation in his own soul as could enable him to burn for it! He continued in great agony, feeling all the bitterness of death, and calling on God to reveal himself through the Son of his love. While thus engaged, God broke in upon his soul, and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed with a powerful voice, I can burn! I can burn! He was bound to the stake, and burned gloriously, triumphing in God through whom he had received the atonement. This was a case in point. The man was convinced of the truth, and was *willing* to burn for the truth; but had not as yet *power*, because he had not yet received an evidence of his acceptance with God. He pleaded for this with strong crying and tears, and God answered him to the joy of his soul; and then he was as *able* as he was *willing* to go to prison and to death. Without the power and consolation of the Spirit of God, who could be a martyr, even for Divine truth? We see now plainly how the case lies: no man is expected to do a supernatural work by his own strength; if left to that, in a case of this kind, his failure must be inevitable. But, in all spiritual matters, assistance is to be sought from God; he that seeks shall find, and he that finds Divine strength shall be equal to the task he is called to fulfil. Peter was incautious and off his guard: the trial came—he looked not for power from on high, and he fell: not merely because he was weak—not because God withheld the necessary assistance—but because he did not depend on and seek it. In no part of this business can Peter be *excused*—he is every where *blamable*, and yet, through the whole, an object of *pity*.

CHAPTER XIV.

Christ comforts his disciples, on the event of his removal from them, by the consideration of his going to prepare a place for them in heaven, 1–4. *Thomas questions him concerning the way to the Father, and is answered*, 5–7. *Philip proposes a difficulty, and Christ shows that he and the Father are one; that he is Mediator between God and man; and that whatsoever is asked in his name shall be obtained*, 8–14. *He promises them the Holy Spirit as the Comforter and Spirit of truth*, 15–18. *Shows them that he is shortly to leave them, and that those who love him should be loved of the Father*, 19–21. *Jude asks a question, how Christ is to manifest himself to the disciples, and not to the Jews?* 22. *Christ answers, and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher*, 23–26. *He bequeaths his peace to them, and fortifies them against discouragements*, 27–29. *Foretells his approaching death*, 30, 31.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

LET [a] not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. [b] I go to prepare a place for you.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And if I go and prepare a place for you,

[a] Ver. 27; chap. xvi. 3, 22.

[b] Chap. xiii. 33, 36.

NOTES ON CHAP. XIV.

Verse 1. *Let not your heart be troubled*] After having answered St. Peter's question, he addresses himself again to his disciples, and tells them not to be afflicted at his leaving them, nor to lose courage because of what he said concerning Peter's denying him; that if they reposed their confidence in God, he would protect them; and that, howsoever they might see him treated, they should believe in him more firmly, as his sufferings, death, and resurrection should be to them the most positive proof of his being the Messiah, the Saviour of the world.

Ye believe in God, believe also in me.] It is best to read both the verbs in the imperative mood:—Place your confidence in God, and in me as the Mediator between God and man, ver. 12–14; and expect the utmost support from God; but expect it all through me. The disciples began to lose all hope of a secular kingdom, and were discouraged in consequence: Christ promises them a spiritual and heavenly inheritance, and thus lifts up their drooping hearts.

Verse 2. *In my Father's house*, &c.] The kingdom of glory.

Many mansions] Though I have said before that

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[c] I will come again, and receive you unto myself; that [d] where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [e] the way, and [f] the truth, and [g] the life: [h] no man cometh unto the Father, but by me.

7 [i] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [k] he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest thou not that I [l] am in the Father, and the Father in me? the words that I speak unto you [m] I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [n] or else believe me for the very works' sake.

12 ¶ [o] Verily, verily, I say unto you, He

[c] Ver. 18, 28; Acts i. 11.——[d] Chap. xii. 26; xvii. 24; 1 Thess. iv. 17.——[e] Heb. ix. 8.——[f] Chap. i. 17; viii. 32.——[g] Chap. i. 4; xi. 25.——[h] Chap. x. 9.——[i] Chap. viii. 19.

[k] Chap. xii. 45; Col. i. 15; Heb. i. 3.——[l] Ver. 20; chap. x. 38; xvii. 21, 23.——[m] Chap. v. 19; vii. 16; viii. 28; xii. 49. [n] Ch. v. 36; x. 38.——[o] Matt. xxi. 21; Mark xvi. 17; Luke x. 17.

whither I am going ye cannot come *now*, yet do not think that we shall be for ever separated. I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples;—*various degrees of glory*, suited to the *various capacities* and *attainments* of my followers.

Our Lord alludes here to the *temple*, which was called the *house of God*, in the precincts of which there were a great number of chambers, 1 Kings vi. 5; Ezra viii. 29; Jer. xxxv. 2, 4; xxxvi. 10.

If—not—I would have told you.] If your places were not prepared in the kingdom of God, I would not have permitted you to have indulged a vain hope concerning future blessedness.

Verse 3. *And if I go*] And when I shall have gone and prepared a place for you—opened the kingdom of an eternal glory for your reception, and for the reception of all that shall die in the faith, *I will come again*, after my resurrection, and give you the fullest assurances of this state of blessedness; and confirm you in the faith, by my grace and the effusion of my Spirit. Dr. Lightfoot thinks, and with great probability too, that there is an allusion here to Num. x. 33: *And the ark of the Lord went before them, to search out a resting place for them.*

Verse 4. *And whither I go ye know*] I have told you this so often and so plainly that ye must certainly have comprehended what I have said.

Verse 5. *Lord, we know not*] Thomas, perhaps, thought that our Lord only spoke of his going some distance from the place where he then was.

Verse 6. *I am the* WAY] That leads to the Father:—the TRUTH that teaches the knowledge of God, and directs in the way:—the LIFE that animates all those who seek and serve him, and which is to be enjoyed eternally at the end of the way.

Christ is the WAY: 1. By his *doctrine*, chap. vi. 68. 2. By his *example*, 1 Pet. ii. 21. 3. By his *sacrifice*, Heb. ix. 8, 9. 4. By his *Spirit*, chap. xvi. 13.

He is the TRUTH: 1. In opposition to all *false* religions. 2. To the *Mosaic law*, which was only the *shadow*, not the *truth* or *substance*, of the good things which were to come. And 3. In respect to all the promises of God, 2 Cor. i. 20.

He is the LIFE, both in grace and glory; the life that not only saves from death, but destroys it.

No man cometh unto the Father] By any other doctrine, by any other merit, or by any other intercession than mine.

Verse 7. *If ye had known me, ye should have known my Father*] Because I and the Father are ONE, chap. x. 30. Or, if ye had properly examined the intention and design of the law, ye would have been convinced that it referred to me; and that all that I have done and instituted was according to the design and intention of the Father, as expressed in that law.

Verse 8. *Show us the Father*] As if he had said, We have seen and adored *thee*, and our happiness will be complete if thou show us the Father. The demand of Philip was similar to that made by Moses, Exod. xxxiii. 18. He wished to see the glory of God. In Peter, James, or John, this would have been inexcusable; but Philip had not seen the *transfiguration* on the mount. The Jewish history is full of the *manifestations* which God made of himself, and especially when he gave the law. As Christ was introducing a new law, Philip wished to have an additional *manifestation* of God.

Verse 9. *He that hath seen me hath seen the Father*] Could any *creature* say these words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?

Verse 10. *I am in the Father, and the Father in me?*] We are essentially *one*; and those who have seen *me* have seen *him* who sent me.

He doeth the works.] We are not only *one* in *nature*, but *one* also in *operation*. The works which I have done bear witness of the infinite perfection of my nature. Such miracles as I have wrought could only be performed by unlimited power.

Verse 12. *And greater* works *than these*] The miracles which I have wrought could not have been

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 [p] And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ [q] If ye love me, keep my commandments.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 And I will pray the Father, and [r] he shall give you another Comforter, that he may abide with you for ever;

17 *Even* [s] the Spirit of truth; [t] whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, [u] and shall be in you.

[p] Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; chap. xv. 7, 6; xvi. 23, 24; James i. 5; 1 John iii. 22; v. 14.——[q] Ver. 21, 23; chap. xv. 10, 14; 1 John v. 3.

[r] Chap. xv. 26; xvi. 7; Rom. viii. 15, 26.——[s] Chap. xv. 26; xvi. 13; 1 John iv. 6.——[t] 1 Cor. ii. 14.——[u] 1 John ii. 27.

wrought but by the omnipotence of God; but that omnipotence can work *greater*. And those who believe on my name shall, through my almighty power, be enabled to work *greater* miracles than those which I have ordinarily wrought. An impostor might seduce the people by false miracles; but he could not make his power and cunning pass to all those who were seduced by him: but *I* will give you this proof of the divinity of my mission and the truth of my doctrine.

Perhaps the *greater works* refer to the immense multitudes that were brought to God by the ministry of the apostles. By the apostles was the doctrine of Christ spread far and wide; while Christ confined his ministry chiefly to the precincts of Judea. It is certainly the greatest miracle of Divine grace to convert the obstinate, wicked heart of man from sin to holiness. This was done in numberless cases by the disciples, who were endued with power from on high, while proclaiming remission of sins through faith in his blood.

Some account for the greater works thus: 1. The very *shadow* of Peter healed the diseased, Acts v. 15. 2. Diseases were cured, and demons cast out, by applying to the persons *handkerchiefs* and *aprons* that had before touched the body of Paul, Acts xix. 12. 3. By the *word* of Peter, Ananias and Sapphira were *struck dead*, Acts v. 5, 9, 10. 4. Elymas the sorcerer was *struck blind* by the *word* of Paul, Acts xiii. 11. 5. Christ only preached in *Judea*, and in the *language* only of that country; but the apostles preached through the most of the then known *world*, and in *all* the *languages* of all countries. But let it be remarked that all this was done by the power of Christ; and I think it still more natural to attribute the *greater works* to the greater number of conversions made under the apostles' ministry. The reason which our Lord gives for this is worthy of deep attention:—

Because I go unto my Father.] Where I shall be an *Intercessor* for you, that—

Verse 13. *Whatsoever ye shall ask in my name*] To enable you to perform these miracles, and to convert souls, may be granted you. Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

Verse 15. *If ye love me, keep my commandments.*] Do not be afflicted at the thought of my being separated from you: the most solid proof ye can give of your attachment to and affection for me is to keep my commandments. This I shall receive as a greater proof of your affection than your tears.

Verse 16. *I will pray the Father*] After having made an atonement for the sin of the world, I will become the *Mediator* between God and man; and through my *mediation* and *intercession* shall all the blessings of grace and glory be acquired.

Another Comforter] The word παρακλητος signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counsellor*, *patron*, *mediator*. Christ is thus termed, 1 John ii. 1, where the common translation renders the word *advocate*. Christ is thus called, because he is represented as *transacting* the *concerns* of our souls with God; and for this cause, he tells us, he goes unto the Father, ver. 12. The Holy Spirit is thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.

For ever] As the death and atonement of Christ will be necessary to man till the conclusion of the world, so the office of the Holy Spirit must be continued among men till the end of time: therefore says Christ, *he shall continue with you for ever*, teaching, comforting, advising, defending, and interceding for you and for all my followers to the end of time.

Verse 17. *The Spirit of truth*] The Spirit, or Holy Ghost, whose essential office is to manifest, vindicate, and apply *the truth*. The Gospel of Christ may be thus called, because it exposes *falsity*, removes *error*, and teaches the *knowledge* of the *true God*—shows the *way* to him, *saves* from *vanity* and *illusive hopes*, and establishes *solid happiness* in the souls of those who believe.

The world cannot receive] By the *world*, St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, 1 John ii. 16. Now these cannot receive the Spirit of the truth, because they *see him not*, have no spiritual discernment, attend to nothing but the dictates of their corrupt passions and affections, and will admit of no influence but what can be an object of their *senses*. Hence all the deism and irreligion in the world. God, in the operation of his hands, and in the influences of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 [v] I will not leave you [w] comfortless: [x] I will come to you.

19 Yet a little while, and the world seeth me no more; but [y] ye see me: [z] because I live, ye shall live also.

20 At that day ye shall know that [a] I *am* in my Father, and ye in me, and I in you.

21 [b] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

[v] Matt. xxviii. 20.——[w] Or, *orphans*.——[x] Ver. 3, 28. [y] Chap. xvi. 16.——[z] 1 Cor. xv. 20.——[a] Ver. 10; chap. x. 38; xvii. 21, 23, 26.

A.M. 4033 A. D. 29. An. Olymp. CCII. 1.

22 [c] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, [d] If a man love me, he will keep my words; and my Father will love him, [e] and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and [f] the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto

[b] Ver. 15, 23; 1 John ii. 5; v. 3.——[c] Luke vi. 16.——[d] Ver. 15.——[e] 1 John ii. 24; Rev. iii. 20.——[f] Ver. 10; chap. v. 19, 38; vii. 16; viii. 28; xii. 49.

his Spirit, is found every where except in the perverted passions of men. In these alone do men of corrupt minds seek him; here *only* he is *not* to be found; and therefore they become infidels and atheists.

But ye know him] Ye have *already* received a measure of the truth, and ye believe in this Spirit. Probably our Lord refers to the knowledge which they should afterwards attain: in this sense the passage has been understood by the *Vulgate*, *Nonnus*, and two copies of the *Itala*, which read, *Ye* SHALL *know him.*

For he dwelleth with you] Or, as the *Æthiopic*, *Vulgate*, *Nonnus*, and *six* copies of the *Itala* read, *he shall dwell with you*, (see above;) and this, it is very evident, is the meaning of the evangelist, who not unfrequently uses the *present* for the *future* tense. It is certain the Holy Spirit was not yet given to the disciples so as to *dwell* in them; this St. John himself assures us, chap. vii. 39. And it is evidently of that Spirit and its influences, which was not given till the day of pentecost, that our Lord here speaks.

Verse 18. *I will not leave you comfortless*] Literally, *orphans*. The original word *ορφανος*, is by some derived from *ορφνος*, *obscure*, *dark*, because, says *Mintert*, an *orphan* (one deprived of father and mother) is ittle esteemed, neglected, and is obliged to wander about in obscurity and darkness. Others derive it from the Hebrew חרף *charaph*, to *strip* or *make bare*, *despoil*, because such a child is *destitute* of *comfort*, *direction*, and *support*, and is a *prey* to *misery* and *disease*, to *sin* and to *death*.

The disciples of a particular teacher among the Hebrews called him *father;* his *scholars* were called his *children*, and, on his *death*, were considered as *orphans*. Christ calls his disciples *children*, *beloved children*, chap. xiii. 33; and, now that he is about to be removed from them by death, he assures them that they shall not be left *fatherless*, or without a teacher; for in a little time he should *come again*, (rise from the dead,) and, after his ascension, they should be made partakers of that Spirit which would be their comforter, advocate, teacher, and guide for ever.

Verse 19. *Because I live*] As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because* I *live* a life of *intercession* for you at the right hand of God, ye shall *live* a life of *grace* and *peace* here, and a life of *glory* hereafter.

Verse 20. *That I* am *in my Father*] After my resurrection, ye shall be more fully convinced of this important truth, that *I and the Father are* ONE; for I will live in you by the energy of my Spirit, and ye shall live in me by faith, love, and obedience.

Verse 21. *He it is that loveth me*] See on ver. 15.

And will manifest myself to him.] All my faithful disciples shall see me after my resurrection; and I will manifest my power and goodness to all those who believe in and obey me, even to the end of the world.

Verse 22. *Judas*] The same as *Thaddeus* and *Lebbeus*, the brother of *James*, and author of what is called the *epistle of Jude*.

How is it] Or, *how can it be*—*τι γεγονεν*, *what is to happen?*—on *what account* is it? Judas, who was probably thinking that the kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, ver. 19. To this our Lord, in a more express manner than he had done before answers:—

Verse 23. *If a man*] Not only my present disciples, but all those who shall believe on me through *their* word, or that of their successors:

Love me] Receive me as his Saviour, and get the love of God shed abroad in his heart by the Holy Ghost:

He will keep my words] Observe all my sayings, and have his affections and conduct regulated by my Spirit and doctrine:

My Father will love him] Call him his *child;* support, defend, and preserve him as such.

And we will come unto him] God the Father, through his Son, will continue to pour out his choicest blessings upon his head and upon his heart:

And make our abode with him.] Will make his heart our temple, where God, the Father, Son, and Spirit shall rest, receive homage, and dwell to eternity. Thus will *I manifest myself* to the believing, loving, obedient disciple, and *not to the world*, who will not receive the Spirit of the truth.

Verse 24. *He that loveth me not*, &c.] Hence we learn that the man who is not *obedient* to the testimonies of Christ does not *love* him; and the Spirit of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

you, being *yet* present with you.

26 But [g] the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, [h] he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ [i] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [k] Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how [l] I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, [m] I go unto the Father: for [n] my Father is greater than I.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 And [o] now I have told you before it come to pass, that when it is come to pass ye might believe.

30 Hereafter I will not talk much with you: [p] for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and [q] as the Father gave me commandment, even so I do. Arise, let us go hence.

[g] Ver. 16; Luke xxiv. 49; chap. xv. 26; xvi. 7.——[h] Chap. ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.——[i] Phil. iv. 7; Col. iii. 15.——[k] Ver. 1.

[l] Ver. 3, 18.——[m] Ver. 12; chap. xvi. 16; xx. 17.——[n] See ch v. 18; x. 30; Phil. ii. 6.——[o] Chap. xiii. 19; xvi. 4.——[p] Chap. xii. 31; xvi. 11.——[q] Chap. x. 18; Phil. ii. 8; Heb. v. 8.

this truth has said, He who loves not the Lord Jesus Christ, let him be accursed, 1 Cor. xvi. 22.

Verse 26. *He shall teach you all things*] If in the things which I have already spoken to you, there appear to you any obscurity, the Holy Spirit, the Advocate, Counsellor, and Instructer, will take away all your doubts, free you from all embarrassment, and give you a perfect understanding in all things: and this Spirit ye shall shortly receive.

And bring all things to your remembrance] Here Christ promises them that inspiration of the Holy Spirit which enabled them not only to give a *true* history of his life and death, but also gave them the most perfect *recollection* of all the words which he had spoken to them, so that they have been able to transmit to posterity the identical words which Jesus uttered in his sermons, and in his different discourses with them, the Jews, and others.

Verse 27. *Peace I leave with you*] The Jewish form of *salutation* and *benediction*. A wish of peace among them is thus to be understood: *May you prosper in body and soul, and enjoy every earthly and heavenly good!* For the meaning of this word, see Matt. v. 9.

My peace I give unto you] Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may *ye* all enjoy! And such blessedness I *bequeath* unto you: it is my *last*, my *best*, my *dying* legacy.

Not as the world giveth] Not as the Jews, in empty wishes: not as the people of the world, in empty compliments. Their salutations and benedictions are generally matters of custom and polite ceremony, given without *desire* or *design;* but I *mean what* I *say;* what I wish you, that I will give you. To his followers Jesus *gives* peace, *procures* it, *preserves* it, and *establishes* it. He is the *author*, *prince*, *promoter*, and *keeper* of peace.

Neither let it be afraid.] Μηδε δειλιατω, Let not your heart *shrink back* through *fear* of any *approaching evil.* This is the proper meaning of the word. In a few hours ye will be most powerfully assaulted; but stand firm:—the evil will only fall upon *me;* and this evil will result in your comfort and salvation, and in the redemption of a lost world.

Verse 28. *I go away*] To the Father by my death: *And come* again *unto you.*] By my resurrection.

Ye would rejoice] Because, as the *Messiah*, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for a while it may put you to the pain of being separated from me: besides, I am going that I may send you the Holy Spirit, which shall fill you with the fulness of God: on your *own account*, therefore, ye should have rejoiced and not mourned.

My Father is greater than I.] In ver. 24, Christ tells his disciples that the Father had *sent* him: i. e. in his quality of *Messiah*, he was *sent* by the Father to instruct, and to save mankind. Now, as the *sender* is *greater* than the *sent*, chap. xiii. 16, so in this sense is the *Father* greater than the *Son;* and in this sense was the passage understood by *Origen*, *Jerome*, *Novatian*, and *Vigilius*, who read the text thus: *The Father*, ὁ πεμψας, *who sent me, is greater than I.* It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the Godhead of Christ; as he is repeatedly speaking of his *Divine* and of his *human* nature. Of the *former* he says, *I and the Father are one*, chap. x. 30; and of the *latter* he states, with the same truth, *The Father is greater than I.*

Verse 29. *I have told you before it come to pass*] Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe, that as I could predict it so clearly, and so circumstantially, so all the good which I have promised shall be the result may be confidently expected by you; and that your sorrow, if not entirely removed, may at least be much mitigated.

Verse 30. *The prince of this world*] Τουτου, *of this*, is omitted by ABDEGHKLMS, Mt. BH, one hundred others; both the *Syriac*, later *Persic*, all the *Arabic*, and several of the primitive fathers. I rather think the omission of the pronoun makes the sense more *general;* for, had he said THIS *world*, the words might

have been restrained to the *Jewish state*, or to the *Roman government*. But who is the person called here the *prince of the world?*

1. Mr. *Wakefield* thinks that Christ speaks here of himself, as he does in chap. xii. 31, (see the note there,) and translates this verse and the following thus: *For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me.* On which he observes that our Lord speaks of what he *shall be*, when he *comes again*, and not of what he *then* was: compare ver. 18; chap. xvi. 16; xvii. 2; Matt. xxviii. 18; Phil. ii. 9. And how often does he speak of himself, as *the Son of man*, in the *third person!* See his vindication of this translation in the third vol. of his New Testament.

2. Others think that our Lord refers to the *Roman government, the ruler of the world*, who, by its *deputy, Pilate*, was going to judge him, but who should *find nothing*, (*ευρησει ουδεν*, which is the reading found in some excellent MSS. and versions, and is followed by almost all the primitive fathers,) as a just cause of death in him—nothing in the whole of his conduct which was in the least reprehensible; and this indeed Pilate witnessed in the most solemn manner. See chap. xviii. 38; xix. 4, 12; see also Luke xxiii. 4, &c., and Matt. xxvii. 24.

3. But the most general opinion is that *Satan* is meant, who is called the *prince of the power of the air*, Eph. ii. 2; and who is supposed to be the same that is called *the god of this world*, 2 Cor. iv. 4; and who at his last and most desperate trial, the agony in the garden, should be convinced that there was *nothing of his nature* in Christ, nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom. It is very difficult to ascertain the real meaning here: of the different opinions proposed above, the reader must take that which he deems the most likely.

Verse 31. *Arise, let us go hence.*] Calmet supposes that Christ, having rendered thanks to God, and sung the usual hymn, Matt. xxvi. 30; Mark xiv. 26; rose from the table, left the city, and went towards the *garden of Olives*, or *garden* of *Gethsemane*, on the road to which, a part of the following discourse was delivered. It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish passover was to be slain.

The reader should carefully note the conduct of our Lord. He goes to die as a SACRIFICE, out of *love* to mankind, in *obedience* to the Divine *will*, and with unshaken *courage*. All *our* actions should be formed on this plan. They should have the *love* of *God* and *man* for their *principle* and *motive;* his *glory* for their *end;* and his *will* for their *rule*. He who lives and acts thus shall live for ever. Amen

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CHAPTER XV.

The union of Jesus Christ with his followers, represented by the parable of a vine and its branches, 1–11. *He exhorts them to mutual love*, 12. *Calls them his* friends, *and promises to lay down his life for them*, 13–15. *Appoints them their work, and promises them success in it*, 16. *Renews the exhortation to mutual love*, 17, *and foretells the opposition they would meet with from the world*, 18–21. *The sin of the Jews in rejecting Christ*, 22–25. *The Holy Spirit is promised as a witness for Christ, and the Comforter of the disciples*, 26, 27.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

I AM the [a] true vine, and my Father is the husbandman.

2 [b] Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Gen. xlix. 11; Deut. xxxii. 32; Isa. v. 1, 2; Jer. ii. 21.

[b] Matt. xv. 13; Isa. i. 25; Eph. v. 9, 26.

NOTES ON CHAP. XV.

Verse 1. *I am the true vine*] Perhaps the vines which they met with, on their road from Bethany to Gethsemane, might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds of them, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls. He might here term himself the *true vine*, or *vine* of the *right sort*, in opposition to the *wild* and *barren vine*. Some MSS. and several of the fathers read the verse thus: *I am the true vine, ye are the branches, and my Father is the husbandman.* Some think that, as this discourse followed the celebration of the Eucharist, our Lord took occasion from the *fruit of the vine*, used in that ordinance, to introduce this similitude.

Verse 2. *Every branch in me*] I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine.

He taketh away] As the vine-dresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body—such as Judas, the unbelieving Jews, the apostatizing disciples, and all false and merely *nominal* Christians, who are attached to the vine by faith in the word and Divine mission of Christ, while they live not in his life and Spirit, and bring forth no fruit to the glory of God; and also every branch which has been in him by true faith—such as have given way to iniquity, and made shipwreck of their faith and of their good conscience: all these he *taketh away*.

He purgeth it] *He pruneth.* The branch which bears not fruit, the husbandman *αιρει αυτο*, *taketh* IT *away;* but the branch that beareth fruit, *καθαιρει αυτο*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 [c] Now ye are clean through the word which I have spoken unto you.

4 [d] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much [e] fruit: for [f] without me ye can do nothing.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

6 If a man abide not in me, [g] he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

[c] Chap. xiii. 10; xvii. 17; Eph. v. 26; 1 Peter i. 22.——[d] Col. i. 23; 1 John ii. 6.

[e] Hos. xiv. 8; Phil. i. 11; iv. 13.——[f] Or, *severed from me*, Acts iv. 12.——[g] Matt. iii. 10; vii. 19.

he taketh away FROM *it*, i. e. he prunes away excrescences, and removes every thing that might hinder its increasing fruitfulness. The verb καθαιρω, from κατα, *intens.* and αιρω, *I take away*, signifies ordinarily to *cleanse*, *purge*, *purify*, but is certainly to be taken in the sense of *pruning*, or *cutting off*, in this text, as the verb *purgare* is used by HORACE, *Epist.* lib. i. ep. vii. v. 51.

Cultello proprios purgantem *leniter ungues.*

"Composedly PARING his own nails with a penknife."

He who brings forth fruit to God's glory, according to his light and power, will have the hinderances taken away from his heart; for his very thoughts shall be cleansed by the inspiration of the Holy Ghost.

Verse 3. *Now ye are clean*] Καθαροι εστε, *Ye are pruned.* As our Lord has not changed the metaphor, it would be wrong to change the expression.

Through the word] Δια τον λογον, *Through that word*—that doctrine of holiness which I have incessantly preached unto you, and which ye have received. Perhaps our Lord more immediately refers here to the words which he had spoken concerning Judas, chap. xiii. 21–30, in consequence of which Judas went out and finished his bargain with the chief priests: he being gone off, the body of the apostles was purified; and thus he might say, *Now ye are clean through the word which I have spoken unto you.*

Verse 4. *Abide in me*] Hold fast faith and a good conscience; and let no trials turn you aside from the truth. *And I* will abide *in you*—ye shall receive every help and influence from me that your souls can require, in order to preserve and save them to eternal life.

These two things are absolutely necessary to our salvation: 1. That we continue closely *united* to Christ by faith and love, and live in and to him. 2. That we continually *receive* from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself, through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock, neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is nourished by its juice, and lives by its life, so ye must be made partakers of my Divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.

Verse 5. *Without me ye can do nothing.*] Χωρις εμου ου δυνασθε ποιειν ουδεν—*Separated from me, ye can do nothing at all.* God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree from which it not only derives its juices, but its very existence also.

Nearly similar to this saying of our Lord, is that of *Creeshna* (the incarnate God of the Hindoos) to his disciple *Arjoon:* "God is the *gift* of charity; God is the *offering:* God it the *fire* of the altar; by God the *sacrifice* is performed; and God is to be obtained by him who maketh God alone the object of his works." And again: "I am the *sacrifice;* I am the *worship;* I am the *spices;* I am the *invocation;* I am the *fire;* and I am the *victim.* I am the *Father* and *Mother* of this world, and the *Preserver.* I am the *Holy One*, worthy to be known; the *mystic figure OM;* (see on chap. i. 14;) I am the *journey* of the good; the *Comforter;* the *Creator;* the *Witness;* the *resting-place;* the *asylum*, and the *Friend. I am the place of all things;* and the inexhaustible seed of nature; I am sunshine, and I am rain; I now draw in, and now let forth." See Bhagvat, Geeta, pp. 54 and 80. Could such sentiments as these ever come from any other source than Divine revelation? There is a saying in *Theophilus* very similar to one of those above: Θεος ου χωρειται, αλλα αυτος εστι τοπος των ὁλων.—God is not comprehended, but he *is the place of all things.*

Verse 6. *If a man abide not in me*] Our Lord in the plainest manner intimates that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterwards cut off and cast into the fire; *because he has not brought forth fruit to the glory of his God.* No man can cut off a branch from a tree to which that branch was *never united:* it is absurd, and contrary to the letter and spirit of the metaphor, to talk of being *seemingly* in Christ—because this means nothing. If there was only a *seeming* union, there could be only a seeming *excision:* so the matter is just where it began; nothing is done on either side, and nothing said to any purpose.

He is cast forth] Observe, that person who abides not in Christ, in a believing, loving, obedient spirit, is —1. *Cut off* from Jesus, having no longer any right or title to him or to his salvation. 2. He is *withered*—deprived of all the influences of God's grace and Spirit; loses all his heavenly unction; becomes indifferent, cold, and dead to every holy and spiritual word and work. 3. He is *gathered*—becomes (through the judgment of God) again united with backsliders

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 If ye abide in me, and my words abide in you, [h] ye shall ask what ye will, and it shall be done unto you.

8 [i] Herein is my Father glorified, that ye bear much fruit; [k] so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 [l] If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and [m] *that* your joy might be full

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 ¶ [n] This is my commandment, That ye love one another, as I have loved you.

13 [o] Greater love hath no man than this, that a man lay down his life for his friends.

14 [p] Ye are my friends, if ye do whatsoever I command you.

[h] Ver. 16; chap. xiv. 13, 14; xvi. 23.——[i] Matt. v. 16; Phil. i. 11.——[k] Chap. viii. 31; xiii. 35.——[l] Chap. xiv. 15, 21, 23. [m] Chap. xvi. 24; xvii. 13; 1 John i. 4.

[n] Chap. xiii. 34; 1 Thess. iv. 9; 1 Peter iv. 8; 1 John iii. 11; iv. 21.——[o] Chap. x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16.——[p] Chap. xiv. 15, 23; see Matt. xii. 50.

like himself, and other workers of iniquity; and, being abandoned to his own heart and Satan, he is, 4. *Cast into the fire*—separated from God's people, from God himself, and from the glory of his power. And, 5. *He is burned*—is eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity. Reader! pray God that this may never be thy portion.

Verse 7. *If ye abide in me*, &c.] "Those," says Creeshna, "whose understandings are in him, (God,) whose souls are in him, whose confidence is in him, whose asylum is in him, are by the inspired wisdom purified from all their offences, and go from whence they shall never return." Geeta, p. 59.

Observe, in order to have influence with God, we must—1. Be united to Christ—*if ye abide in me*. 2. That in order to be preserved in this union, we must have our lives regulated by the doctrine of Christ—*and my words abide in you*. 3. That to profit by this union and doctrine, we must *pray—ye shall ask*. 4. That every heavenly blessing shall be given to those who continue in this union, with a loving, obedient, praying spirit:—*ye shall ask what ye will*, &c.

Verse 8. *Herein is my Father glorified*] Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

Verse 10. *If ye keep my commandments*, &c.] Hence we learn that it is impossible to retain a sense of God's pardoning love, without continuing in the obedience of faith.

Verse 11. *That my joy may remain in you*] That the joy which I now feel, on account of your steady, affectionate attachment to me, may be lasting, I give you both warnings and directions, that ye may abide in the faith.

That *your joy might be full*.] Or, *complete*—πληρωθη, *filled up:* a metaphor taken from a vessel, into which water or any other thing is poured, till it is full to the brim. The religion of Christ expels *all misery* from the hearts of those who receive it in its fulness. It was to drive wretchedness out of the world that Jesus came into it.

Bishop Pearce, by joining εν εμοι to χαρα, and not to μεινη, translates the verse thus: *These things have I spoken, that my joy in you may remain*—which is according to the meaning given to the first clause.

Verse 12. *That ye love one another*] See on chap. xiii. 34. So deeply was this commandment engraven on the heart of this evangelist that St. Jerome says, lib. iii. c. 6, Com. ad *Galat.*, that in his extreme old age, when he used to be carried to the public assemblies of the believers, his constant saying was, *Little children, love one another*. His disciples, wearied at last with the constant repetition of the same words, asked him, Why he constantly said the same thing? "Because (said he) it is the commandment of the Lord, and the observation of it *alone* is sufficient." *Quia præceptum Domini est, et, si solum fiat, sufficit.*

Verse 13. *That a man lay down his life for his friends.*] No man can carry his love for his friend farther than this: for, when he gives up his life, he gives up all that he has. This proof of my love for you I shall give in a few hours; and the doctrine which I recommend to you I am just going to exemplify myself. There are several remarkable cases, in heathen antiquity, where one friend offered his life for another. The two following will not stand dishonourably even in the book of God; because every thing *loving* and *pure*, in *heathen*, *Jew*, or *Christian*, must come from the God of love and purity.

When *Cyrus* had made war on the king of *Armenia*, and had taken him, his wife, and children, with *Tigranes* his son, and *his* wife, prisoners; treating with the old king concerning his ransom, he said, How much money wilt thou give me to have thy wife again? All that I have, replied the king. And how much wilt thou advance to enjoy thy children again? All that I can produce, answered the king. By reckoning thus, said Cyrus, you prize these at twice as much as you possess. Then, turning to *Tigranes*, he said, How much wilt thou give as a ransom, that thou mayest have thy wife? (Now Tigranes had been but lately married, και υπερφιλων την γυναικα, and loved his wife exceedingly.) He answered, I will indeed, O Cyrus, και της ψυχης πριαιμην, ransom her even with MY LIFE, that she may be no longer in thraldom. See XENOPH. *Cyrop.* lib. iii. c. 2.

The second example, which is too long to be inserted, is that affecting account of the friendship of *Nisus* and *Euryalus*, given by *Virgil*, in the ninth book of the *Æneis*. These two friends, leagued to-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; [q] for all things that I have heard of my Father, I have made known unto you.

16 [r] Ye have not chosen me, but I have chosen you, and [s] ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [t] whatsoever ye shall ask of the Father in my name, he may give it you.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 [u] These things I command you, that ye love one another.

18 ¶ [v] If the world hate you, ye know that it hated me before *it hated* you.

[q] See Gen. xviii. 17; chap. xvii. 26; Acts xx. 27.——[r] Chap. vi. 70; xiii. 18; 1 John iv. 10, 19.

[s] Matt. xxviii. 19; Mark xvi. 15; Col. i. 6.——[t] Ver. 7; chap. xiv. 13.——[u] Ver. 12.——[v] 1 John iii. 1, 13.

gether, had slain many of the Rutulians in a night attack: at last Euryalus was taken prisoner. Nisus, concealed in a thicket, slew several of the enemy's chiefs with his javelins: Volscens, their general, not seeing the hand by which his officers were slain, determines to wreak his vengeance upon his prisoner. Nisus, seeing his friend about to be transfixed with the sword, rushing out of the wood where he lay hidden, suddenly cries:—

ME! ME! *adsum qui* FECI! *in* ME *convertite ferrum,*
O Rutuli! MEA *fraus omnis:—nihil* ISTE*—nec ausus,*
Nec potuit—Cœlum hoc, et conscia sidera testor!
TANTUM *infelicem* NIMIUM DILEXIT AMICUM.
ÆN. lib. ix. l. 427, &c.

"ME! ME! he cried, turn all your swords alone
On ME!—the fact confess'd, the fault my own.
HE neither could, nor durst, the guiltless youth;
Ye moon and stars, bear witness to the truth!
HIS only crime (if friendship can offend)
Is *too much love* to his unhappy *friend.*" DRYDEN.

Those who understand the beautiful original will at once perceive that the *earnestness*, *confusion*, *disorder*, *impatience*, and *burning love* of the FRIEND, are poorly imitated in the above *tame* translation.

The friendship of David and Jonathan is well known: the latter cheerfully gave up his crown to his friend, though himself was every way worthy to wear it. But when all these instances of rare friendship and affection are seen, read, and admired, let the affected reader turn his astonished eyes to Jesus, pouring out his blood, not for his *friends*, but for his ENEMIES; and, in the agonies of death, making supplication for his murderers, with, *Father, forgive them, for they know not what they do!*—and then let him help exclaiming, if he can,

"O Lamb of God, was ever *pain*,
Was ever LOVE *like* THINE!"

Verse 15. *Henceforth I call you not servants*] Which he at least indirectly had done, chap. xiii. 16; Matt. x. 24, 25; Luke xvii. 10.

I have called you friends] I have admitted you into a state of the most intimate fellowship with myself; and have made known unto you whatsoever I have heard from the Father, which, in your present circumstances, it was necessary for you to be instructed in.

Verse 16. *Ye have not chosen me*] Ye have not elected me as your Teacher: I have called you to be my disciples; witnesses and depositories of the truth. It was customary among the Jews for every person to choose his own teacher.

And ordained you] Rather, *I have appointed you:* the word is εθηκα, I have PUT or *placed* you, i. e. in the vine.

Theodorus Mopsuensis, as quoted by Wetstein, observes that εθηκα is here used for εφυτευσα; (I have planted;) "and, in saying this, our Lord still makes use of the metaphor of the vine; as if he had said: I have not only *planted* you, but I have given you the greatest benefits, causing your branches to extend every where through the habitable world."

The first ministers of the Gospel were the *choice* of Jesus Christ; no wonder, then, that they were so *successful.* Those whom men have since sent, without the appointment of God, have done no good. The choice should still continue with God, who, knowing the heart, knows best who is most proper for the Gospel ministry.

To be a genuine preacher of the Gospel, a man must—1. Be *chosen* of God to the work. 2. He must be *placed* in the *true vine*—united to Christ by faith. 3. He must not think to lead an idle life, but *labour.* 4. He must not wait till work be brought to him, but he must *go* and seek it. 5. He must labour so as to bring *forth fruit*, i. e. to get souls converted to the Lord. 6. He must refer all his fruit to *God*, who gave him the power to labour, and blessed him in his work. 7. He must take care to water what he has planted, that his *fruit may remain*—that the souls whom he has gathered in be not scattered from the flock. 8. He must continue instant in prayer, that his labours may be accompanied with the presence and blessing of God—*Whatsoever ye shall* ASK. 9. He must consider Jesus Christ as the great *Mediator* between God and man, proclaim his salvation, and pray *in his name.—Whatsoever ye shall ask of the Father in my name*, &c. See *Quesnel.*

Verse 18. *If the world hate you*] As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know that that hatred would be only in proportion to their faith and holiness; and that, consequently, instead of being troubled at the prospect of persecution, they should rejoice, because that should always be a proof to them that they were in the very path in which Jesus himself had trod. Dr. *Lardner* thinks that πρωτον is a substantive, or at least an adjective used substantively, and this clause of the text should be translated thus: *If the world hate you, know that it hated me, your* CHIEF. It is no wonder that the world should

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 [w] If ye were of the world, the world would love his own: but [x] because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [y] The servant is not greater than his lord. If they have persecuted me, they will also persecute you: [z] if they have kept my saying, they will keep yours also.

21 But [a] all these things will they do unto you for my name's sake, because they know not him that sent me.

22 [b] If I had not come and spoken unto them, they had not had sin: [c] but now they have no [d] cloke for their sin.

23 [e] He that hateth me hateth my Father also.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 If I had not done among them [f] the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [g] They hated me without a cause.

26 ¶ [h] But when the Conforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, [i] he shall testify of me:

27 And [k] ye also shall bear witness, because [l] ye have been with me from the beginning.

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[w] 1 John iv. 5.——[x] Chap. xvii. 14.——[y] Matt. x. 24; Luke vi. 40; chap. xiii. 16.——[z] Ezek. iii. 7.——[a] Matt. x. 22; xxiv. 9; chap. xvi. 3.——[b] Chap. ix. 41.——[c] Rom. i. 20; James iv. 17. [d] Or, *excuse*.——[e] 1 John ii. 23.——[f] Chap. iii. 2; vii. 31; ix. 32.

[g] Psa. xxxv. 19; lxix. 4.——[h] Luke xxiv. 49; chap. xiv. 17, 26; xvi. 7, 13; Acts ii. 33.——[i] 1 John v. 6.——[k] Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 39; xiii. 31; 1 Peter v. 1; 2 Peter i. 16.——[l] Luke i. 2; 1 John i. 1, 2.

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hate you, when it hated me, your *Lord* and *Master*, whose lips were without guile, and whose conduct was irreproachable. See the doctor's vindication of this translation, WORKS, vol. i. p. 306.

Verse 19. *Ye are not of the world—therefore*, &c.] On this very account, because ye do not join in fellowship with those who know not God, therefore they hate you. How true is that saying—

"The laws of Christ *condemn* a vicious world,
And *goad* it to *revenge*!" GAMBOLD.

Verse 20. *If they have kept my saying*] Or, *doctrine*. Whosoever acknowledges *me* for *the Christ* will acknowledge *you* for my *ministers*.

Some translate the passage thus: *If they have* WATCHED *my sayings*, i. e. with an intent to accuse me for something which I have said, *they will* WATCH *yours also*: therefore be on your guard. Παρατηρειν has this sense, as we have had occasion to observe before; and perhaps τηρειν has the same sense *here*, as it is much more agreeable to the context.

Verse 21. *Because they know not him that sent me.*] This is the foundation of all religious persecution: those who are guilty of it, whether in Church or state, know nothing about God. If God *tolerates* a worship which professes to have him for its object, and which does not disturb the quiet or peace of society, no man has the smallest right to meddle with it; and he that does fights against God. His letting it pass is at least a tacit command that all should treat it as he has done.

Verse 22. *But now they have no cloke for their sin.*] They are without *excuse*. See the *margin*, and see the note on chap. ix. 41. Christ had done such works as demonstrated him to be the Messiah—yet they rejected him: here lay their sin; and this sin, and the punishment to which it exposed them, still remain; for they still continue to reject the Lord that bought them.

Verse 25. *Written in their law*] See on chap x. 34. These words are taken from Psa. lxix. 4. This psalm is applied to Christ, chap. ii. 17; xix. 28; to the vengeance of God against Judea, Acts i. 20. The psalm seems entirely prophetic of Christ. His deep *abasement* is referred to, ver. 2–5; his *prayer* for his *disciples* and *followers*, ver. 6; that for himself, in the *garden* of *Gethsemane*, ver. 15–19; his *crucifixion*, ver. 20–22; the *vengeance* of God against the *Jews*, from ver. 23, to ver. 29; the glorious manner in which he *gets out* of all his *sufferings*, ver. 30; the *abolition* of the *Mosaic rites* and *ceremonies*, ver. 31, compared with Isa. lxvi. 3; and, finally, the *establishment* of the *Gospel* through the whole world, in the 33d and following verses. The reader will do well to consult the psalm before he proceeds.

Verse 26. *But when the Comforter is come*] See on chap. xiv. 16.

Verses 26, 27. *He shall testify—and ye also shall bear witness*] He shall bear his testimony in your souls, and ye shall bear this testimony to the world. And so they did, by their miracles, their preaching, their writings, their lives, and by their deaths. Our Lord appears to reason thus: In every respect the unbelief of the Jews is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, i. e. to send them the Holy Spirit, to convince them of sin, righteousness, and judgment, and this he shall do, not only by his influence upon their hearts, but also by your words: and when they shall have resisted this Spirit, then the cup of their iniquity shall be filled up, and wrath shall come upon them to the uttermost.

BUT in what sense can it be said that Christ wrought more miracles than any other had done, ver. 24?—

for Elijah and Elisha raised the dead; cured diseases; and made fire to come down from heaven. Did Christ do *greater* miracles than Moses did in Egypt—at the Red Sea—at the rock of Horeb, and at the rock of Kadesh? Did Christ do greater miracles than Joshua did, in the destruction of Jericho—in the passage of Jordan—in causing the sun and moon to stand still? To all this it may be answered, Christ's miracles were *greater:* 1. As to their *number.* 2. As to their *utility*—they were wrought to *comfort* the distressed, and to *save* the lost. 3. Christ wrought all his miracles by his *own power* alone; and they wrought theirs through his power only. 4. Christ wrought his numerous miracles in the space of three or four years, and in the presence of the same people; and the others were wrought from time to time in different centuries.

Some critics have confined the whole of this chapter to the apostles of our Lord, and the work of propagating Christianity to which they had been called. The whole comment of *Rosenmüller* on this chapter proceeds on this plan; and at once shows how nugatory it is. What learned labour has there been in the world, to banish the *spirit* of Christianity from the earth, while the *letter* was professed to be scrupulously regarded! 1. The spiritual union spoken of by Christ is not merely necessary for his primitive disciples, but also for all who would be Christians on earth, and beatified spirits in heaven. 2. The brotherly love here inculcated is the duty and interest of every Christian soul on the face of the earth. 3. The necessity of adorning the Christian profession, by bringing forth corresponding fruits, is the duty of all who name the name of the Lord Jesus. 4. The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ: for those who have no higher authority than that which they derive from man are never likely to be useful in Christianizing the world. 5. The persecution to which the apostles were exposed has been the common lot of Christians from the foundation of Christianity. 6. The consolations and influences of Christ's Spirit have not been the exclusive privileges of the apostles; they are the birthright of all the sons and daughters of God

CHAPTER XVI.

Christ warns his disciples, and foretells the persecutions they should receive from the Jews, 1–4. *Foretells his death, and promises them the Comforter*, 5–7. *Points out his operations among the Jews, and in the world*, 8–11. *His peculiar influences on the souls of the disciples*, 12–15. *Speaks figuratively of his death and resurrection, at which his disciples are puzzled*, 16–18. *He explains and illustrates the whole by a similitude*, 19–22. *Shows himself to be the Mediator between God and man, and that all prayers must be put up in his name*, 23–28. *The disciples clearly comprehend his meaning, and express their strong faith in him*, 29, 30. *He again foretells their persecution, and promises them his peace and support*, 31–33.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THESE things have I spoken unto you, that ye [a] should not be offended.

2 [b] They shall put you out of the synagogues: yea, the time cometh, [c] that whosoever killeth you, will think that he doeth God service.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And [d] these things will they do unto you, because they have not known the Father, nor me.

[a] Matt. xi. 6; xxiv. 10; xxvi. 31.——[b] Chap. ix. 22, 34; xii. 42. [c] Acts viii. 1; ix. 1; xxvi. 9, 10, 11.

[d] Chapter xv. 21; Romans x. 2; 1 Corinthians ii. 8; 1 Timothy i. 13.

NOTES ON CHAP. XVI.

Verse 1. *These things have I spoken*] Particularly what is mentioned in the two last chapters.

Be offended.] Ἱνα μη σκανδαλισθητε, *That ye should not be stumbled.* May not fall away from the faith, nor receive any injury to your souls, as that man does to his body who *stumbles*, or falls over a *stone*, or *block*, in the way which he has not discovered.

Verse 2. *They shall put you out of the synagogues*] They will *excommunicate* you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion; or with man by civil fellowship. See on chap. ix. 22. In these excommunications they were spoiled of all their substance, see Ezra x. 8, and see also Heb. x. 34, and deprived of their character, their influence, and every necessary of life. Though the Jewish people had the most humane laws, yet they were a most vindictive and cruel people.

That whosoever killeth you, &c.] This Paul found; for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed *him*, Acts xxiii. 12, 13; and agreeably to this, it is said, in that Tract of the *Talmud* which is entitled *Bammidbar*, R. xxi. ad. *Num.* xxv. 13: "He who sheds the blood of the ungodly, is equal to him who brings an offering to God." What the Zealots did is notorious in history. They butchered any person, in cold blood, who, they pretended to believe, was an enemy to God, to the law, or to Moses; and thought *they* were fulfilling the will of God by these human sacrifices. We had the same kind of sacrifices here in the time of our Popish Queen Mary. May God ever save our state from the *Stuarts!*

Verse 3. *Because they have not known the Father*] See on chap. xv. 25. *Ignorance* of the *benevolence* of GOD, and of the *philanthropy* of CHRIST, is the grand fountain whence all religious persecution and intolerance proceed.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 But [e] these things have I told you, that when the time shall come, ye may remember that I told you of them. And [f] these things I said not unto you at the beginning, because I was with you.

5 ¶ But now [g] I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, [h] sorrow hath filled your heart.

7 Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, [i] the Comforter will not come unto you; but [k] if I depart, I will send him unto you.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

8 And when he is come, he will [l] reprove the world of sin, and of righteousness, and of judgment:

9 [m] Of sin, because they believe not on me,

10 [n] Of righteousness, [o] because I go to my Father, and ye see me no more;

11 [p] Of judgment, because [q] the prince of this world is judged.

[e] Chap. xiii. 19; xiv. 29.——[f] See Matt. ix. 15.——[g] Ver. 10, 16; chap. vii. 33; xiii. 3; xiv. 28.——[h] Ver. 22; chap. xiv. 1. [i] Chap. vii. 39; xiv. 16, 26; xv. 26.——[k] Acts ii. 33; Eph. iv. 8.

[l] Or, *convince*.——[m] Acts ii. 22–37.——[n] Acts ii. 32.——[o] Chap iii. 14; v. 32.——[p] Acts xxvi. 18.——[q] Luke x. 18; chap. xii 31; Eph. ii. 2; Col. ii. 15; Heb. ii. 14.

Verse 4. *At the beginning*] I would not trouble you by speaking of these things pointedly at first, when I chose you to be my disciples, but have referred them to the present time, lest you should be discouraged; and now only declare them because it is absolutely necessary that you should be put upon your guard.

Verse 5. *None of you asketh me, Whither goest thou?*] In chap. xiii. 36, Peter had asked, *Lord, whither goest thou?*—and Thomas much the same in chap. xiv. 5, both of whom had received an answer. But *now*, at the time when Jesus was speaking this, none of them asked this question, because their hearts were filled with sorrow: ver. 6.

Verse 7. *It is expedient—that I go away*] In other places he had showed them the absolute necessity of his death for the salvation of men: see Matt. xx. 19; xxvi. 2; Mark ix. 31; x. 33; Luke ix. 44; xviii. 32. This he does not repeat here, but shows them that, by the order of God, the Holy Spirit cannot come to them, nor to the world, unless he first die; and consequently men cannot be saved but in this way.

Verse 8. *He will reprove*] Ελεγξει, He will *demonstrate* these matters so *clearly* as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound and shut the mouths of those who are gainsayers. See Acts ii. 1, &c.

The world] The Jewish nation first, and afterwards the Gentile world; for his influences shall not be confined to one people, place, or time.

Verse 9. *Of sin*] Of the sin of the Jews in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold: see Isa. xxxv. 3–6. This was literally fulfilled on the day of pentecost, when the Spirit was given; for multitudes of Jews were then convinced of this sin, and converted to God. See Acts ii. 37.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit *to convince of sin*, to show men what sin is, to demonstrate to them that they *are* sinners, and to show the necessity of an *atonement* for sin; and in this sense the phrase, περι ἁμαρτιας, may be understood, and in this sense it is used in multitudes of places in the Septuagint, but the words, *because they believe not in me*, restrict the meaning particularly to the *sin* of the *Jews* in rejecting Jesus as the Messiah.

Verse 10. *Of righteousness*] Of my *innocence* and *holiness*, because I go away to my Father; of which my resurrection from the dead, and my ascension to heaven, shall be complete proofs. Christ was treated by the Jews as an *impostor*; as a *magician*; as one *possessed by the devil*; as a *wicked person*, *seducer*, and *destroyer* of the *law*. His vindication from these charges he chiefly referred to the Holy Spirit, the *Advocate*, who, by his influences on the minds of the people, and by his eloquence and energy in the ministry of the apostles, convinced both the Jews and the Gentiles that the sentence of the Jewish rulers was *unjust* and *infamous*, and that the very person whom they had crucified was both *Lord* and *Christ*—*Lord*, the great governor of the universe; and *Christ*, the Lord's anointed, the promised *Messiah*. It was a matter of the utmost consequence to the Christian cause to have the *innocence* and *holiness* of its founder *demonstrated*, and the crime of the Jews in putting him to death made manifest to the world. This also has been literally fulfilled: the universe that has heard of him believes the righteousness and innocence of Jesus; and the Jews, his persecutors, are confounded and execrated throughout the habitable globe.

Verse 11. *Of judgment*] Of the false judgment of the Jews in condemning the Lord Jesus, who, as some think, is intended here by *the ruler of this world*: see chap. xiv. 30. Others think that *Satan* is meant whose usurped power over the world was now to be greatly restrained, and by and by totally destroyed: see chap. xii. 31; Col. ii. 15; Rev. xi. 15; xii. 10, 11. Perhaps our Lord's meaning is, that as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity, the Holy Ghost, by the ministry of the apostles, should *demonstrate* that this judgment, severe as it might seem, was amply merited by this worst of all people; and may we not say that their continuance in the same crime sufficiently vindicates the judgment of God, not only in its being poured out upon them at *first*, but in *continuing* to pursue them?

It is necessary to observe that it was one office of the Spirit to convince of a *judgment to come*; and

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

12 I have yet many things to say unto you, [r] but ye cannot bear them now.

13 Howbeit when he, [s] the Spirit of truth, is come, [t] he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

[r] Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12.——[s] Chap. xiv. 17; xv. 26.——[t] Chap. xiv. 26; 1 John ii. 20, 27.

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 [u] All things that the Father hath are mine: therefore said I, that he shall take of mine, and show *it* unto you.

16 ¶ [v] A little while, and ye shall not see me: and again a little while, and ye shall

[u] Matt. xi. 27; chap. iii. 35; xiii. 3; xvii. 10.——[v] Ver. 10; chap vii. 33; xiii. 33; xiv. 19.

this he did particularly by the apostles, in declaring that God had appointed a day in which he would judge the world by him whom he had appointed for that purpose: Acts xvii. 31. And we find that while Peter was asserting this doctrine at Cæsarea, Acts x. 42, the Holy Spirit was poured out on the Jews and the Gentiles which were present, ver. 44, &c., and many were converted unto the Lord.

One general exposition may be given of these three verses. The Holy Spirit will *convince the world of sin* committed, and guilt and condemnation thereby incurred. Of *righteousness*—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, *went to the Father*, ever to appear in his presence as our intercessor: and of *judgment*—of the *great day* thereof, when none shall be able to stand but those whose *sins* are pardoned, and whose souls are made *righteous*. In all that our Lord says here, there seems to be an allusion to the office of an *advocate* in a cause, in a court of justice; who, by producing witnesses, and pleading upon the proof, *convicts* the *opposite* party of *sin*, *demonstrates* the *righteousness* of his client, and shows the necessity of passing *judgment* upon the accuser.

The faith of the Gospel discovers unto us *three* different states of man: it shows him: 1. Under *sin*, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ.

2. Under *grace*, in which sin is pardoned, and righteousness acquired by faith in Christ; who is gone to the Father to carry on, by his intercession, the great work of redemption.

3. In the *peace* and *glory* of *heaven*, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last *judgment*.

Thus, in the Christian revelation, we are made acquainted with *three* grand truths, which contain the sum and substance of all true religion.

The *first* is the general *corruption* of human nature, and the *reign* of sin till the coming of Christ.

The *second* is the *reparation* of our nature by the Lord Jesus, and the *reign* of *righteousness* by his grace: Rom. v. 21.

The *third* is the *condemnation* of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.

Verse 12. *Ye cannot bear them now.*] In illustration of these three points, Christ had many things to say; but he found that his disciples could only bear general truths; yet, in saying what he did, he sowed the *seeds* of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit of this truth afterwards *watered* and *ripened* into a glorious *harvest* of light and salvation, by the ministry of the apostles. Dr. Lightfoot supposes that the things which the apostles could not bear now were such as these: 1. The institution of the Christian Sabbath, and the abolition of the Jewish. 2. The rejection of the whole Jewish nation, at the very time in which they expected to be set up and established for ever. 3. The entire change of the whole Mosaic dispensation, and the bringing the Gentiles into the Church of God.

Verse 13. *He will guide you*] He will consider your feeble infant state; and, as a father leads his child by the hand, so will the Holy Spirit lead and guide you.

The *Vulgate*, and some copies of the *Itala*, read, *He will* TEACH *you all truth;* but this and *more* is implied in the word ὁδηγησει, *he will lead;* besides, this reading is not acknowledged by any *Greek* MS.

He shall not speak of himself] He shall teach nothing contrary to what I have taught you:

But whatsoever he shall hear] Of the Father and me, that *he shall speak*, and thus show the intimate consent between himself, the Father, and Christ. It is one conjoint testimony, in which the honour and glory of the holy Trinity, and man's salvation are equally concerned.

And he will show you things to come.] He will fully explain every thing that may now appear dark or difficult to you; will give you such a knowledge of *futurity* as shall, in all necessary cases, enable you to foretell future events; and shall supply every requisite truth, in order to make the new covenant revelation *complete* and *perfect*.

Verse 15. *All things that the Father hath are mine*] If Christ had not been equal to God, could he have said this without blasphemy?

And show it *unto you.*] As Christ is represented the *Ambassador* of the Father, so the Holy Spirit is represented the *ambassador* of the Son, coming vested with his authority, as the interpreter and executor of *his* will.

Verse 16. *A little while*] He had but a few hours to live.

And ye shall not see me] I shall be hidden from your view in the grave.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

see me, [w] because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 [x] A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 [y] And ye now therefore have sorrow: but I will see you again, and [z] your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing [a] Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, [b] that your joy may be full.

25 These things have I spoken unto you in [c] proverbs: but the time cometh, when I shall no more speak unto you in [d] proverbs, but I shall show you plainly of the Father.

26 [e] At that day ye shall ask in my name:

[w] Ver. 28; chap. xiii. 3.——[x] Isa. xxvi. 17.——[y] Ver. 6. [z] Luke xxiv. 41, 52; chap. xiv. 1, 27; xx. 20; Acts ii. 46; xiii. 52; 1 Peter i. 8.——[a] Matt. vii. 7; chap. xiv. 13; xv. 16.——[b] Chap. xv. 11.——[c] Or *parables*.——[d] Or *parables*.——[e] Ver. 23.

Again a little while] In three days after my death: *Ye shall see me*] I will rise again, and show myself to you. Or, As I am going by my ascension to the Father, in a short time, ye shall see me personally no more; but in a little while I shall pour out my Spirit upon you, and others through your ministry; and ye shall see me *virtually* in the great and wonderful work which shall then take place in the hearts and lives of men.

This may also refer to his coming again to destroy the Jewish state, and also to judge the world; but how can this *latter* be said to be in a *little while?* Because a thousand years are but as a day in the sight of God: Psa. xc. 4.

Verse 18. *What is this that he saith*] They knew from what he had said that he was to die, but knew not what he meant by their seeing him again in a little time.

Verse 20. *Ye shall weep and lament*] To see me crucified and laid in the grave.

But the world shall rejoice] The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, hoping that their bad cause is crowned with success.

But your sorrow shall be turned into joy.] When ye see me risen from the dead.

It is very evident that our Lord uses the word *world*, in several parts of this discourse of his, to signify the *unbelieving* and *rebellious Jews*.

Verse 21. *For joy that a man is born*] Ανθρωπος is put here for a *human creature*, whether *male* or *female;* as *homo* among the Romans denoted either *man* or *woman*.

Verse 22. *Your joy no man taketh from you.*] Or, *shall take away.*—Some excellent MSS. and versions read the verb in the *future* tense. Our Lord's meaning appears to have been this: that his resurrection should be so *completely demonstrated* to them, that they should never have a doubt concerning it; and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven opened to all believers. Therefore it is said, Acts iv. 33, *that with great power did the apostles give witness of the resurrection of the Lord Jesus.*

Verse 23. *Ye shall ask me nothing.*] Ye shall then be led, by that Spirit which guides into all truth, to consider *me* in the character of *Mediator* in the kingdom of God, and to address your prayers to the Father *in my name*—in the name of *Jesus* the *Saviour*, because I have died to *redeem* you—in the name of *Christ* the *Anointer*, because I have ascended to send down the gift of the *Holy Ghost.*

Verse 24. *Hitherto have ye asked nothing in my name*] Ye have not as yet considered me the great *Mediator* between God and man; but this is one of the truths which shall be *more fully revealed* to you by the Holy Spirit.

Ask] In my name; and *ye shall receive*—all the salvation ye thus request; the consequence of which shall be that *your joy shall be full*—ye shall be thoroughly *happy* in being made completely *holy*.

Verse 25. *In Proverbs*] That is, words which, besides their plain, literal meaning, have another, viz. a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly.

The time cometh] Viz. the interval from his resurrection to his ascension, which consisted of forty days, during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. Acts i. 3.

Verse 26. *I say not unto you that I will pray the Father for you*] I need not tell you that I will con

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and I say not unto you, that I will pray the Father for you:

27 [f] For the Father himself loveth you, because ye have loved me, and [g] have believed that I came out from God.

28 [h] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [i] proverb.

30 Now are we sure that [k] thou knowest all things, and needest not that any man should ask thee: by this [l] we believe that thou camest forth from God.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

31 Jesus answered them, Do ye now believe?

32 [m] Behold, the hour cometh, yea, is now come, that ye shall be scattered, [n] every man to [o] his own, and shall leave me alone: and [p] yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [q] in me ye might have peace. [r] In the world ye shall have tribulation: [s] but be of good cheer; [t] I have overcome the world.

[f] Chap. xiv. 21, 23.——[g] Ver. 30; chap. iii. 13; xvii. 8. [h] Chap. xiii. 3.——[i] Or, *parable.*——[k] Chap. xxi. 17.——[l] Ver. 27; chap. xvii. 8.——[m] Matt. xxvi. 31; Mark xiv. 27.——[n] Chap. xx. 10.——[o] Or, *his own home.*

[p] Chap. viii. 29; xiv. 10, 11.——[q] Isa. ix. 6; chap. xiv. 27; Rom. v. 1; Eph. ii. 14; Col. i. 20.——[r] Chap. xv. 19, 20, 21; 2 Tim. iii. 12.——[s] Chap. xiv. 1.——[t] Rom. viii. 37; 1 John iv. 4; v. 4.

tinue your intercessor: I have given you already so many proofs of my love that ye cannot possibly doubt this: besides, the Father himself needs no entreaty to do you good, for he *loves you*, and is graciously disposed to save you to the uttermost, because *ye have loved me and believed in me as coming from God*, for the salvation of the world.

Verse 28. *I came forth from the Father*] With whom I existed from eternity in glory.

Am come into the world] By my incarnation.

I leave the world] By my death.

And go to the Father.] By my ascension. These four words contain the whole economy of the Gospel of man's salvation, and a consummate *abridgment* of the Christian faith. This gave the disciples a *key* to the whole of our Lord's discourse; and especially to that part, ver. 16, that had so exceedingly embarrassed them, as appears by verses 17 and 18.

Verse 29. *Lo, now speakest thou plainly*] The disciples received more light now, on the nature of Christ's person and office, than they had ever done before.

Verse 30. *Now are we sure that thou knowest all things*] Is not the following the meaning of the disciples? We believe that thou art not only the *Messiah who camest out from God*, but that thou art that *God* who *searchest* the *heart* and *triest* the *reins*, and *needest not to be asked*, in order to make thee acquainted with the necessities of thy creatures; for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

Verse 31. *Do ye now believe?*] And will ye continue to believe? Ye are now fully convinced; and will ye in the hour of trial retain your conviction, and prove faithful and steady?

Verse 32. *The hour cometh*] Ye shall shortly have need of all the faith ye profess: ye now believe me to be the *Omniscient;* but ye will find difficulty to maintain this faith when ye see me seized, condemned, and crucified as a malefactor. Yea, your faith will be then so shaken that ye shall run away, each striving to save himself at his *own home*, or among his *kindred.*

Verse 33. *That in me ye might have peace.*] I give you this warning as another proof that I know *all things*, and to the end that ye may look to me alone for peace and happiness. The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the Divine favour, unction of the Holy Spirit, purification of heart, &c., &c., and all these to be enjoyed *in Christ.*

In the world ye shall have tribulation] Or, as most of the very best MSS. read, εχετε, *ye have*—the tribulation is *at hand;* ye are just about to be plunged into it.

But be of good cheer] Do not despond on account of what I have said: the world shall not be able to overcome you, how severely soever it may try you.

I have overcome the world.] I am just now going by my death to put it and its god to the rout.

My apparent *weakness* shall be my *victory;* my *ignominy* shall be my *glory;* and the victory which the world, the devil, and my adversaries in general, shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph.—*Fear not!*

Luther writing to *Philip Melancthon*, quotes this verse, and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem upon one's knees."

One of the grand subjects in this chapter, the *mediation of Christ*, is but little understood by most Christians. Christ having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus as our sacrificial victim, continually in view: our prayers should be directed *through* him to the Father; and, under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings we need; and, as in him the Father is ever well pleased, we should most confidently expect the blessings he has purchased. We may consider, also, that his appearance before the throne, in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into

heaven; in *that* he appears before the throne: this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed, and on whose account it was sacrificed. On these grounds every penitent and every believing soul may ask and receive, and their joy be complete. By the *sacrifice* of Christ we approach God; through the *mediation* of Christ God comes down to man

CHAPTER XVII.

Christ prays the Father to glorify him, 1. *In what eternal life consists*, 2–3. *Shows that he has glorified his Father, by fulfilling his will upon earth, and revealing him to the disciples*, 4–8. *Prays for them, that they may be preserved in unity and kept from evil*, 9–16. *Prays for their sanctification*, 17–19. *Prays also for those who should believe on him through their preaching, that they all might be brought into a state of unity, and finally brought to eternal glory*, 20–26.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a] the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 [b] As thou hast given him power over all flesh, that he should give eternal life to as many [c] as thou hast given him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And [d] this is life eternal, that they might

[a] Chap. xii. 23; xiii. 32.——[b] Dan. vii. 14; Matt. xi. 27; xxviii. 18; chap. iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10; Heb. ii. 8.——[c] Ver. 6, 9, 24; chap. vi. 37.——[d] Isa. liii. 11; Jer. ix. 24.

NOTES ON CHAP. XVII.

Verse 1. *These words spake Jesus*] That is, what is related in the preceding chapters. We may consider our Lord as still moving on towards Gethsemane, not having yet passed the brook Cedron, chap. xviii. 1.

Our Lord, who was now going to act as *high priest* for the whole human race, imitates in his conduct that of the Jewish high priest on the great day of *expiation*; who, in order to offer up the grand atonement for the sins of the people—

1. *Washed* himself, and put on *clean linen garments*. This Christ appears to have imitated, chap. xiii. 4. He laid aside his garments, girded himself with a towel, &c. There is no room to doubt that he and his disciples had been at the *bath* before: see chap. xiii. 10.

2. The high priest addressed a solemn *prayer* to God: 1. For *himself:* this Christ imitates, ver. 1–5. 2. For the *sons of Aaron:* our Lord imitates this in praying for his *disciples*, ver. 9–19. 3. For all the people: our Lord appears to imitate this also in praying for his *Church*, all who should believe on him through the preaching of the apostles and their successors, ver. 20–24. After which he returns again to his disciples, ver. 25, 26. See CALMET's Dict. under *Expiation;* and see La Grande Bible de M. MARTIN, *in loc.*

I. Our Lord's prayer for himself, ver. 1–5.

Father] Here our Lord addresses the whole Divine nature, as he is now performing his last acts in his state of humiliation.

Glorify thy Son] Cause him to be acknowledged as the promised Messiah by the Jewish people, and as the universal Saviour by the Gentile world; and let such proofs of his Godhead be given as shall serve to convince and instruct mankind.

That thy son also may glorify thee] That by dying he may magnify thy law and make it honourable, respected among men—show the strictness of thy justice, and the immaculate purity of thy nature.

Verse 2. *As thou hast given him power*] As the Messiah, Jesus Christ received from the Father *universal dominion*. *All flesh*, i. e. all the *human race*, was given unto him, that by one sacrifice of himself he might reconcile them all to God; having by his grace tasted death for every man, Heb. ii. 9. And this was according to the promise of the *universal inheritance* made to Christ, Psa. ii. 8, which was to be made up of the *heathen*, and the *uttermost parts of the land*, all the Jewish people. So that he got *all* from God, that he might give his life a ransom for the whole See 2 Cor. v. 14, 15; Rom. v. 21; 1 Tim. ii. 4, 6.

That he should give eternal life, &c.] As all were delivered into his *power*, and he poured out his blood to redeem all, then the design of God is that all should have *eternal life*, because all are *given* for this purpose to Christ; and, that this end might be accomplished, he has become their sacrifice and atonement.

Verse 3. *This is life eternal*] The salvation purchased by Christ, and given to them who believe, is called *life:* 1. Because the life of man was *forfeited* to Divine justice; and the sacrifice of Christ redeemed him from that *death* to which he was exposed. 2. Because the souls of men were *dead* in trespasses and sins; and Christ *quickens* them by his *word* and *Spirit*. 3. Because men who are not saved by the grace of Christ do not *live*, they only *exist*, no good purpose of life being answered by them. But when they receive this salvation they *live*—answer all the Divine purposes, are *happy* in themselves, *useful* to each other, and bring *glory* to God. 4. *It is called eternal life* to show that it reaches *beyond* the limits of time, and that it necessarily implies—1. The *immortality* of the soul; 2. the *resurrection* of the body; and 3. that it is *never to end*, hence called αιωνιος ζωη, a *life ever living;* from αει, *always*, and ων, *being* or *existence*. And indeed no words can more forcibly convey the idea of *eternity* than these. It is called ἡ αιωνιος ζωη, THAT *eternal life*, by way of eminence. There

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

know thee [e] the only true God, and Jesus Christ, [f] whom thou hast sent.

4 [g] I have glorified thee on the earth: [h] I have finished the work [i] which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory [k] which I had with thee before the world was.

6 ¶ [l] I have manifested thy name unto the men [m] which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 Now they have known that all things whatsoever thou hast given me are of thee

8 For I have given unto them the words [n] which thou gavest me; and they have received *them*, [o] and have known surely that I came out from thee; and they have believed that thou didst send me.

9 I pray for them: [p] I pray not for the world, but for them which thou hast given me; for they are thine.

[e] 1 Cor. viii. 4; 1 Thess. i. 9.——[f] Chap. iii. 34; v. 36, 37; vi. 29, 57; vii. 29; x. 36; xi. 42.——[g] Chap. xiii. 31; xiv. 13.——[h] Chap. iv. 34; v. 36; ix. 3; xix. 30.——[i] Chap. xiv. 31; xv. 10.

[k] Chap. i. 1, 2; x. 30; xiv. 9; Phil. ii. 6; Col. i. 15, 17; Heb. i. 3, 10.——[l] Ver. 26; Psa. xxii. 22.——[m] Ver. 2, 9, 11; chap. vi. 37, 39; x. 29; xv. 19.——[n] Chap. viii. 28; xii. 49; xiv. 10.——[o] Ver. 25; chap. xvi. 27, 30.——[p] 1 John v. 19.

may be an *eternal existence* without *blessedness;* but this is that eternal life with which *infinite happiness* is inseparably connected.

The only true God] The way to attain this eternal life is to acknowledge, worship, and obey, the one only true God, and to accept as teacher, sacrifice, and Saviour, the Lord Jesus, the one and only true Messiah. Bishop *Pearce's* remark here is well worthy the reader's attention:—

"What is said here of the *only true God* seems said in opposition to the gods whom the heathens worshipped; not in opposition to Jesus Christ himself, who is called *the true God* by John, in 1 Epist. v. 20."

The words in this verse have been variously translated: 1. That they might acknowledge thee, and Jesus Christ whom thou hast sent, to be the only true God. 2. That they might acknowledge thee, the only true God, and Jesus, whom thou hast sent, to be the *Christ* or *Messiah*. 3. That they might acknowledge thee to be the only true God, and Jesus Christ to be him whom thou hast sent. And all these translations the original will bear. From all this we learn that the only way in which *eternal life* is to be attained is by acknowledging the true God, and the Divine mission of Jesus Christ, he being sent of God to redeem men by his blood, being the author of eternal salvation to all them that thus believe, and conscientiously keep his commandments.

A saying similar to this is found in the Institutes of Menu. *Brigoo*, the first emanated being who was produced from the mind of the supreme God, and who revealed the knowledge of his will to mankind, is represented as addressing the human race and saying: "Of all duties, the principal is to acquire from the *Upanishads* (their sacred writings) a *true knowledge* of *one supreme God;* that is the *most exalted* of sciences, because it ensures *eternal life*. For in the *knowledge* and *adoration* of *one God* all the *rules* of *good conduct* are fully comprised." See *Institutes of Menu*, chap. xii. Inst. 85, 87.

Verse 4. *I have glorified thee*] Our Lord, considering himself as *already* sacrificed for the sin of the world, speaks of having *completed* the work which God had given him to do; and he looks forward to that time when, through the preaching of his Gospel, his sacrifice should be acknowledged, and the true God should be known and worshipped by the whole world.

Verse 5. *Before the world was.*] That is, from eternity, before there was any *creation*—so the phrase, and others similar to it, are taken in the sacred writings: see ver. 24; Psa. xc. 2; Eph. i. 4. See chap. i. 1. Let the glory of my eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right hand, far above all creatures, Phil. ii. 6, 9.

II. Our Lord's prayer for his disciples, ver. 6–19.

Verse 6. *I have manifested thy name*] Εφανερωσα, I have brought it into *light*, and caused it to *shine* in itself, and to *illuminate* others. A *little* of the Divine nature was known by the *works of creation;* a little *more* was known by the *Mosaic revelation:* but the full *manifestation* of God, his nature, and his attributes, came only through the revelation of Christ.

The men which thou gavest me] That is, the *apostles*, who, having received this knowledge from Christ, were, by their preaching and writings, to spread it through the whole world.

Out of the world] From among the Jewish people; for in this sense is the word κοσμος to be understood in various parts of our Lord's last discourses.

Thine they were] Objects of thy *choice; and thou gavest them to me* from among this very unbelieving people, that they might be my disciples and the heralds of my salvation.

And they have kept thy word.] Though their countrymen have rejected it; and they have received me as thy well beloved Son in whom thou delightest.

Verse 8. *I have given—them the words*] I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it.

And have known surely] Are fully convinced and acknowledge that I am the promised Messiah, and that they are to look for none other; and that my mission and doctrine are all Divine, ver. 7, 8.

Verse 9. *I pray not for the world*] I am not yet come to that part of my intercession: see ver. 20. I am now wholly employed for my disciples, that they

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

10 And all mine are thine, and [q] thine are mine: and I am glorified in them.

11 [r] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, [s] keep through thine own name those whom thou hast given me, [t] that they may be one, [u] as we *are*.

12 While I was with them in the world, [v] I kept them in thy name: those that thou gavest me I have kept, and [w] none of them is lost, [x] but the son of perdition; [y] that the scripture might be fulfilled.

A. M. 4033 A. D. 29. An. Olymp CCII. 1.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 [z] I have given them thy word; [a] and the world hath hated them, because they are not of the world, [b] even as I am not of the world.

[q] Chap. xvi. 15.——[r] Chap. xiii. 1; xvi. 28.——[s] 1 Peter i. 5; Jude 1.——[t] Ver. 21, &c.——[u] Chap. x. 30.——[v] Chap. vi. 39; x. 28; Heb. ii. 13.

[w] Chap. xviii. 9; 1 John ii. 19.——[x] Chap. vi. 70; xiii. 18. [y] Psa. cix. 8; Acts i. 20.——[z] Ver. 8.——[a] Chap. xv. 18, 19; 1 John iii. 13.——[b] Chap. viii. 23; ver. 16.

may be properly qualified to preach my salvation to the ends of the earth. Jesus here imitates the high priest, the second part of whose prayer, on the day of expiation, was for the *priests*, the *sons of Aaron:* see on ver. 1. These words may also be understood as applying to the rebellious Jews. God's wrath was about to descend upon them, and Christ prays that his own followers might be kept from the evil, ver. 15. But he does not thus pray for the *world*, the rebellious Jews, because the cup of their iniquity was full, and their judgment slumbered not.

Verse 10. *I am glorified in them.*] Christ speaks of the things which *were not*, but which *should* be, as though they *were*. He anticipates the glorifying of his name by the successful preaching of the apostles.

Verse 11. *I am no more in the world*] I am just going to leave the world, and therefore they shall stand in need of peculiar assistance and support. They have need of all the influence of my intercession, that they may be preserved in thy truth.

Keep through thine own name those whom thou hast given me] Instead of *ους δεδωκας μοι*, THOSE *whom thou hast given me*, ABCEHLMS, Mt. BHV, and nearly *one hundred* others, read *ω*, which refers to the *τω ονοματι σου*, *thy name*, immediately preceding. The whole passage should be read thus: *Holy Father, keep them through thy own name* WHICH *thou hast given me, that they may be one*, &c. By the *name*, here, it is evident that the *doctrine* or *knowledge* of the true God is intended; as if our Lord had said, Keep them in that *doctrine* WHICH thou hast given me, that they may be one, &c. This reading is supported by the most ample evidence and indisputable authority. Griesbach has admitted it into the text, and Professor White in his CRISEΩS says of it, *Lectio indubie genuina*, "It is, without doubt, the genuine reading."

That they may be ONE] That they, and all that believe through their word, (the doctrine which I have given them,) may be *one body*, united by one Spirit to me their living head. The union which Christ recommends here, and prays for, is so complete and glorious as to be fitly represented by that union which subsists between the *Father* and the *Son*.

Verse 12. *I kept them in thy name*] In thy doctrine and truth.

But the son of perdition] So we find that Judas, whom all account to have been *lost*, and whose case at best is extremely dubious, was first *given* by God to Christ? But why was he lost? Because, says St. *Augustin*, he *would* not be saved: and he farther adds, After the commission of his crime, he might have returned to God and have found mercy. Aug. Serm. 125, n. 5; Psa. cxlvi. n. 20; Ser. 352, n. 8; and in Psa. cviii. See *Calmet*, who remarks: Judas only became the *son of perdition* because of his wilful malice, his abuse of the grace and instructions of Christ, and was condemned through his own *avarice*, *perfidy*, *insensibility*, and *despair*. In behalf of the *mere possibility* of the salvation of Judas, see the observations at the end of Acts i.

Perdition or *destruction* is personified; and Judas is represented as being her *son*, i. e. one of the *worst* of men—one whose crime appears to have been an attempt to *destroy*, not only the *Saviour* of the world, but also the whole *human race*. And all this he was capable of through the *love of money!* How many of those who are termed *creditable persons* in the world have acted his crime over a thousand times! To Judas and to all his brethren, who sell God and their souls for money, and who frequently go out of this world by a violent voluntary death, we may apply those burning words of Mr. Blair, with very little alteration:

"O cursed lust of gold! when for thy sake
The wretch throws up his interest in *both* worlds,
First *hanged* in this, then *damned* in that to come."

That the scripture might be fulfilled.] Or, *Thus the scripture is fulfilled:* see Psa. xli. 9; cix. 8; compared with Acts i. 20. Thus the traitorous conduct of Judas has been represented and illustrated by that of *Ahitophel*, and the rebellion of *Absalom* against his father *David*. Thus what was spoken concerning them was also fulfilled in Judas: to him therefore these scriptures are properly applied, though they were originally spoken concerning other traitors. Hence we plainly see that the treachery of Judas was not the effect of the prediction, for that related to a different case; but, as his was of the same nature with that of the others, to it the same scriptures were applicable.

Verse 13. *My joy fulfilled in themselves.*] See on chap. xv. 11.

Verse 14. *I have given them thy word*] Or, *thy doctrine*—*τον λογον σου*. In this sense the word *λογος* is often used by St. John.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

15 ¶ I pray not that thou shouldest take them out of the world, but [c] that thou shouldest keep them from the evil.

16 [d] They are not of the world, even as I am not of the world.

17 ¶ [e] Sanctify them through thy truth: [f] thy word is truth.

18 [g] As thou hast sent me into the world, even so have I also sent them into the world.

19 And [h] for their sakes I sanctify myself, that they also might be [i] sanctified through the truth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 [k] That they all may be one; [l] as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

[c] Matt. vi. 13; Gal. i. 4; 2 Thess. iii. 3; 1 John v. 18. [d] Ver. 14.——[e] Chap. xv. 3; Acts xv. 9; Eph. v. 26; 1 Peter i. 22.——[f] 2 Sam. vii. 28; Psa. cxix. 142, 151; chap. viii. 40.

[g] Chap. xx. 21.——[h] 1 Cor. i. 2, 30; 1 Thess. iv. 7; Heb. x. 10.——[i] Or, *truly sanctified.*——[k] Ver. 11, 22, 23; chap. x. 16; Rom. xii. 5; Gal. iii. 28.——[l] Chap. x. 38; xiv. 11

And the world hath hated them] The Jewish rulers, &c., have hated them.—Why? Because they received the doctrine of God, the science of salvation, and taught it to others. They knew Jesus to be the Messiah, and as such they proclaimed him: our Lord speaks prophetically of what was about to take place. How terrible is the perversion of human nature! Men despise that which they should esteem, and endeavour to *destroy* that without which they must be *destroyed* themselves!

Verse 15. *That thou shouldest take them out of the world*] They must not yet leave the land of Judea: they had not as yet borne their testimony there, concerning Christ crucified and risen again from the dead. To take them away before this work was finished would not answer the gracious design of God.—1. Christ does not desire that his faithful apostles should *soon* die, and be taken to God. No: but that they may *live long*, *labour long*, and bring forth *much fruit*. 2. He does not intimate that they should *seclude* themselves from the world by going to the *desert*, or to the *cloisters*; but that they should continue *in* and *among* the world, that they may have the opportunity of recommending the salvation of God. 3. Christ only prays that *while* they are *in the world*, employed in the work of the ministry, they may be preserved from the influence, του πονηρου, of *the evil one*, the *devil*, who had lately entered into Judas, chap. xiii. 27, and who would endeavour to enter into *them*, ruin their souls, and destroy their work. A devil *without* can do no harm; but a devil *within* ruins all.

Verse 17. *Sanctify them*] Αγιασον, from *a*, *negative*, and γη, *the earth*. This word has *two* meanings: 1. It signifies to *consecrate*, to *separate* from *earth* and *common use*, and to *devote* or *dedicate* to God and his service. 2. It signifies to *make holy* or *pure*. The prayer of Christ may be understood in *both* these senses. He prayed—1. That they might be fully *consecrated* to the work of the ministry, and *separated* from all *worldly* concerns. 2. That they might be *holy*, and *patterns* of all holiness to those to whom they announced the salvation of God. A minister who engages himself in *worldly* concerns is a reproach to the Gospel; and he who is *not saved* from his own *sins* can with a bad grace recommend salvation to *others*.

Through thy truth] It is not only *according* to the *truth* of God that ministers are to be set apart to the sacred work; but it is *from* that *truth*, and *according* to it, that they must preach to others. That doctrine which is not drawn from the *truth of God* can never save souls. God blesses no word but his own; because none is truth, without mixture of error, but that which has proceeded from himself. Our Lord still acts here in reference to the conduct of the high priest, to whom it belonged to *sanctify* the priests, the sons of Aaron: see on ver. 1.

Verse 18. *As thou hast sent me—so have I also sent them*] The apostles had the same commission which Christ had, considered as *man*—they were endued with the same Spirit, so that they could not err, and their word was accompanied with the same success.

Verse 19. *I sanctify myself*] I *consecrate* and *devote* myself to death—that I may thereby purchase eternal salvation for them. There seems to be here an allusion to the *entering* of the high priest into the holy of holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant. So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men: see Heb. ix. 11–13. The word, ἁγιαζω, to *consecrate* or *sanctify*, is used in the sense of *devoting* to death, in Jer. xii. 3, both in the *Hebrew* and in the *Septuagint:* the Hebrew קדש signifies also to *sacrifice*.

III. Our Lord's prayer for his Church, and for all who would believe on his name, through the preaching of the apostles and their successors: see on ver. 1.

Verse 20. *Neither pray I for these alone*] This prayer extends itself through *all ages*, and takes in *every soul* that believes in the Lord Jesus.

And what is it that Christ asks in behalf of his followers? The greatest of blessings: *unity*, *peace*, *love*, and *eternal glory*.

Verse 21. *That they all may be one*] This prayer was literally answered to the *first* believers, who were all of *one heart* and of *one soul*: Acts iv. 32. And why is it that believers are not in the same spirit now? Because they neither attend to the *example* nor to the *truth* of Christ.

That the world may believe] We have already seen that the word, κοσμος, *world*, is used in several parts

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And the glory which thou gavest me, I have given them; [m] that they may be one, even as we are one:

23 I in them, and thou in me, [n] that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 [o] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: [p] for thou lovedst me before the foundation of the world.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

25 O righteous Father, [q] the world hath not known thee; but [r] I have known thee, and [s] these have known that thou hast sent me.

26 [t] And I have declared unto them thy name, and will declare *it:* that the love [u] wherewith thou hast loved me may be in them, and I in them.

[m] Chap. xiv. 20; 1 John i. 3; iii. 24.——[n] Col. iii. 14.——[o] Chap. xii. 26; xiv. 3; 1 Thess. iv. 17.——[p] Ver. 5.

[q] Ch. xv. 21; xvi. 3.——[r] Ch. vii. 29; viii. 55; x. 15.——[s] Ver. 8; chap. xvi. 27.——[t] Ver. 6; chap. xv. 15.——[u] Chap. xv. 9.

of this last discourse of our Lord to signify the *Jewish people* only.

Christ will have all his members to be *one* in *spirit*—*one* in *rights* and *privileges*, and *one* in the *blessedness* of the future *world*.

Verse 22. *And the glory which thou gavest me I have given them*] That is, the power to work miracles, and to preach unadulterated truth, say some; but as our Lord is not here praying for the *disciples*, but for *all those who should believe on him through their word*, ver. 20, it is more natural to understand the passage thus. As Christ, according to his *human* nature, is termed the *Son of God*, he may be understood as saying: "I have communicated to all those who believe, or shall believe in me, the glorious privilege of becoming *sons of God*; that, being all adopted children of the same Father, they may abide in *peace*, *love*, and *unity*." For this reason it is said, Heb. ii. 11, Christ is not ashamed to call them *brethren*. However, our Lord may here, as in several other places, be using the *past* for the *future*; and the words may therefore be understood of the glory which they were to share with him in *heaven*.

Verse 23. *That the world may know*] That the Jewish people first, and secondly the Gentiles, may acknowledge me as the *true Messiah*, and be saved unto life eternal.

Verse 24. *That they may behold my glory*] That they may *enjoy* eternal felicity with me in thy kingdom. So the word is used, chap. iii. 3; Matt. v. 8. The design of Christ is, that all who *believe* should *love* and *obey*, *persevere* unto the end, and be eternally *united* to himself, and the ever blessed God, in the kingdom of glory.

Verse 25. *The world hath not known thee*] Has not acknowledged me. See on chap. i. 11, 12.

And these have known] Here our Lord, returning to the disciples, speaks: 1st. Of their having *received him* as the Messiah; 2dly. Of his *making the Father known* unto them; 3dly. Of his purpose to *continue* to influence them by the *Spirit of truth*, that they might be perfectly *united* to God, by an *indwelling Saviour* for ever.

Verse 26. *I have declared unto them thy name*, &c.] I have taught them the true doctrine.

And will declare it] This he did: 1st. By the conversations he had with his disciples *after* his resurrection, during the space of forty days. 2dly. By the Holy Spirit which was poured out upon them on the day of *pentecost*. And all these declarations Jesus Christ made, that the *love* of God, and Christ Jesus himself, might dwell in them; and thus they were to become a habitation for God through the eternal Spirit.

Our Lord's sermon, which he concluded by the prayer recorded in this chapter, begins at ver. 13 of chap. xiii. and is one of the most excellent than can be conceived. His sermon on the *mount* shows men what they should *do*, so as to please God: this sermon shows them *how* they are to do the things prescribed in the other. In the *former* the reader sees a *strict morality* which he fears he shall never be able to perform: in *this*, he sees all things are possible to him who believes; for that very God who made him shall dwell in his heart, and enable him to do all that He pleases to employ him in. No man can properly understand the nature and design of the religion of Christ who does not enter into the spirit of the preceding discourse. Perhaps no part of our Lord's words has been less understood, or more perverted, than the seventeenth chapter of St. John. I have done what I could, in so small a compass, to make every thing plain, and to apply these words in that way in which I am satisfied he used them.

CHAPTER XVIII.

Jesus passes the brook Cedron, and goes to the garden of Gethsemane, 1. *Judas, having betrayed him, comes to the place with a troop of men to take him,* 2, 3. *Jesus addresses them, and they fall to the ground,* 4–6. *He addresses them again, and Peter smites Malchus,* 7–11. *They seize him and lead him away to Caiaphas,* 12–14. *Peter follows to the palace of the high priest,* 15–18. *The high priest questions Christ concerning his doctrine, and Jesus answers, and is smitten,* 19–23. *Peter denies his Lord twice,* 24–27. *Jesus is led to the judgment hall, and Pilate and the Jews converse about him,* 28–32. *Pilate*

converses with Jesus, who informs him of the spiritual nature of his kingdom, 33–37. *Pilate returns to the Jews, and declares Christ to be innocent,* 38. *He seeks to discharge him, and the Jews clamour for his condemnation,* 39, 40.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

WHEN Jesus had spoken these words, [a] he went forth with his disciples over [b] the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: ([c] for Jesus ofttimes resorted thither with his disciples.)

3 [d] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

[a] Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39.——[b] 2 Sam. xv. 23.

[c] Luke xxi. 37; xxii. 39.——[d] Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16.

NOTES ON CHAP. XVIII.

Verse 1. *Over the brook Cedron*] Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane, Matt. xxvi. 36, which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which the brook Cedron ran: see 1 Macc. xii. 37; *Joseph.* War, b. v. c. 2, s. 3. xii. 2. Cedron is a very small rivulet, about six or seven feet broad, nor is it constantly supplied with water, being dry all the year, except during the rains. It is mentioned in the Old Testament: 2 Sam. xv. 23; 1 Kings xv. 13; 2 Kings xxiii. 4. And it appears the evangelist only mentions it here to call to remembrance what happened to David, when he was driven from Jerusalem by his son Absalom, and he and his followers obliged to pass the brook Cedron on foot: see 2 Sam. xv. 23. All this was a very expressive figure of what happened now to this second David, by the treachery of one of his own disciples. This brook had its name probably from קדר *Kadar*, he was black; it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Lightfoot, the sink, or the common sewer, of the city, than a brook. Some copyists, mistaking Κεδρων for Greek, have changed τον into τωι, and thus have written των Κεδρων, *of cedars*, instead of του Κεδρων, the brook of Cedron: but this last is undoubtedly the genuine reading.

A garden] Gethsemane: see on Matt. xxvi. 36.

The Jewish grandees had their gardens and pleasure grounds without the city, even in the mount of Olives. This is still a common custom among the Asiatics.

St. John mentions nothing of the agony in the garden; probably because he found it so amply related by all the other evangelists. As that account should come in here, the reader is desired to consult the notes on Matt. xxvi. 36–47. See also Mark xiv. 30–36, and Luke xxii. 40–44.

Verse 2. *Judas—knew the place*] As many had come from different quarters to celebrate the passover at Jerusalem, it could not be an easy matter to find lodging in the city: Jesus therefore chose to pass the night in the garden with his disciples, which, from this verse, and from Luke xxii. 39, we find was his frequent custom, though he often lodged in Bethany. But, as he had supped in the city this evening, Judas took it for granted that he had not gone to Bethany, and therefore was to be met with in the garden; and, having given this information to the priests, they gave him some soldiers and others that he might be the better enabled to seize and bring him away.

Verse 3. *A band*] Την σπειραν, *The band* or *troop*. Some think that the *spira* was the same as the Roman *cohort*, and was the *tenth* part of a *legion*, which consisted sometimes of 4200, and sometimes of 5000 foot. But *Raphelius*, on Matt. xxvii. 27, has clearly proved, from *Polybius*, that the *spira* was no more than a *tenth* of the *fourth* part of a legion. And as the number of the legion was *uncertain*, and their divisions not at all *equal*, no person can tell how many the band or *spira* contained. See many curious particulars in *Raphelius* on this point, vol. i. p. 351, edit. 1747. This band was probably those *Roman soldiers* given by the governor for the defence of the temple; and the *officers* were those who belonged to the Sanhedrin.

With lanterns and torches] With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared *full* and *bright*. The *weapons* mentioned here were probably no other than *clubs*, *staves*, and instruments of that kind, as we may gather from Matt. xxvi. 55; Mark xiv. 48; Luke xxii. 52. The *swords* mentioned by the other evangelists were probably those of the *Roman soldiers*; the *clubs* and *staves* belonged to the chief priest's officers.

Verse 4. *Jesus—knowing all things*, &c.] He had gone through all his preaching, working of miracles, and passion, and had nothing to do now but to offer up himself on the cross; he therefore went forth to meet them, to deliver himself up to death.

Verse 5. *Jesus of Nazareth.*] They did not say this till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, &c., to give them, that they might know whom they were to seize: see Matt. xxvi. 48. Though some harmonists place the *kiss* after what is spoken in the ninth verse.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, [e] Of them which thou gavest me, have I lost none.

10 ¶ [f] Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [g] the cup which my Father hath given me, shall I not drink it? A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him

13 And [h] led him away to [i] Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. [k]

14 [l] Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [m] And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with

[e] Chap. xvii. 12.——[f] Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50.——[g] Matt. xx. 22; xxvi. 39, 42.——[h] See Matt. xxvi. 57. [i] Luke iii. 2.

[k] *And Annas sent Christ bound unto Caiaphas the high priest*, ver. 24.——[l] Chap. xi. 50.——[m] Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54.

Verse 6. *They went backward, and fell to the ground.*] None of the other evangelists mentions this very important circumstance. Our Lord chose to give them this proof of *his* infinite power, that they might know that *their* power could not prevail against him if he chose to exert his might, seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the *blast* of God they might have perished, and by the *breath* of his nostrils they might have been consumed: Job iv. 9.

Verse 8. *Let these go their way*] These words are rather words of *authority*, than words of *entreaty*. I *voluntarily* give myself up to you, but you must not molest one of these my disciples. At your peril injure them. Let them go about their business. I have already given you a sufficient proof of my power: I will not exert it in my own behalf, for I will lay down my life for the sheep; but I will not permit you to injure the least of *these*. It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present, when Peter had given them such provocation, in cutting off the ear of Malchus. There were probably no other disciples with Christ than Peter, James, and John, at this time. see Matt. xxvi. 37; Mark xiii. 33.

Verse 10. *Having a sword*] See the note on Luke xxii. 36.

Cut off his right ear.] He probably designed to have cloven his scull in two, but God turned it aside, and only permitted the ear to be taken off; and this he would not have suffered, but only that he might have the opportunity of giving them a most striking proof of his Divinity in working an astonishing miracle on the occasion: see the notes on Matt. xxvi. 51–56.

The other three evangelists mention this transaction; but neither give the name of *Peter* nor of *Malchus*, probably because both persons were *alive* when they wrote; but it is likely both had been long dead before St. John published his history.

Verse 11. *The cup which my Father hath given me*] The cup signifies sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ.

Verse 12. *The captain*] Χιλιαρχος, The *chiliarch*, or *chief over one thousand men*—answering nearly to a *colonel* with us. See the note on Luke xxii. 4. He was probably the prefect or captain of the temple guard.

Verse 13. *To Annas*] This man must have had great authority in his nation: 1. Because he had been a long time high priest; 2. Because he had no less than *five* sons who successively enjoyed the dignity of the high priesthood; and, 3. Because his son-in-law *Caiaphas* was at this time in possession of that office. It is likely that *Annas* was chief of the *Sanhedrin*, and that it was to him in that office that Christ was *first* brought. Some think that *Annas* was still high priest, and that *Caiaphas* was only his *deputy*, though he did the principal part of the business, and that it is because of this that he is called high priest. But see the notes on Matt. ii. 4, and Luke iii. 2.

That same year.] The office was now no longer *during life* as formerly. See the note on chap. xi. 49.

What is related in the 24th verse, *Now Annas had sent him bound to Caiaphas*, comes properly in after the 13th verse. One of the *Vienna* MSS. adds this verse here; the later *Syriac* has it in the margin, and St. *Cyril* in the text. See the *margin*.

Verse 14. *Caiaphas was he which gave counsel*, &c.] Therefore he was an improper person to sit in judgment on Christ, whom he had *prejudged* and *precondemned:* see on chap. xi. 50–52. But Christ must not be treated according to the rules of *justice* if he had, he could not have been put to death.

Verse 15. *And—another disciple*] Not THAT *other disciple*, for the article is omitted by AD, *two* others; some *editions; Syriac*, *Persic*, *Gothic*, and *Nonnus*. So the *Vulgate* is to be understood. There are many conjectures who this disciple was: *Jerome*, *Chrysostom*, *Theophylact*, *Nonnus*, *Lyra*, *Erasmus*, *Piscator*, and others, say it was *John*. It is true John frequently

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Jesus into the palace of the high priest.

16 [n] But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then said the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [o] I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

[n] Matt. xxvi. 69; Mark xiv. 66; Luke xxii. 54.

[o] Matt. xxvi 55; Luke iv. 15; chap. vii. 14, 26, 28; viii. 2.

mentions himself in the *third* person; but then he has always, *whom Jesus loved*, as in chap. xiii. 23; xix. 26; xxi. 7, 20, except in chap. xix. 35, where he has plainly pointed out himself as writer of this Gospel; but, in the place before us, he has mentioned no circumstance by which that disciple may be known to be John. To this may be added that John being not only a *Galilean*, but a fisherman by trade, it is not likely that he should have been known to the high priest, as it is here said of that disciple who followed Jesus with Peter. See Bishop *Pearce* and *Calmet*. The conjecture of Grotius is the most likely: viz. that it was the person at whose house Jesus had supped. St. Augustin, *Tract.* 113, speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the Scripture is silent.

Verse 17. *The damsel that kept the door*] *Cæzarius*, a writer quoted by Calmet, says this portress was named *Ballila*. It is worthy of remark that *women*, especially *old women*, were employed by the ancients as *porters*. In 2 Sam. iv. 6, both the Septuagint and Vulgate make a *woman* porter to *Ishbosheth*. ARISTOPHANES, in *Vespis*, v. 765, mentions them in the same office and calls them Σηκις, *Sekis*, which seems to signify a *common maid-servant*:—

Ὁτι την θυραν ανεῳξεν ἡ Σηκις λαθρα.

And EURIPIDES, *Troad.* brings in *Hecuba*, complaining that she, who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a *porter*, or a nurse, in order to get a morsel of bread. And PLAUTUS, *Curcul.* Act. i. sc. 1, mentions an old woman who was keeper of the gate:—

Anus hic solet cubitare custos janitrix.

Why *they*, in preference to men, should be pitched upon for this office, I cannot conceive; but we find the usage was common in all ancient nations. See the notes on Matt. xxvi. 69.

Verse 18. *Servants and officers*] These belonged to the chief priests, &c.; the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

Verse 19. *Asked Jesus of his disciples, and of his doctrine.*] He probably asked him by what authority, or in virtue of what right, he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high priest was considered as being the proper judge. But all this, with what follows, was transacted by *night*, and this was contrary to established laws. For the *Talmud* states, Sanhed. c. iv. s. 1, that—"Criminal processes can neither commence nor terminate, but during the course of the *day*. If the person be acquitted, the sentence may be pronounced during that day; but, if he be condemned, the sentence cannot be pronounced till the next day. But no kind of judgment is to be executed, either on the eve of the Sabbath, or the eve of any festival." Nevertheless, to the lasting infamy of this people, Christ was judicially interrogated and condemned during the night; and on the night too of the passover, or, according to others, on the *eve* of that feast. Thus, as I have remarked before, all the forms of justice were insulted and outraged in the case of our Lord. In this his humiliation his judgment was taken away. See Acts viii. 33.

Verse 20. *I spake openly to the world*] To every person in the land indiscriminately—to the people at large: the τῳ κοσμῳ, here, is tantamount to the French *tout le monde*, all the world, i. e. every person within reach. This is another proof that St. John uses the term *world* to mean the Jewish people only; for it is certain our Lord did not preach to the Gentiles. The answer of our Lord, mentioned in this and the following verse, is such as became a person conscious of his own innocence, and confident in the righteousness of his cause. I have taught in the temple, in the synagogues, in all the principal cities, towns, and villages, and through all the country. I have had no secret school. You and your emissaries have watched me every where. No doctrine has ever proceeded from my lips, but what was agreeable to the righteousness of the law and the purity of God. My disciples, when they have taught, have taught in the same way, and had the same witnesses Ask those who have attended our public ministrations, and hear whether they can prove that I or my disciples have preached any false doctrines, have ever troubled society, or disturbed the state. Attend to the ordinary course of justice, call witnesses, let them make their depositions, and then proceed to judge according to the evidence brought before you.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 And when he had thus spoken, one of the officers which stood by [p] struck Jesus [q] with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

(24 [r] Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. [s] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and [t] immediately the cock crew.

28 ¶ [u] Then led they Jesus from Caiaphas unto [v] the hall of judgment: and it was early: [w] and they themselves went not into the judgment hall, lest they should be defiled; but

[p] Jer. xx. 2; Acts xxiii. 2.——[q] Or, *with a rod.*——[r] Matt. xxvi. 57.——[s] Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 58. [t] Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; chap. xiii. 38.

[u] Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 13.——[v] Or *Pilate's house*, Matt. xxvii. 27.——[w] Acts x. 28; xi. 3.

Verse 22. *One of the officers—struck Jesus*] This was an outrage to all justice: for a prisoner, before he is condemned, is ever considered to be under the especial protection of justice; nor has any one a right to touch him, but according to the direction of the law. But it has been observed before that, if *justice* had been done to Christ, he could neither have suffered nor died.

Verse 24. *Now Annas had sent him*, &c.] It has been observed before that the proper place of this verse is immediately after the 13th; and, if it be allowed to stand here, it should be read in a parenthesis, and considered as a recapitulation of what had been before done.

Verse 27. *And—the cock crew.*] Peter denied our Lord *three* times:—

Peter's *first* denial.

I. This took place, when he was *without*, or *beneath*, in the hall of Caiaphas's house. He was not in the *higher* part where Christ stood before the high priest; but *without* that division of the hall, and in the lower part with the servants and officers, at the fire kindled in the midst of the hall, ver. 16, 18; and the girl who kept the door had entered into the hall, where she charged Peter.

Peter's *second* denial.

II. This was in a short time after the first, Luke xxii. 58. Having once denied his Master, he naturally retired from the place where his accuser was to the vestibule of the hall, Matt. xxvi. 71, and it was the time of the first cock-crowing, or soon after midnight. After remaining here a short time, perhaps an hour, another girl sees him, and says to them who were standing by in the vestibule, that *he was one of them.* Peter, to avoid this charge, withdraws into the hall, and warms himself. The girl, and those to whom she had spoken, follow him; the communication between the two places being immediate. Here a *man* enforces the charge of the *girl*, according to Luke; and *others* urge it, according to St. John; and Peter denies Jesus vehemently.

Peter's *third* denial.

III. He was now in the *hall*, and also within sight of Jesus, though at such a distance from him that Jesus could not know what passed, but in a supernatural way. And, about an hour after his second denial, those who stood by founded a *third* charge against him, on his being a *Galilean*, which St. Luke says, chap. xxii. 59, one in particular strongly affirmed; and which, according to John, ver. 26, was supported by one of Malchus's relations. This occasioned a more vehement denial than before, and immediately the cock crew the second time, which is eminently called *αλεκτοροφωνια.* The first denial may have been between our twelve and one; and the second between our two and three.

At the time of the *third* denial, Luke xxii. 61 proves that Jesus was in the same room with Peter. We must farther observe that Matthew, chap. xxvi. 57, lays the scene of Peter's denials in the house of Caiaphas: whereas John, ver. 15–23, seems to intimate that these transactions took place in the house of Annas; but this difficulty arises from the injudicious insertion of the particle *ουν*, *therefore*, in ver. 24, which should be omitted, on the authority of ADES, Mt. BH, many others; besides some *versions*, and some of the primitive *fathers.* Griesbach has left it out of the text. See Bishop Newcome's Harm. notes, p. 48.

The time of Peter's denials happened during the space of the *third* Roman *watch*, or that division of the night, between twelve and three, which is called *αλεκτοροφωνια*, or *cock-crowing*, Mark xiii. 35. Concerning the nature and progress of Peter's denial, see the notes on Matt. xxvi. 58, 69–75.

Verse 28. *The hall of judgment*] Εις το πραιτωριον, *To the prætorium.* This was the house where Pilate lodged; hence called in our margin, *Pilate's house* The prætorium is so called from being the dwelling place of the *prætor*, or chief of the province. It was also the place where he held his court, and tried causes.

St. John has omitted all that passed in the house of Caiaphas—the accusations brought against Christ—the false witnesses—the insults which he received in the house of the high priest—and the assembling of the grand council, or Sanhedrin. These he found amply detailed by the other three evangelists; and for this reason it appears that he omitted them. John's is properly a supplementary Gospel.

Lest they should be defiled] The Jews considered

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

32 [x] That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 [y] Then Pilate entered into the judgment hall again, and called Jesus, and said unto

[x] Matt. xx. 19; chap. xii. 32, 33.

[y] Matt. xxvii. 11.

even the *touch* of a Gentile as a legal defilement; and therefore would not venture into the prætorium, for fear of contracting some impurity, which would have obliged them to separate themselves from all religious ordinances till the evening, Lev. xv. 10, 11, 19, 20.

That they might eat the passover.] Some maintain that το πασχα here does not mean the paschal lamb, but the other sacrifices which were offered during the paschal solemnity—for *this* had been eaten the evening before; and that our Lord was crucified the day after the passover. Others have maintained that the paschal lamb is here meant; that this was the proper day for sacrificing it; that it was on the very hour in which it was offered that Christ expired on the cross; and that therefore our Lord did not eat the paschal lamb this year, or that he ate it some hours before the common time. Bishop *Pearce* supposes that it was lawful for the Jews to eat the paschal lamb any time between the evening of Thursday and that of Friday. He conjectures too that this permission was necessary on account of the immense number of lambs which were to be killed for that purpose. When *Cestius* desired to know the number of the Jews, he asked the priests how he might accomplish his wish? They informed him that this might be known by the number of the *lambs* slain at the passover, as never less than *ten* partook of one lamb, though *twenty* might feast on it. On this mode of computation he found the lambs to be 256,500; εικοσι πεντε μυριαδας ηριθμησαν, προς δε εξακισχιλια και πεντακοσια. See Josephus, War, b. vi. c. 9. s. 3.

That Jesus ate a passover this last year of his life is sufficiently evident from Matt. xxvi. 17–19; Mark xiv. 12–18; Luke xxii. 8–15; and that he ate this passover some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain. See the note on Matt. xxvi. 20, and at the conclusion of the chapter, where the subject, and the different opinions on it, are largely considered.

Verse 29. *Pilate then went out*] This was an act of condescension; but, as the Romans had confirmed to the Jews the free use of all their rites and ceremonies, the governor could not do less than comply with them in this matter. He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

Verse 30. *If he were not a malefactor*] So they did not wish to make Pilate the judge, but the executor of the sentence which they had already illegally passed.

Verse 31. *It is not lawful for us to put any man to death*] They might have judged Jesus according to their law, as Pilate bade them do; but they could only *excommunicate* or *scourge* him. They might have voted him worthy of death; but they could not put him to death, if any thing of a secular nature were charged against him. The power of life and death was in all probability taken from the Jews when *Archelaus*, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than *fifty* years before the destruction of Jerusalem. But the Romans suffered *Herod*, mentioned Acts xii., to exercise the power of life and death during his reign. See much on this point in *Calmet* and *Pearce*. After all, I think it probable that, though the power of life and death was taken away from the Jews, as far as it concerned affairs of state, yet it was continued to them in matters which were wholly of an ecclesiastical nature; and that they only applied thus to Pilate to persuade him that they were proceeding against Christ as an *enemy* of the *state*, and not as a transgressor of their own peculiar laws and customs. Hence, though they assert that he should die according to their law, *because he made himself the Son of God*, chap. xix. 7, yet they lay peculiar stress on his being an enemy to the Roman government; and, when they found Pilate disposed to let him go, they asserted that if he did he was not Cæsar's friend, ver. 12. It was this that intimidated Pilate, and induced him to give him up, that they might crucify him. How they came to lose this power is accounted for in a different manner by Dr. *Lightfoot*. His observations are very curious, and are subjoined to the end of this chapter.

Verse 32. *That the saying of Jesus might be fulfilled*] Or, *thus the word was fulfilled*. God permitted the Jews to lose the power of life and death, in the sense before stated, that according to the Roman laws, which punished sedition, &c., with the cross, Christ might be crucified, according to his own prediction: chap. xii. 32, and iii. 14.

Verse 33. *Art thou the King of the Jews?*] St. Luke says, expressly, xxiii. 2, that when the Jews brought him to Pilate they began to accuse him as a rebel, who said he was king of the Jews, and forbade the people to pay tribute to Cæsar. It was in consequence of this accusation that Pilate asked the question mentioned in the text.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 [z] Jesus answered, [a] My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that [b] is of the truth heareth my voice.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [c] I find in him no fault *at all*.

39 [d] But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?

40 [e] Then cried they all again, saying, Not this man, but Barabbas. [f] Now Barabbas was a robber.

[z] 1 Tim. vi. 13.——[a] Dan. ii. 44; vii. 14; Luke xii. 14; chap. vi. 15; viii. 15.——[b] Chap. viii. 47; 1 John iii. 19; iv. 6.——[c] Matt. xxvii. 24; Luke xxiii. 4; chap. xix. 4, 6.——[d] Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17.——[e] Acts iii. 14.——[f] Luke xxiii. 19.

Verse 34. *Sayest thou this thing of thyself*] That is, Is it because my *enemies* thus accuse me, or because *thou* hast any suspicion of me, that thou askest this question?

Verse 35. *Am I a Jew?*] That is, I am not a Jew, and cannot judge whether thou art what is called the *Christ*, the *king of the Jews*. It is thy own countrymen, and their spiritual rulers, who delivered thee up to me with the above accusation.

What hast thou done?] If thou dost not profess thyself king over this people, and an enemy to Cæsar, what is it that thou hast done, for which they desire thy condemnation?

Verse 36. *My kingdom is not of this world*] It is purely spiritual and Divine: If it had been of a *secular* nature, then my servants would have contended—they would have opposed force with force, as the kingdoms of this world do in their wars; but as my kingdom is not of this world, therefore no resistance has been made. *Eusebius* relates, *Hist. Eccles.* lib. iii. c. 20, that "The relatives of our Lord were brought before Domitian, and interrogated whether they were of the family of David; and what sort the kingdom of Christ was, and where it would appear? They answered, that this kingdom was *neither of this world*, nor *of an earthly nature*; that it was altogether *heavenly* and *angelical*; and that it would not take place till the end of the world."

Verse 37. *Thou sayest*] A common form of expression for, yes, it is so. I was born into the world that I might set up and maintain a spiritual government: but this government is established in and by truth. All that love truth, hear my voice and attend to the spiritual doctrines I preach. It is by *truth* alone that I influence the minds and govern the manners of my subjects.

Verse 38. *What is truth?*] Among the sages of that time there were many opinions concerning *truth*; and some had even supposed that it was a thing utterly out of the reach of men. Pilate perhaps might have asked the question in a mocking way; and his not staying to get an answer indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it. This is the case with thousands: they appear desirous of knowing the truth, but have not patience to wait in a proper way to receive an answer to their question.

I find in him no fault] Having asked the above question, and being convinced of our Lord's innocence, he went out to the Jews to testify his conviction, and to deliver him, if possible, out of their hands.

Verse 39. *But ye have a custom*] Nothing relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out: see the notes on Matt. xxvii. 15; Luke xxiii. 17.

Verse 40. *Barabbas was a robber*] See Matt. xxvii. 16.

The later *Syriac* has in the margin, αρχιλῃστης, a *chief robber*, a *captain of banditti*, and it is probable that this was the case. He was not only a person who lived by plunder, but shed the blood of many of those whom he and his *gang* robbed, and rose up against the Roman government, as we learn from Luke xxiii. 19. There never existed a more perfidious, cruel, and murderous people than these Jews; and no wonder they preferred a *murderer* to the *Prince* of *peace*. Christ himself had said, If ye were of the world, the world would love its own. *Like cleaves to like:* hence we need not be surprised to find the *vilest* things still preferred to Christ, his kingdom, and his salvation.

1. It is not easy to give the character of Pilate. From the manner of his conduct, we scarcely can tell when he is in jest or in earnest. He appears to have been fully convinced of the innocence of Christ; and that the Jews, through envy and malice, desired his destruction. On this ground he should have released him; but he was afraid to offend the Jews. He knew they were an uneasy, factious, and seditious people; and he was afraid to irritate them. *Fiat justitia, ruat cœlum!* was no motto of his. For fear

of the clamours of this bad people, he permitted all the forms and requisitions of justice to be outraged, and abandoned the most innocent Jesus to their rage and malice. In this case he knew *what was truth*, but did not follow its dictates; and he as hastily abandoned the author of it as he did the question he had asked concerning it. Pilate, it is true, was disposed to pity —the Jews were full of malice and cruelty. They both, however, joined in the murder of our Lord. The most that we can say for Pilate is, that he was disposed to justice, but was not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to do a right thing if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf of innocence, righteousness, and truth. In all the business Pilate showed that he was not a *good man;* and the Jews proved that they were of their father, the devil. See chap. xix. 8.

2. As Dr. Lightfoot has entered into a regular examination of *when* and *how* the Jews lost the power of life and death in criminal cases, it may be necessary to lay before the reader a copious abstract of his researches on this subject, founded on ver. 31, of the preceding chapter.

"It cannot be denied that all capital judgment, or sentence upon life, had been taken from the Jews for above forty years before the destruction of *Jerusalem*, as they oftentimes themselves confess. But how came this to pass? It is commonly received that the *Romans*, at this time the *Jews'* lords and masters, had taken from all their courts a power and capacity of judging the capital matters. Let us superadd a few things here. *Rabh Cahna saith, When R. Ismael bar Jose lay sick, they sent to him, saying, Pray, sir, tell us two or three things which thou didst once tell us in the name of thy Father. He saith to them, A hundred and fourscore years before the destruction of the temple, the wicked kingdom* (the Roman empire) *reigned over Israel, fourscore years before the destruction of the temple, they* (the fathers of the Sanhedrin) *determined about the uncleanness of the heathen land, and about glass vessels. Forty years before the destruction of the temple, the Sanhedrin removed and sat in the Taberne. What is the meaning of this tradition? Rabbi Isaac bar Abdimi saith, They did not judge judgments of mulcts.* The gloss is, *Those are the judgments about fining any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room Gazith, they did not judge about these things, and so those judgments about mulcts or fines ceased. Avodoh Zarah.* fol. 82. Here we have one part of their judiciary power lost; not taken away from them by the Romans, but falling of itself, as it were, out of the hands of the Sanhedrin. Nor did the Romans indeed take away their power of judging in capital matters; but they, by their own oscitancy, supine and unreasonable lenity, lost it themselves, for so the Gemara goes on: *Rabh Hachman bar Isaac saith, Let him not say that they did not judge judgments of mulcts, for they did not judge capital judgments either. And whence comes this? When they saw that so many murders and homicides multiplied upon them that they could not well judge and call them to account, they said, It is better for us that we remove from place to place; for how can we otherwise* (sitting here and not punishing them) *not contract guilt upon ourselves?*

"They thought themselves obliged to punish murderers while they sat in the *room Gazith, for the place itself engaged them to it.* They are the words of the Gemarists, upon which the gloss. *The room Gazith was half of it within, and half of it without, the holy place. The reason of which was, that it was requisite that the council should sit near the Divine Majesty. Hence it is that they say, Whoever constitutes an unfit judge is as if he planted a grove by the altar of the Lord, as it is written, Judges and officers shalt thou make thee; and it follows presently after, Thou shalt not plant thee a grove near the altar of the Lord thy God,* Deut. xvi. 18, 21. *They removed therefore from Gazith, and sat in the Taberne; now though the Taberne were upon the mountain of the temple, yet they did not sit so near the Divine Majesty there as they did when they sat in the room Gazith.*

"Let us now in order put the whole matter together.

"I. The Sanhedrin were most stupidly and unreasonably remiss in their punishment of capital offenders; going upon this reason especially, that they counted it so horrible a thing to put an Israelite to death. Forsooth, he is of the seed of *Abraham*, of the blood and stock of *Israel*, and you must have a care how you touch such a one!

"*R. Eliezer bar Simeon had laid hold on some thieves. R. Joshua bar Korchah sent to him, saying, O thou vinegar, the son of good wine!* (i. e. O thou wicked son of a good father!) *how long wilt thou deliver the people of God to the slaughter! He answered and said, I root the thorns out of the vineyard. To whom the other: Let the Lord of the vineyard come and root them out himself. Bava Meziah,* fol. 83, 2. It is worth noting, that the very *thieves* of Israel are the people of God; and they must not be touched by any man, but referred to the judgment of God himself!

"*When R. Ismael bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, How long wilt thou deliver over the people of God to slaughter! Ibid.* fol. 64, 1. Hence that which we alleged elsewhere: *The Sanhedrin that happens to sentence any one to death within the space of seven years, is termed a destroyer. R. Eliezer ben Azariah saith it is so, if they should but condemn one within seventy years. Maccoth,* fol. 7, 1.

"II. It is obvious to any one how this foolish remissness, and letting loose the reins of judgment, would soon increase the numbers of robbers, murderers, and all kinds of wickedness; and indeed they did so abundantly multiply that the Sanhedrin neither could nor durst, as it ought, call the criminals to account. The law slept, while wickedness was in the height of its revels; and punitive justice was so out of countenance that as to uncertain murders they made no search, and against certain ones they framed no judg-

ment. *Since the time that homicides multiplied, the beheading the heifer ceased.* Sotoh, fol. 47, 1. And in the place before quoted in *Avodah: When they saw the numbers of murderers so greatly increase that they could not sit in judgment upon them, they said, Let us remove, &c.*, fol. 8, 2. So in the case of adultery, which we also observed in our notes on chap. viii. *Since the time that adultery so openly advanced, under the second temple, they left off trying the adultress by the bitter water, &c. Maimon. in Sotoh*, cap. 3.

"So that, we see, the liberty of judging in capital matters was no more taken from the *Jews* by the *Romans* than the beheading of the heifer, or the trial of the suspected wife by the bitter waters, was taken away by them, which no one will affirm. *It is a tradition of R. Chaia, from the day wherein the temple was destroyed, though the Sanhedrin ceased, yet the four kinds of death* (which were wont to be inflicted by the Sanhedrin) *did not cease. For he that had deserved to be stoned to death, either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, either fell into some fire, or some serpent bit him. He that had deserved to be slain* (i. e. with the sword) *was either delivered into the hands of some heathen king, or was murdered by robbers. He that had deserved strangling, was either drowned in some river, or choked by a squinancy.*

"This must be observed from the evangelists, that when they had Christ in examination in the palace of the high priest all night, in the morning the whole Sanhedrin met that they might pass sentence of death upon him. Where then was this that they met? Questionless in the room *Gazith*—at least if they adhered to their own rules and constitutions: *Thither they betook themselves sometimes upon urgent necessity.* The gloss before quoted excepts *only the case of murder*, with which, amongst all their false accusations, they never charged Christ.

"But, however, suppose it were granted that the great council met either in the Taberne, or some other place, (which yet agreed by no means with their own tradition,) did they deal truly, and as the matter really and indeed was, with *Pilate*, when they tell him, *It is not lawful for us to put any man to death?* He had said to them, *Take ye him and judge him according to your laws.* We have indeed judged and condemned him, but we cannot put any one to death. Was this that they said in fact true? How came they then to stone the proto-martyr *Stephen?* How came they to stone Ben Sarda at Lydda? Hieros. Sanhed. fol. 25, 4. How came they to burn the priest's daughter alive that was taken in adultery? Bab. Sanhed. fol. 52, 1, and 51, 1. It is probable that they had not put any one to death as yet, since the time that they had removed out of *Gazith*, and so might the easier persuade *Pilate* in that case But their great design was to throw off the odium of Christ's death from themselves; at least among the vulgar crowd; fearing them, if the council should have decreed his execution. They seek this evasion, therefore, which did not altogether want some colour and pretext of truth; and it succeeded according to what they desired. Divine Providence so ordering it as the evangelist intimates, ver. 32, *That the saying of Jesus might be fulfilled, which he spake signifying what death he should die:* that is, be crucified according to the custom of the Romans. While I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation in the whole description of the *Roman beast* in the *Revelation*, chap. xiii. 4. *The dragon which gave power to the beast.* We cannot say this of the *Assyrian, Babylonish*, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the *Roman* empire in behalf of the *dragon*, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember as often as we recite that article of our creed, 'He suffered under *Pontius Pilate*,' that is, was put to death by the Roman empire"

CHAPTER XIX.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1–3. *He is brought forth by Pilate, wearing the purple robe; and the Jews clamour for his death*, 4–8. *Conversation between our Lord and Pilate*, 9–11. *Pilate expostulates with the Jews on their barbarous demands; but they become more inveterate, and he delivers Christ into their hands*, 12–16. *He, bearing his cross, is led to Golgotha, and crucified*, 17–22. *The soldiers cast lots for his raiment*, 23, 24. *Jesus commends his mother to the care of John*, 25–27. *Jesus thirsts, receives vinegar, and dies*, 28–30. *The Jews request that the legs of those who were crucified might be broken; the soldiers break those of the two thieves, and pierce the side of Christ; the Scriptures fulfilled in these acts*, 31–37. *Joseph of Arimathea begs the body of Christ; and Nicodemus brings spices to embalm it*, 38–40. *He is laid in a new sepulchre*, 41, 42.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THEN [a] Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Matt. xx. 19; xxvii. 26; Mark xv. 15; Luke xviii. 33.

NOTES ON CHAP. XIX.

Verse 1. *Pilate—took Jesus, and scourged* him.] That is, caused him to be scourged: for we cannot with *Bede* suppose that he scourged him with his own hand.

As our Lord was scourged by order of Pilate, it is

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, [b] that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 [c] When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, [d] We have a law, and by our law he ought to die, because [e] he made himself the Son of God.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? [f] But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [g] Thou couldest have no

[b] Chap. xviii. 38; ver. 6.——[c] Acts iii. 13.——[d] Lev. xxiv. 16. [e] Matt. xxvi. 65; chap. v. 18; x. 33.

[f] Isa. liii. 7; Matt. xxvii. 12, 14.——[g] Luke xxii. 53; chap. vii. 30.

probable he was scourged in the Roman manner, which was much more severe than that of the Jews. The latter never gave more than *thirty-nine* blows; for the law had absolutely forbidden a man to be *abused*, or his *flesh cut* in this chastisement, Deut. xxv. 3. The common method of whipping or flogging in some places, especially that of a *military* kind, is a disgrace to the nation where it is done, to the laws, and to humanity. See Matt. xxvii. 26, and the note there. Though it was customary to scourge the person who was to be crucified, yet it appears that Pilate had another end in view by scourging our Lord. He hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from Luke xxiii. 16.

Verse 2. *Platted a crown of thorns*] See on Matt. xxvii 29.

Verse 5. *And* Pilate *saith*] The word *Pilate*, which we supply in our version, is added by one MS., the later *Syriac*, later *Arabic*, and the *Coptic*.

Behold the man!] The man who, according to you, affects the government, and threatens to take away the empire from the Romans. Behold the man whom ye have brought unto me as an enemy to Cæsar, and as a sower of the seeds of sedition in the land! In him *I* find no guilt; and from him *ye* have no occasion to fear any evil.

Verse 6. *Crucify* HIM] Αυτον, which is necessary to the text, and which is wanting in the common editions, and is supplied by our version in Italics, is added here on the authority of almost every MS. and version of importance. As it is omitted in the common editions, it affords another proof, that they were not taken from the best MSS.

Verse 7. *We have a law*] In Lev. xxiv. 14–16, we find that blasphemers of God were to be put to death; and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. See Matt. xxvi. 65, 66. They might refer also to the law against false prophets, Deut. xviii. 20.

The Son of God.] It is certain that the Jews understood this in a very peculiar sense. When Christ called himself *the Son of God*, they understood it to imply positive *equality* to the Supreme Being; and, if they were wrong, our Lord never attempted to correct them.

Verse 8. *He was the more afraid*] While Jesus was accused only as a disturber of the peace of the nation, which accusation Pilate knew to be *false*, he knew he could deliver him, because the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature, from their *own laws*, he then saw that he had every thing to fear, if he did not deliver Jesus to their will. The Sanhedrin must not be offended—the populace must not be irritated: from the former a complaint might be sent against him to Cæsar; the latter might revolt, or proceed to some acts of violence, the end of which could not be foreseen. Pilate was certainly to be pitied: he saw what was right, and he wished to do it; but he had not sufficient firmness of mind. He did not attend to that important maxim, *Fiat justitia: ruat cælum.* Let justice be done, though the heavens should be dissolved. He had a *vile* people to govern, and it was not an easy matter to keep them quiet. Some suppose that Pilate's fear arose from hearing that Jesus had said he was *the Son of God;* because Pilate, who was a polytheist, believed that it was possible for the offspring of the gods to visit mortals; and he was afraid to condemn Jesus, for fear of offending some of the supreme deities. Perhaps the question in the succeeding verse refers to this.

Verse 9. *Whence art thou?*] This certainly does not mean, From what *country* art thou? for Pilate knew this well enough; but it appears he made this inquiry to know who were the parents of Christ; what were his pretensions, and whether he really were a *demigod*, such as the heathens believed in. To this question we find our Lord gave no answer. He had already told him that his kingdom was not of this world; and that he came to erect a spiritual kingdom, not a temporal one: chap. xviii. 36, 37. This answer he deemed sufficient; and he did not choose to satisfy a criminal curiosity, nor to enter then into any debate concerning the absurdity of the heathen worship.

Verse 11. *Hath the greater sin.*] It is a sin in thee to condemn me, while thou art convinced in thy con

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [h] If thou let this man go, thou art not Cæsar's friend: [i] whosoever maketh himself a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 And [k] it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [l] We have no king but Cæsar.

16 [m] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

[h] Luke xxiii. 2.——[i] Acts xvii. 7.——[k] Matt. xxvii. 62.——[l] Gen. xlix. 10.——[m] Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

science that I am *innocent:* but the *Jews* who delivered me to thee, and *Judas* who delivered me to the Jews, have the *greater* crime to answer for. Thy ignorance in some measure excuses *thee;* but the rage and malice of the Jews put *them* at present out of the reach of mercy.

Verse 12. *Pilate sought to release him*] Pilate made *five* several attempts to release our Lord; as we may learn from Luke xxiii. 4, 15, 20, 22; John xix. 4, 12, 13.

Thou art not Cæsar's friend] Thou dost not act like a person who has the interest of the emperor at heart. Ambassadors, prefects, counsellors, &c., were generally termed the *friends* of the emperor. This insinuation determined Pilate to make no longer resistance: he was afraid of being accused, and he knew *Tiberius* was one of the most jealous and distrustful princes in the world. During his reign, accusations of conspiracies were much in fashion; they were founded on the silliest pretences, and punished with excessive rigour. See Calmet, *Tacit.* An. l. i. c. 72, 73, 74. *Sueton.* in *Tiber.* c. 58.

Verse 13. *The Pavement*] Λιθοστρωτον, literally, *a stone pavement:* probably it was that place in the open court where the chair of justice was set, for the prefects of provinces always held their courts of justice in the open air, and which was paved with stones of *various colours*, like that of Ahasuerus, Esth. i. 6, of *red*, *blue*, *white*, and *black* marble; what we still term *Mosaic* work, or something in imitation of it; such as the *Roman* pavements frequently dug up in this and other countries, where the Romans have had military stations.

Gabbatha.] That is, *an elevated place;* from גבה *gabah*, *high*, *raised up;* and it is very likely that the judgment seat was considerably *elevated* in the court, and that the governor went up to it by steps; and perhaps these very steps were what was called *the Pavement.* John does not say that *Lithostroton*, or *the Pavement*, is the *meaning* of the word *Gabbatha;* but that the *place* was called so in the *Hebrew.* The place was probably called *Lithostroton*, or the *Pavement:* the seat of judgment, *Gabbatha*, the *raised* or *elevated* place.

In several MSS. and versions, the scribes not understanding the Hebrew word, wrote it variously, *Gabbatha*, *Gabatha*, *Kapphatha*, *Kappata*, *Gennetha*, *Gennaesa*, and *Gennesar.* Lightfoot conjectures that the pavement here means the room Gazith in the temple, in which the grand council, called the Sanhedrin, held their meetings.

Verse 14. *It was the preparation of the passover*] That is, the time in which they were just preparing to kill the paschal lamb. Critics differ widely concerning the time of our Lord's crucifixion; and this verse is variously understood. Some think it signifies merely the preparation of the *Sabbath;* and that it is called the preparation of the *passover*, because the preparation of the Sabbath happened that year on the eve of the passover. Others think that the preparation of the Sabbath is distinctly spoken of in ver. 31, and was different from what is here mentioned. Contending *nations* may be more easily *reconciled* than contending *critics.*

The sixth hour] Mark says, chap. xv. 25, that it was the *third* hour. Τριτη, the *third*, is the reading of DL, *four* others, the *Chron. Alex.*, *Severus Antiochen.*, *Ammonius*, with others mentioned by *Theophylact.* *Nonnus*, who wrote in the *fifth* century, reads τριτη, *the third.* As in ancient times all the numbers were written in the manuscripts, not at *large* but in numeral *letters*, it was easy for ϛ *three*, to be mistaken for ς *six.* The *Codex Bezæ* has generally numeral *letters* instead of words. *Bengel* observes that he has found the letter ϛ *gamma*, THREE, exceedingly like the ς *episemon*, SIX, in some MSS. The major part of the best critics think that τριτη, *the third*, is the genuine reading. See the note on Mark xv. 25.

Behold your king!] This was probably intended as an *irony;* and, by thus turning their pretended serious apprehensions into ridicule, he hoped still to release him.

Verse 15. *Away with* him] Αρον: probably this means, *kill him.* In Isa. lvii. 1, it is said, και ανδρες, δικαιοι αιρονται, *and just men are taken away;* that is, according to some, by a violent death.

Verse 16. *Then delivered he him*] This was not till after he had washed his hands, Matt. xxvii. 24, to show, by that symbolical action, that he was innocent of the death of Christ. John omits this circumstance, together with the insults which Christ received from the soldiers. See Matt. xxvii. 26, &c.; Mark xv. 16, &c.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 ¶ [n] And he, bearing his cross, [o] went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [p] And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ [q] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [r] woven from the top throughout.

24 They said therefore among themselves,

[n] Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33. [o] Num. xv. 36; Heb. xiii. 12.

[p] Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38.——[q] Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34.——[r] Or, *wrought*.

Verse 17. *Bearing his cross*] He bore it all alone *first*; when he could no longer carry the *whole* through weakness, occasioned by the ill usage he had received, *Simon*, a Cyrenian, *helped* him to carry it: see the note on Matt. xxvii. 32.

Golgotha] See on Matt. xxvii. 33.

Verse 18. *Two other*] Matthew and Mark in the parallel places calls them *robbers* or *murderers*; they probably belonged to the *gang* of Barabbas. See about the *figure* of the cross, and the *nature* of crucifixion, on Matt. xxvii. 35.

Verse 19. *Pilate wrote a title*] See on Matt. xxvii. 37.

Verse 20. *Hebrew,—Greek,—Latin.*] See on Luke xxiii. 38.

In Hebrew, Ἑβραϊστί.

ישוע נצריא מלכא דיהודיא

In Greek, Ἑλληνιστί.

ΙΗCΟΥC Ο ΝΑΖΩΡΕΟC Ο ΒΑCΙΛΕΥC ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin, Ῥωμαϊστί.

IEHSVS NAZARENVS REX IVDAEORVM

On Matt. xxvii. 37, I have given this title in Hebrew, Greek, and Latin, as mentioned by this evangelist. The reader, however, will not be displeased to find the same title repeated here in a character which was written in the *fourth* century, and is probably nearly resembling that used in the earliest ages of Christianity. The Greek and Latin character, which is inserted here, is an exact fac-simile of that in the *Codex Bezæ*, cut and cast at the expense of the University of Cambridge, for Dr. Kipling's edition of that most venerable MS. which contains the Greek text of the four evangelists and Acts; and the Latin text of the same, as it existed before the time of St. Jerome. Having examined the MS. myself, I can say that these types are a very faithful representation of the *original*.

Verse 22. *What I have written, I have written.*] That is, I will not alter what I have written. The Roman laws forbad the sentence to be altered when once pronounced; and as this inscription was considered as the *sentence* pronounced against our Lord, therefore, it could not be changed: but this form of speech is common in the Jewish writings, and means simply, what is done shall continue. Pilate seems to speak *prophetically*. This is the king of the Jews: they shall have no other Messiah for ever.

Verse 23. *To every soldier a part*] So it appears there were *four* soldiers employed in nailing him to and rearing up the cross.

The coat was without seam] Several have seriously doubted whether this can be literally understood, as they imagine that nothing with sleeves, &c. can be woven without a seam. But *Baun, de Vest. Sacer. Heb.* l. 1, c. 16, has proved, not only that such things were done by the ancients, and are still done in the east, but himself got a *loom* made, on which these kinds of tunics, *vents*, *sleeves*, and all, were woven in *one piece*. See much on this subject in *Calmet*. The clothes of a *Hindoo* are always *without* a *seam*; and the *Brahmins* would not wear clothes that were otherwise made. Besides, the Hindoos have no regular *tailors*.

Our Lord was now in the grand office of *high priest*, and was about to offer the *expiatory* victim for the sin of the world. And it is worthy of remark that the *very dress* he was in was similar to that of the Jewish high priest. The following is the description given of his dress by *Josephus*, Ant. b. iii. c. 7, s. 4: "Now this coat (χιτων) was not composed of *two pieces*, nor was it *sewed together* upon the shoulders and sides, but it was *one* long vestment, so *woven* as to have an opening for the neck; not an oblique one, but parted all along the back and breast: it was also

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [s] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [t] Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [u] Cleophas, [v] and Mary Magdalene.

26 When Jesus therefore saw his mother, and [w] the disciple standing by, whom he loved, he saith unto his mother, [x] Woman, behold thy son!

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her [y] unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, [z] that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vine-

[s] Psa. xxii. 18.——[t] Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49.——[u] Or, *Clopas*.——[v] Luke xxiv. 18.

[w] Chap. xiii. 23; xx. 2; xxi. 7, 20, 24.——[x] Chap. ii. 4.——[y] Ch. i. 11; xvi. 32.——[z] Psa. lxix. 21.

parted where the hands were to come out." A little before, the same author says, that "the high priest had a *long robe* of a blue colour, which hung down to the *feet*, and was *put over all the rest*." It is likely that this was the same with that *upper garment* which the soldiers divided among them, it being probably of a costly stuff. I may just add here, that I knew a woman who *knit* all kinds of clothes, even to the sleeves and button holes, *without a seam*; and have seen some of the garments which she made; that the thing is possible I have the fullest proof. For an explanation of χιτων and ἱματιον, which we translate *cloak*, and *coat*, see the note on Luke vi. 29.

Verse 24. *That the scripture might be fulfilled*] These words are found in the common printed text, in Matt. xxvii. 35; but they are omitted by ABDEF GHKLMSU, Mt. BHV, 150 others; the principal *versions*, *Chrysostom*, *Tit. Bost.*, *Euthymius*, *Theophylact*, *Origen*, *Hilary*, *Augustin*, *Juven.* See *Griesbach's* second edition. But in the text of John they are not omitted by one MS., *version*, or *ancient commentator*.

The words are taken from Psa. xxii. 18, where it appears they were spoken prophetically of this treatment which Jesus received, upwards of a thousand years before it took place!

But it should be remarked that this form of speech, which frequently occurs, often means no more than that the thing so fell out that such a portion of Scripture may be exactly applied to it.

Verse 25. *Mary the* wife *of Cleophas*] She is said, in Matt. xxvii. 56, (see the note there,) and Mark xv. 40, to have been the mother of James the Less, and of Joses; and this James her son is said, in Matt. x. 3, to have been the son of Alpheus; hence it seems that *Alpheus* and *Cleopas* were the same person. To which may be added, that *Hegesippus* is quoted by Eusebius, *Hist. Eccles.* l. iii. c. 11, as saying that Cleopas was the *brother* of Joseph, the husband of the virgin. *Theophylact* says that *Cleopas*, (brother of Joseph, the husband of the virgin,) having died childless, his brother Joseph married his widow, by whom he had four sons, called by the evangelists *the brothers of our Lord*, and two daughters, the one named *Salome*, the other *Mary*, *the daughter of Cleopas*, because she was his daughter according to law, though she was the daughter of Joseph according to nature. There are several conjectures equally well founded with this last to be met with in the ancient commentators; but, in many cases, it is very difficult to distinguish the different *Marys* mentioned by the evangelists.

Verse 26. *The disciple—whom he loved*] John, the writer of this Gospel.

Woman, behold thy son!] This is a remarkable expression, and has been much misunderstood. It conveys no idea of *disrespect*, nor of unconcern, as has been commonly supposed. In the way of compellation, *man!* and *woman!* were titles of as much respect among the Hebrews as *sir!* and *madam!* are among us. But why does not Jesus call her *mother?* Probably because he wished to spare her feelings; he would not mention a name, the very sound of which must have wrung her heart with additional sorrow. On this account he says, *Behold thy son!* this was the language of pure natural affection: "Consider this crucified man no longer at present as any relative of thine; but take that disciple whom my power shall preserve from evil for thy *son;* and, while he considers thee as *his mother*, account him for *thy child*." It is probable that it was because the keeping of the blessed virgin was entrusted to him that he was the only disciple of our Lord who died a natural death, God having preserved him for the sake of the person whom he gave him in charge. Many children are not only preserved alive, but abundantly prospered in temporal things, for the sake of the desolate parents whom God hast cast upon their care. It is very likely that Joseph was dead previously to this; and that this was the reason why the desolate virgin is committed to the care of the beloved disciple.

Verse 28. *I thirst.*] The scripture that referred to his drinking the vinegar is Psa. lxix. 21. The fatigue which he had undergone, the grief he had felt, the heat of the day, and the loss of blood, were the natural causes of this thirst. This he would have borne without complaint; but he wished to give them the fullest proof of his being the Messiah, by distinctly marking how every thing relative to the Messiah, which had been written in the prophets, had its complete fulfilment in him.

Verse 29. *A vessel full of vinegar*] This was probably that *tart* small wine which we are assured was the common drink of the Roman soldiers. Our word *vinegar* comes from the French *vin aigre*, *sour* or *tart wine;* and, although it is probable that it was brought at this time for the use of the four Roman soldiers who were employed in the crucifixion of our Lord,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

gar: and [a] they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [b] It is finished: and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore [c] because it was the preparation, [d] that the bodies should not remain upon the cross on the Sabbath day, ([e] for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith [f] came there out blood and water.

[a] Matt. xxvii. 48.——[b] Chap. xvii. 4.——[c] Ver. 42; Mark xv. 42. [d] Deut. xxi. 23.

[e] Lev. xxiii. 11, 15; Num. xxviii. 17, 18; Isa. i. 13, 15.——[f] Zech. xii. 10; xiii. 1, 6, 7; 1 John v. 6, 8.

yet it is as probable that it might have been furnished for the use of the persons crucified; who, in that lingering kind of death, must necessarily be grievously tormented with thirst. This vinegar must not be confounded with the *vinegar* and *gall* mentioned Matt. xxvii. 34, and Mark xv. 23. *That*, being a stupifying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired, ver. 30.

And put it *upon hyssop*] Or, according to others, *putting hyssop about it*. A great variety of conjectures have been produced to solve the difficulty in this text, which is occasioned by supposing that the sponge was put on a stalk of *hyssop*, and that this is the *reed* mentioned by Matthew and Mark. It is possible that the hyssop might grow to such a size in Judea as that a stalk of it might answer the end of a *reed* or *cane* in the case mentioned here; but still it appears to me more natural to suppose that the reed was a distinct thing, and that the hyssop was used only to bind the sponge fast to the reed; unless we may suppose it was added for some mystical purpose, as we find it frequently used in the Old Testament in rites of *purification*. The various conjectures on this point may be seen in *Bowyer's* Conject. and in *Calmet*.

Verse 30. *It is finished*] As if he had said: "I have executed the great designs of the Almighty—I have satisfied the demands of his justice—I have accomplished all that was written in the prophets, and suffered the utmost malice of my enemies; and now the way to the holy of holies is made manifest through my blood." An awful, yet a glorious finish. Through this tragical death God is reconciled to man, and the kingdom of heaven opened to every believing soul.

"Shout heaven and earth, this SUM of *good* to MAN!"

See the note on Matt. xxvii. 50.

The prodigies which happened at our Lord's death, and which are mentioned by the other three evangelists, are omitted by John, because he found the others had sufficiently stated them, and it appears he had nothing new to add.

Verse 31. *It was the preparation*] Every Sabbath had a preparation which began at the *ninth* hour (that is, three o'clock) the preceding evening. Josephus, Ant. b. xvi. c. 6, s. 2, recites an edict of the Emperor Augustus in favour of the Jews, which orders, "that no one shall be obliged to give bail or surety on the Sabbath day, nor on the preparation before it, *after the ninth hour*." The time fixed here was undoubtedly in conformity to the Jewish custom, as they began their preparation at three o'clock on the Friday evening.

That the bodies should not remain] For the law, Deut. xxi. 22, 23, ordered that the bodies of criminals should not hang all night; and they did not wish to have the Sabbath profaned by either taking them down on that day, or letting them hang to disturb the joy of that holy time. Probably their consciences began to sting them for what they had done, and they wished to remove the victim of their malice out of their sight.

For that Sabbath day was a high day] 1. Because it was the Sabbath. 2. Because it was the day on which all the people presented themselves in the temple according to the command, Exod. xxiii. 17. 3. Because that was the day on which the sheaf of the first fruits was offered, according to the command, Lev. xxiii. 10, 11. So that upon this day there happened to be three solemnities in one.—*Lightfoot*. It might be properly called *a high day*, because the passover fell on that Sabbath.

Their legs might be broken] *Lactantius* says, l. iv. c. 26, that it was a common custom to break the legs or other bones of criminals upon the cross; and this appears to have been a kind of *coup de grace*, the sooner to put them out of pain.

Verse 34. *With a spear pierced his side*] The soldier who pierced our Lord's side has been called by the Roman Catholic writers *Longinus*, which seems to be a corruption of λογχη, *lonche*, a *spear* or *dart*, the word in the text. They moreover tell us that this man was converted—that it was he who said, *Truly this was the Son of God*—that he travelled into *Cappadocia*, and there preached the Gospel of Christ, and received the crown of martyrdom. But this deserves the same credit as the other legends of the Popish Church.

Whether it was the *right* or the *left* side of Christ that was pierced has been a matter of serious discussion among divines and physicians; and on this subject they are not yet agreed. That it is of *no importance* we are sure, because the Holy Ghost has not revealed it. *Luke Cranache*, a famous painter, whose piece of the crucifixion is at Augsburg, has put no wound on either side: when he was asked the reason of this—*I will do it*, said he, *when I am informed* WHICH *side was pierced*.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, [g] that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [h] They shall look on him whom they pierced.

38 ¶ [i] And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly [k] for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also [l] Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

40 Then took they the body of Jesus, and [m] wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 [n] There laid they Jesus therefore, [o] because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

[g] Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.——[h] Psa. xxii. 16, 17; Zech. xii. 10; Rev. i. 7.——[i] Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50.——[k] Chap. ix. 22; xii. 42.——[l] Chap. iii. 1, 2; vii. 50.——[m] Acts v. 6.——[n] Isa. liii. 9.——[o] Ver. 31.

Blood and water.] It may be naturally supposed that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter. Ambrose, Augustin, and Chrysostom, make the *blood* an emblem of the *eucharist*, and the *water* an emblem of *baptism*. Others represent them as the emblems of the old and new covenants. Protestants have thought them the emblems of *justification*, which is through the *blood* of the Lamb, and *sanctification*, which is through the *washing* of regeneration; and it is in reference to the first notion that they mingle the wine with water in the sacrament of the Lord's supper. The piercing appears to have taken place because his legs were not broken; and, as the law in this case stated that the criminals were to continue on the cross *till they died*, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water appears to be only a *natural* effect of the above cause, and probably nothing mystical or spiritual was intended by it. However, it affords the fullest proof that Jesus *died* for our sins. Dr. Lightfoot thinks that there is a reference here to the rock in the wilderness which Moses smote twice, and which, according to the Jews, *Shemoth Rabba*, fol. 122, "poured out *blood* at the first stroke, and *water* at the second." Now St. Paul says, 1 Cor. x. 4, That rock was Christ; and here the evangelist says, the soldier pierced his side, and there came out blood and water. St. John therefore, in what he asserts in the 35th and 36th verses, wishes to call the attention of the Jews to this point, in order to show them that this Jesus was the true Messiah, who was typified by the rock in the wilderness. *He knoweth that he saith true, that ye might believe.*

Verse 35. *He that saw* it] Most probably John himself, who must have been pretty near the cross to have been able to distinguish between the blood and the water, as they issued from the side of our blessed Lord.

And he knoweth] This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter? It might appear to him necessary: 1. Because the other evangelists had not noticed it. 2. Because it contained the most decisive proof of the *death* of Christ: as a wound such as this was could not have been inflicted, (though other causes had been wanting,) without occasioning the death of the person; and on his *dying* for men depended the salvation of the world. And, 3. Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly the *person* of the *Messiah*. *A bone of him shall not be broken*, Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. *They shall look upon him whom they pierced*, Zech. xii. 10; Psa. xxii. 16.

Verse 38. *Joseph of Arimathea*] See on Matt xxvii. 57–60; and particularly Mark xv. 42, 43.

Verse 39. *Nicodemus*] See on chap. iii. 1, &c.

Myrrh and aloes] Which drugs were used to preserve bodies from putrefaction. *Calmet* says that the aloes mentioned here is a liquor which runs from an aromatic tree, and is widely different from that called *aloes* among us.

Some have objected that a hundred pounds' weight of myrrh and aloes was enough to embalm two hundred dead bodies; and instead of ἑκατον, *a hundred*, some critics have proposed to read ἑκατερων—*a mixture of myrrh and aloes, of about a pound* EACH. See *Bowyer's* Conjectures. But it may be observed that *great quantities* of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased. A great quantity was used at the funeral of *Aristobulus;* and it is said that five hundred servants bearing aromatics attended the funeral of *Herod:* see *Josephus*, Ant. b. xv. c. 3, s. 4; and b. xvii. c. 8, s. 3: and *fourscore pounds* of spices were used at the funeral of R. *Gamaliel* the elder. See *Wetstein* in loc.

Verse 40. *Wound it in linen*] See on chap. xi. 34.

Verse 41. *There was a garden*] It was an ancient custom for particular families to have burying places in their gardens. See 2 Kings xxi. 18, 26.

New sepulchre] See on Matt. xxvii. 60.

Verse 42. *Because of the Jews' preparation*] From

this it may be conjectured that they had designed to have put him in a more magnificent tomb; or, that they intended to make one expressly for himself after the passover: or, that they had designed to have put him somewhere else, but could not do it for want of time; and that they put him here because *the tomb was nigh.* It appears plainly, from embalming, &c., that none of these persons had any hope of the resurrection of Christ. They considered him as a great and eminent prophet, and treated him as such.

1. In the burial of our Lord, a remarkable prophecy was fulfilled: *His death was appointed with the wicked; and with a rich man was his tomb.* See Lowth on Isa. liii. 9. Every thing attending his mock trial, his passion, his death, his burial, &e., afforded the fullest proof of his innocence. In still continuing to reject him, the Jews seem to have exceeded the ordinary bounds of incredulity and callousness of heart. One might imagine that a candid attention to the Gospel facts, collated with those passages in the law and in the prophets which they acknowledge to speak of the Messiah, would be sufficient to furnish them with the utmost evidence and fullest conviction that he is the Christ, and that they are to expect none other. But where people once make a covenant with unbelief, argument, reason, demonstration, and miracles themselves, fail to convince them. As their conviction, through this obstinacy, is rendered impossible, it belongs to God's justice to confound them. At present they have scarcely any correct knowledge of the true God; and, while they continue to reject the genuine faith, they are capable of crediting the most degrading absurdities.

2. The holy sepulchre, or what has long passed for the burial place of our Lord, is now no more! On the following information the reader may depend: "On the night of October 11, 1808, the Church of the Holy Sepulchre was discovered to be on fire; and between five and six in the morning the burning cupola, with all the melting and boiling lead upon it, fell in. The excessive heat which proceeded from this immense mass of liquid fire, caused not only the marble columns, which supported the gallery, to burst; but likewise the marble floor of the Church, together with the pilasters and images in *bas relief* that decorate the *chapel*, containing the *holy sepulchre*, situated in the centre of the church. Shortly after, the massive columns which supported the gallery, fell down, together with the whole of the walls." Thus has perished the famous church raised by the Empress Helena fourteen hundred years ago, over the place where the body of our blessed Lord was *supposed* to have been deposited, while he lay under the power of death. And thus has perished an engine of superstition, fraud, and imposture. To the most sinful purposes has this holy sepulchre been abused. The Greeks and Armenians have pretended that, on every *Easter-eve*, *fire descends from heaven*, and kindles all the lamps and candles in the place; and immense crowds of pilgrims frequent this place, on these occasions, in order to witness this ceremony, to light a taper at this sacred flame, and with these candles to singe and daub pieces of linen, which are afterwards to serve for winding sheets; for, says Mr. Maundrell, who was present, April 3rd, 1697, and witnessed the whole of this absurd and abominable ceremony, "it is the opinion of these poor people that, if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell."

See the whole of his circumstantial account of this imposture, and the ridiculous and abominable ceremonies with which it is accompanied, in his *Journey from Aleppo to Jerusalem*, edit. 5th, pp. 94–97; and let the reader thank God that he is not degraded with a superstition that renders the grace of the Gospel of none effect.

CHAPTER XX.

Mary Magdalene, coming early to the sepulchre, finds it empty, and runs and tells Peter, 1, 2. *Peter and John run to the tomb, and find all as Mary had reported,* 3–10. *Mary sees a vision of angels in the tomb,* 11–13. *Jesus himself appears to her, and sends her with a message to the disciples,* 14–18. *He appears to the disciples, gives the fullest proof of the reality of his resurrection, and communicates to them a measure of the Holy Spirit,* 19–23. *The determined incredulity of Thomas,* 24, 25. *Eight days after, Jesus appears again to the disciples, Thomas being present, to whom he gives the proofs he had desired,* 26, 27. *Thomas is convinced, and makes a noble confession,* 28. *Our Lord's reflections on his case,* 29. *Various signs done by Christ, not circumstantially related,* 30. *Why others are recorded,* 31.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THE [a] first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1.

NOTES ON CHAP. XX.

All that John relates concerning the resurrection of our Lord he has collected partly from the account given by Mary Magdalene, and partly from his own observations. From Mary he derived the information given, ver. 1, 2, and from ver. 11–18. From his own actual knowledge, what he relates, ver. 3–10, 19–29, and the whole of chap. xxi. It is supposed that he details the account given by Mary, without altering any circumstance, and without either addition or retrenchment. See *Rosenmüller.*

Verse 1. *The first* day *of the week*] On what we call *Sunday* morning, the morning after the Jewish Sabbath. As Christ had been buried in haste, these

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

to Simon Peter, and to the [b] other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 [c] Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw [d] the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And [e] the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the [f] scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ [g] But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why

[b] Chap. xiii. 23; xix. 26; xxi. 7, 20, 24.——[c] Luke xxiv. 12. [d] Chap. xix. 40.

[e] Chap. xi. 44.——[f] Psa. xvi. 10; Acts ii. 25–31; xiii. 34, 35. [g] Mark xvi. 5.

holy women had bought aromatics, Mark xvi. 1; Luke xxiv. 1, to embalm him afresh, and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of *her* conduct than of any of the rest; but the other evangelists speak of *three* persons who went together to the tomb, viz. *Mary* of *Magdala*, *Mary* the mother of James, and *Salome:* Matt. xxviii. 1; Mark xvi. 1.

Verse 2. *Then she runneth*] This was after the women had seen the angels, who said he was risen from the dead, Luke xxiv. 4. She told, not only Peter and John, but the other apostles also, Matt. xxviii. 8; but only the two disciples above mentioned went to the tomb to see whether what she had said was true.

They have taken away the Lord] She mentions nothing of what the angels had said, in her hurry and confusion; she speaks things only by halves; and probably the vision of angels might have appeared to her only as an illusion of her own fancy, and not to be any farther regarded.

Verse 4. *Outrun Peter*] Not because he had a greater desire to see into the truth of these things; but because he was *younger*, and lighter of foot.

Verse 5. *Went he not in.*] Why? Because he was fully satisfied that the body was not there. But why did he not seize upon the linen clothes, and keep them as a most precious *relic?* Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which *bits* of *rotten wood*, *rags* of *rotten cloth*, *decayed bones* (to whom originally belonging no one knows) and *bramble* bushes, should become objects of religious adoration.

Verse 6. *Seeth the linen clothes lie*] Θεωρει: from θεαομαι, *to behold*, and ὁραω, *to see*—to *look steadily* at any thing, so as to *discover* what it is, and to be *satisfied* with viewing it.

Verse 7. *Wrapped together in a place by itself.*] The providence of God ordered these very little matters, so that they became the fullest proofs against the *lie* of the chief priests, that the body had been stolen away by the disciples. If the body had been stolen away, those who took it would not have stopped to *strip* the clothes from it, and to *wrap* them up, and lay them by in *separate* places.

Verse 8. *That other disciple*] John.

Saw] That the body was not there.

And believed.] That it had been taken away, as Mary had said; but he did not believe that he was risen from the dead. See what follows.

Verse 9. *They knew not the scripture*] Viz. Psa. xvi. 9, 10: *Thou wilt not leave my soul in hell*—כי לא תעזב נפשי לשאול *ki lo tâazob naphshi l'sheol*—*For thou wilt not abandon my life to the grave, nor suffer thy Holy One to see corruption.* It was certainly a reproach to the disciples that they had not understood this prophecy, when our Lord had given them often the most direct information concerning it. Christ had referred to the history of Jonah, Matt xii. 40, which was at once the *type* and the proof of his own resurrection. However, this ingenuous confession of John, in a matter so dishonourable to himself, is a full proof of his sincerity, and of the truth of his narration.

Verse 10. *Unto their own home.*] Either to their own houses, if they still had any; or to those of their friends, or to those where they had a *hired* lodging, and where they met together for religious purposes. See ver. 19.

Verse 11. *But Mary stood without*] She remained some time after Peter and John had returned to their own homes.

Verse 12. *Seeth two angels*] See on ver. 6. She knew these to be angels by their *white* and *glistering* robes. Matthew and Mark mention but one angel—probably that one only that spoke, ver. 13.

One at the head, and the other at the feet] So were the cherubim placed at each end of the mercy-seat: Exod. xxv. 18, 19. *Lightfoot.*

Verse 13. *They have taken away my Lord*] It was conjectured, on chap. xix. 42, that the body of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 [h] And when she had thus said, she turned herself back, and saw Jesus standing, and [i] knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to [k] my brethren, and say unto them, [l] I ascend unto my Father, and your Father; and *to* [m] my God, and your God.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 [n] Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [o] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

[h] Matt. xxviii. 9; Mark xvi. 9.——[i] Luke xxiv. 16, 31; chap. xxi. 4.——[k] Psa. xxii. 22; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11.——[l] Chap. xvi. 28.——[m] Eph. i. 17——[n] Matt. xxviii. 10; Luke xxiv. 10.——[o] Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5.

our Lord was only put here for the time being, that, after the Sabbath, they might carry it to a more proper place. Mary seems to refer to this: *They have taken away my Lord, and I know not where they have laid him.* This removal she probably attributed to some of our Lord's disciples, or to some of his friends.

Verse 14. *She turned herself back*] Or, εστραφη εις τα οπισω, *she was turned back*, i. e. to go again with the other women to Jerusalem, who had already departed; but she had not as yet gone so far as to be out of the garden.

Knew not that it was Jesus] John has here omitted what the angels said to the women, about Christ's being risen; probably because it was so particularly related by the other evangelists: Matt. xxviii. 5–7; Mark xvi. 6, 7; Luke xxiv. 5, 6, 7. Mary was so absorbed in grief that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be him; nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognize the person of our Lord.

Verse 15. *Supposing him to be the gardener*] Κηπουρος, the inspector or overseer of the garden, from κηπος, *a garden*, and ουρος, *an inspector*—the person who had the charge of the workmen, and the care of the produce of the garden; and who rendered account to the owner.

And I will take him away] How true is the proverb, *Love feels no load!* Jesus was in the prime of life when he was crucified, and had a hundred pounds weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!

Verse 16. *Mary.*] This word was no doubt spoken with uncommon emphasis; and the usual sound of Christ's voice accompanied it, so as immediately to prove that it must be Jesus. What transports of joy must have filled this woman's heart! Let it be remarked that Mary Magdalene sought Jesus more fervently, and continued more affectionately attached to him than any of the rest; therefore to her *first* Jesus is pleased to show himself, and she is made the first herald of the *Gospel* of a *risen Saviour.*

After Mary's exclamation of *Rabboni*, and its interpretation by the evangelist, one MS., the later *Syriac Syriac Hieros.*, and *three* copies of the *Itala*, add και προσεδραμεν ἁψασθαι αυτου, *And she ran to embrace*, or *cling to him.* Then our Lord's words come in with the reason for them.

Verse 17. *Touch me not*] Μη μου ἁπτου, *Cling not to me.* Ἁπτομαι has this sense in Job xxxi. 7, where the Septuagint use it for the Hebrew דבק *dabak*, which signifies to *cleave*, *cling*, *stick*, or *be glued to*. From Matt. xxviii. 9, it appears that some of the women *held him by the feet and worshipped him.* This probably Mary did; and our Lord seems to have spoken to her to this effect: "Spend no longer time with me now: I am not going immediately to heaven—you will have several opportunities of seeing me again: but go and tell my disciples, that I am, by and by, to ascend to *my Father and God*, who is *your Father and God* also. Therefore, let them take courage."

Verse 18. *Told the disciples*—that *he had spoken these things*] St. Mark says, chap. xvi. 11, that the afflicted apostles could not believe what she had said. They seem to have considered it as an effect of her troubled imagination.

Verse 19. *The doors were shut—for fear of the Jews*] We do not find that the Jews designed to molest the disciples: that word of authority which Christ spoke, chap. xviii. 8, *Let these go away*—had prevented the Jews from offering them any injury; but, as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think that *they* should be the next victims if found. Some think, therefore, that they had the doors not only *shut*, but *barricadoed:* nevertheless Jesus came in, *the doors being shut*, i. e. while they continued shut. But how? By his almighty power: and farther we know not. Yet it is quite possible that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way. Where

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 And when he had so said, he showed unto them *his* hands and his side. [p] Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [q] as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 [r] Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 ¶ But Thomas, one of the twelve, [s] called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, [t] and thrust my hand into his side, I will not believe.

[p] Chap. xvi. 22.——[q] Matt. xxviii. 18; chap. xvii. 18, 19; Heb. iii. 1; 2 Tim. ii. 2.

[r] Matt. xvi. 19; xviii. 18.——[s] Chap. xi. 16.——[t] Psa. lxxviii. 41, chap. xix. 34.

there is no need for a miracle, a miracle is never wrought. See on ver. 30.

The evangelist has omitted the appearing of our Lord to the other women who came from the tomb, Matt. xxviii. 9, and that to the two disciples who were going to *Emmaus*, Luke xxiv. 13, &c., which all happened in the course of this same day.

Peace be *unto you.*] His usual *salutation* and *benediction.* May every blessing of heaven and earth which you need be granted unto you!

Verse 20. *He showed unto them* his *hands and his side.*] So it appears that his body bore the marks of the nails and the spear; and these marks were preserved that the disciples might be the more fully convinced of the *reality* of his resurrection.

Verse 21. *Even so send I you.*] As I was sent to proclaim the truth of the Most High, and to convert sinners to God, I send you for the *very same purpose*, clothed with the *very same authority*, and influenced by the very same Spirit.

Verse 22. *He breathed on* them] Intimating, by this, that they were to be made *new* men, in order to be properly qualified for the work to which he had called them; for in this breathing he evidently alluded to the first *creation of man*, when God breathed into him the breath of lives, and he became a living soul: the breath or Spirit of God (רוח אלהים *ruach Elohim*) being the grand principle and cause of his spiritual and Divine life.

Receive ye the Holy Ghost] From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his *inspiration;* from *in*, into, and *spiro*, I breathe. Every word of Christ which is received in the heart by faith comes accompanied by this Divine *breathing;* and, without this, there is neither *light* nor *life.* Just as Adam was before God breathed the quickening spirit into him, so is every human soul till it receives this *inspiration.* Nothing is *seen*, *known*, *discerned*, or *felt* of God, but through this. To every private Christian this is essentially requisite; and no man ever did or ever can preach the Gospel of God, so as to convince and convert sinners, without it. "There are many (says pious Quesnel) who extol the dignity of the apostolic mission, and compare that of bishops and pastors with that of Christ; but with what shame and fear ought they to be filled, if they do but compare the *life* and *deportment* of Christ with the *lives* and *conversation* of those who glory in being made partakers of his mission. They may depend on it that, if sent at all, they are only sent on the same conditions, and for the same end, namely—to preach the truth, and to establish the kingdom of God, by opposing the corruption of the world; and by acting and suffering to the end, for the advancement of the glory of God. That person is no other than a monster in the Church who, by his sacred office, should be a dispenser of the Spirit, and who, by the corruption of his own heart, and by a disorderly, worldly, voluptuous, and scandalous life, is, at the same time, a member and instrument of the devil."

Verse 23. *Whose soever sins ye remit*] See the note on Matt. xvi. 19, and xviii. 18. It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator.* The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation.* They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation. The reader is desired to consult the note referred to above, where the custom to which our Lord alludes is particularly considered. Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to Satan, which was granted to the apostles, is here referred to. This was a power which the primitive apostles exclusively possessed.

Verse 24. *Thomas—called Didymus*] See this name explained, chap. xi. 16.

Was not with them] And, by absenting himself from the company of the disciples, he lost this precious opportunity of seeing and hearing Christ; and of receiving (at this time) the inestimable blessing of the Holy Ghost. Where two or three are assembled in the name of Christ, he is in the midst of them. Christ had said this before: Thomas should have remembered it, and not have forsaken the company of the disciples. What is the consequence?—His unbelief becomes, 1st. Utterly *unreasonable.* *Ten* of his brethren witnessed that they had seen Christ, ver. 25; but he rejected their testimony. 2dly. His

succeeding evening in another church.

The business of the convention commenced on Wednesday, A. M., the 25th ult., and, with barely sufficient intervals for meals and rest, continued five days, exclusive of the Sabbath. The first exercise consisted of a narration of the individual christian history and experience of each member, and of the dealings of God with his own soul. No sketch could convey just impressions of this service. The internal life of fifty Christians frankly revealed, and the providence and grace of God practically illustrated in their history, furnished such a spiritual repast as is rarely enjoyed. Seventeen of these men were from Germany. Several had been delivered from Romish superstition : some from infidel or rationalistic errors. Nearly all had enjoyed the instructions of pious parents, and with few exceptions, they had been led to Christ

A Swarm of Bees worth Hiving.

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind:
B sure you make matter subservient to mind.
B cautious, B prudent, B trustful, B true,
B courteous to all men, B friendly with few.
B temperate in argument, pleasure, and wine,
B careful of conduct, of money, of time.
B cheerful, B grateful, B hopeful, B firm,
B peaceful, benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B humble, *because* thou art dust;
B penitent, circumspect, sound in the faith,
B active, devoted; B faithful till death.
B honest, B holy, transparent, and pure;
B dependent, B Christ-like, and you'll be secure.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and [u] reach hither thy hand, and thrust *it* into my side:

[u] Luke xxiv. 39; 1 John i. 1.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [v] blessed *are* they that have not seen, and *yet* have believed.

[v] 2 Cor. v. 7; 1 Pet. i. 8.

unbelief became *obstinate:* he was determined not to believe on any evidence tha it might please God to give him: he would believe according to his own *prejudices*, or not at all. 3dly. His unbelief became *presumptuous* and *insolent:* a *view* of the person of Christ will not suffice: he will not believe that it is he, unless he can *put his finger into the holes* made by the *nails in his Lord's hand*, and *thrust his hand into the wound* made by the spear *in his side.*

Thomas had *lost* much *good*, and *gained* much *evil*, and yet was insensible of his state. Behold the consequences of forsaking the assemblies of God's people! Jesus comes to the meeting—a disciple is found out of his place, who might have been there; and he is not only not blessed, but his heart becomes *hardened* and *darkened* through the deceitfulness of sin. It was through God's mere mercy that ever Thomas had another opportunity of being convinced of his error. Reader! take warning.

Verse 26. *After eight days*] It seems likely that this was precisely on that day *se'nnight*, on which Christ had appeared to them before; and from this we may learn that this was the *weekly meeting* of the apostles; and, though Thomas was not found at the *former* meeting, he was determined not to be absent from *this.* According to his custom, Jesus came again; for he cannot forget his promise—two or three are assembled in his name; and he has engaged to be among them.

Verse 27. *Then saith he to Thomas*] Through his infinite compassion, he addressed *him* in a particular manner; condescending in this case to accommodate himself to the prejudices of an obstinate, though sincere, disciple.

Reach hither thy finger, &c.] And it is very probable that Thomas did so; for his unbelief was too deeply rooted to be easily cured.

Verse 28. *Thomas answered*, &c.] Those who deny the Godhead of Christ would have us to believe that these words are an *exclamation* of Thomas, made through surprise, and that they were addressed to the *Father* and not to *Christ. Theodore* of *Mopsuestia* was the first, I believe, who gave the words this turn; and the fifth Œcumenic council, held at Constantinople, anathematized him for it. This was not according to the spirit of the Gospel of God. However, a man must do violence to every rule of construction who can apply the address here to any but Christ. The text is plain: Jesus comes in—sees Thomas, and addresses him; desiring him to come to him, and put his finger into the print of the nails, &c. Thomas, perfectly satisfied of the reality of our Lord's resurrection, *says unto him*,—My Lord! *and* My God! *i. e.* Thou art indeed the very same person,—*my Lord* whose disciple I have so long been; and thou art *my God*, henceforth the object of my religious adoration. Thomas was the first who gave the title of *God* to Jesus; and, by this glorious confession, made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward the whole of the disciples treated our Lord with the most supreme respect, never using that familiarity towards him which they had often used before. The resurrection from the dead gave them the fullest proof of the divinity of Christ. And this, indeed, is the use which St. John makes of this manifestation of Christ. See ver. 30, 31. Bishop Pearce says here: "Observe that Thomas calls Jesus his *God*, and that Jesus does not reprove him for it, though probably it was the first time he was called so." And, I would ask, could Jesus be jealous of the honour of the true God—could he be a prophet—could he be even an honest man, to permit his disciple to indulge in a mistake so monstrous and destructive, if it had been one?

Verse 29. *Thomas*] This word is omitted by almost every MS., version, and ancient commentator of importance.

Blessed are *they*, &c.] Thou hast seen, and therefore thou hast believed, and now thou art blessed; thou art now happy—fully convinced of my resurrection; yet no less blessed shall all those be who believe in my resurrection, without the evidence thou hast had. From this we learn that to believe in Jesus, on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace that a believer, at eighteen hundred years' distance from the time of the resurrection, suffers *no loss* because he has not seen Christ in the flesh. The importance and exellence of implicit faith in the testimony of God is thus stated by Rab. Tanchum: "Rab. Simeon ben Lachesh saith, The *proselyte* is more *beloved* by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had *heard* the thundering, and *seen* the flames and lightning, the hills trembling, and the trumpets sounding, *they had not received the law.* But the *proselyte* hath seen *nothing of all this*, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven."

Reader! Christ died for *thee!*—believe, and thou shalt be saved, and become as blessed and as happy as an *apostle.*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

30 ¶ [w] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 [x] But these are written that ye might believe that Jesus is the Christ, the Son of God; [y] and that believing ye might have life through his name

[w] Chap. xxi. 25.——[x] Luke i. 4.

[y] Chap. iii. 15, 16; v. 24; 1 Pet. i. 9.

Verse 30. *Many other signs truly did Jesus*, &c.] That is, besides the two mentioned here, ver. 19 and ver. 26, viz. Christ's entering into the house in a miraculous manner *twice*, notwithstanding *the doors were fast shut:* see on ver. 19. The other miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large. There is nothing in the whole revelation of God but what is for some important purpose, and there is nothing left out that could have been of any real use.

Verse 31. *That ye might believe*] What is here recorded is to give a full proof of the Divinity of Christ; that he is the promised Messiah; that he really suffered and rose again from the dead; and that through him every believer might have eternal life.

Life] Several MSS., versions, and fathers read *eternal life*, and this is undoubtedly the meaning of the word, whether the various reading be admitted or not.

Grotius has conjectured that the Gospel, as written by St. John, ended with this chapter, and that the following chapter was added by the Church of Ephesus. This conjecture is supported by nothing in antiquity. It is possible that these two last verses might have formerly been at the conclusion of the last chapter, as they bear a very great similarity to those that are found there; and it is likely that their true place is between the 24th and 25th verses of the succeeding chapter; with the latter of which they in every respect correspond, and with it form a proper conclusion to the book. Except this correspondence there is no authority for changing their present position.

After reading the *Gospel* of John, his *first Epistle* should be next taken up: it is written exactly in the same spirit, and keeps the same object steadily in view. As John's Gospel may be considered a *supplement* to the other evangelists, so his *first Epistle* may be considered a *supplement* and *continuation* to his own Gospel. In some MSS. the epistles follow this Gospel, not merely because the transcribers wished to have all the works of the same writer together, but because there was such an evident connection between them. The first Epistle is to the Gospel as a pointed and forcible *application* is to an interesting and impressive sermon.

CHAPTER XXI.

Jesus shows himself to the disciples at the sea of Tiberias, 1–5. *The miraculous draught of fishes*, 6–11. *He dines with his disciples*, 12–14. *Questions Peter concerning his love to him, and gives him commission to feed his sheep*, 15–17. *Foretells the manner of Peter's death*, 18, 19. *Peter inquires concerning John, and receives an answer that was afterwards misunderstood*, 20–23. *John's concluding testimony concerning the authenticity of his Gospel, and the end for which it was written*, 24, 25.

A.M. 4033. A. D. 29. An. Olymp. CCII. 1.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and [a] Nathanael of Cana in Galilee, and [b] the *sons* of Zebedee, and two other of his disciples.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship imme-

[a] Chap. i. 45.

[b] Matt. iv. 21.

NOTES ON CHAP. XXI.

Verse 1. *Jesus showed himself again*] After that our Lord had appeared several times to the women, and to the apostles at Jerusalem, and at the tomb, he bade them go into Galilee, giving them the promise of meeting them *there:* Matt. xxviii. 7; Mark xvi. 7. This promise we find he fulfilled in the way John relates here. This was the *seventh* appearance of our Lord after the resurrection. Matthew, chap. xxviii. 16, has but just mentioned it: of it the rest of the evangelists say nothing, and this is the reason why John gives it so particularly.

Verse 3. *Peter saith—I go a fishing.*] Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals: Luke viii. 3. As it is probable that the scandal of the cross had now shut up this source of support, the disciples, not fully knowing *how* they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood; and therefore the *seven*, mentioned ver. 2, embarked on the sea of Tiberias, otherwise called the sea of Galilee.

Verse 3. *That night they caught nothing.*] God had so ordered it, that they might be the more struck with the miracle which he afterwards wrought.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

diately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples [c] knew not that it was Jesus.

5 Then [d] Jesus saith unto them, [e] Children, have ye any meat? They answered him, No.

6 And he said unto them, [f] Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore [g] that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, [h] Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

[c] Chap. xx. 14.——[d] Luke xxiv. 41.——[e] Or, *Sirs*.

[f] Luke v. 4, 6, 7.——[g] Chap. xiii. 23; xx. 2.——[h] Acts x. 41.

Verse 4. *Knew not that it was Jesus.*] Probably because it was either not light enough, or he was at too great a distance, or he had assumed another form, as in Mark xvi. 12; otherwise his person was so remarkable that all his disciples readily knew him when he was at hand: see ver. 12.

Verse 5. *Children*] Παιδια, a term of familiarity and affectionate kindness: it is the vocative case plural of παιδιον, which is the *diminutive* of παις, and literally signifies *little children*, or *beloved children*. How the *margin* has made *sirs* out of it I cannot conceive.

Any meat] Προσφαγιον, from προς, *besides*, and φαγω, *I eat;* any thing that is *eaten with bread*, or such like solid substances, to make the deglutition the more easy: here it evidently means any kind of *fish;* and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught: see the note on chap. vi. 9.

Verse 6. *And ye shall find.*] The *Æthiopic*, *three* copies of the *Itala*, and St. *Cyril*, add, *They said therefore unto him, we have laboured all the night and caught nothing, nevertheless at thy command we will let down the net.* This is borrowed from Luke v. 5.

For the multitude of fishes.] This was intended as an emblem of the immense number of souls which should be converted to God by their ministry, according to the promise of Christ, Matt. iv. 19.

Verse 7. His *fisher's coat*] Or, *his upper coat.* Επενδυτην, from επι, *upon*, and ενδυω, *I clothe;* something analagous to what we term a *great coat* or *surtout*.

He was naked] He was only in his *vest.* Γυμνος, *naked*, is often used to signify the *absence* of this *upper garment only.* In 1 Sam. xix. 24, when Saul had put off his ἱματια, *upper garments*, he is said to have been γυμνος, *naked;* and David, when *girded* only with a *linen ephod*, is said to have been *uncovered*, in 2 Sam. vi. 14, 20. To which may be added what we read in the *Sept.* Job xxii. 6, *Thou hast taken away the covering of the naked;* αμφιασιν γυμνων, the *plaid* or *blanket* in which they wrapped themselves, and besides which they had none other. In this sense it is that Virgil says, Geor. i. 299: *Nudus ara, sere nudus*, i. e. strip off your *upper garments*, and work till you *sweat.* See more examples in Bp. Pearce.

Cast himself into the sea.] It is likely that they were in very shallow water; and, as they were only two hundred cubits from the land, (about one hundred and thirty-two English yards,) it is possible that Peter only stepped into the water that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this, it is not to be supposed that he would have put his *great coat on*, which must have been an essential hinderance to him in getting to shore.

Verse 8. *Dragging the net*] It is probable that this was that species of fishing in which the net was stretched from the shore out into the sea; the persons who were in the boat, and who shot the net, fetched a compass, and bringing in a hawser, which was attached to the other end of the net, those who were on shore helped them to drag it in. As the net was *sunk* with *weights* to the bottom, and the top *floated* on the water by *corks*, or *pieces* of *light wood*, all the fish that happened to come within the compass of the net were of course dragged to shore. The sovereign power of Christ had in this case miraculously collected the fish to that part where he ordered the disciples to cast the net.

Verse 9. *They saw a fire*, &c.] This appears to have been a new miracle. It could not have been a fire which the disciples had there, for it is remarked as something *new;* besides, they had caught no fish, ver. 5, and here was a small fish upon the coals, and a loaf of bread provided to eat with it. The whole appears to have been miraculously prepared by Christ.

Verse 12. *Come* and *dine.*] Δευτε, αριστησατε. Though this is the *literal* translation of the word, yet it must be observed that it was not dinner time, being as yet early in the morning, ver. 4: but Kypke has

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now [i] the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. [k] He saith unto him, Feed my sheep.

[i] See chap. xx. 19, 26.

[k] Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4.

largely shown that the original word is used by *Homer*, *Xenophon*, and *Plutarch*, to signify *breakfast*, or any early meal, as well as what we term *dinner*. It might perhaps appear singular, otherwise it would be as agreeable to the use of the Greek word, to have translated it, *come and breakfast*.

Durst ask him] Ever since the confession of Thomas, a proper awe of the Deity of Christ had possessed their minds.

Verse 13. *And giveth them*] Eating likewise with them, as Luke expressly says: chap. xxiv. 43.

Verse 14. *This is now the third time*] That is, this was the *third* time he appeared unto the apostles, when *all* or *most* of them were together. He appeared to *ten* of them, chap. xx. 19; again to *eleven* of them, ver. 26; and at this time to *seven* of them, ver. 2 of this chapter. But, when the other evangelists are collated, we shall find that this was the *seventh* time in which he had manifested himself after he arose from the dead. 1st. He appeard to Mary of Magdala, Mark xvi. 9; John xx. 15, 16. 2ndly, To the holy women who came from the tomb, Matt. xxviii. 9. 3dly, To the two disciples who went to Emmaus, Luke xxiv. 13, &c. 4thly, To St. Peter alone, Luke xxiv. 34. 5thly, To the *ten*, in the absence of Thomas, chap. xx. 19. 6thly, Eight days after to the *eleven*, Thomas being present, ver. 26. 7thly, To the *seven*, mentioned in ver. 2 of this chapter; which was between the *eighth* and *fortieth* day after his resurrection. Besides these *seven* appearances, he showed himself, 8thly, To the disciples on a certain mountain in Galilee, Matt. xxviii. 16. If the appearance mentioned by St. Paul, 1 Cor. xv. 6, to upwards of 500 brethren at once—if this be not the same with his appearance on a mountain in Galilee, it must be considered the *ninth*. According to the same apostle, he was seen of James, 1 Cor. xv. 7, which may have been the *tenth* appearance. And, after this, to all the apostles, when, at Bethany, he ascended to heaven in their presence. See Mark xvi. 19, 20; Luke xxiv. 50–53; Acts i. 3–12; 1 Cor. xv. 7. This appears to have been the *eleventh* time in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the evangelists have not thought proper to enumerate, as not being connected with any thing of singular weight or importance.

Verse 15. *Simon—lovest thou me*] Peter had *thrice* denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault by a *triple* confession.

More than these?] This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one (Judas excepted) had treated his Lord so basely. As he had before intimated that his attachment to his Master was *more* than that of the *rest*, our Lord now puts the question to him, *Dost thou love me more than these?* To which Peter made the most modest reply—*Thou knowest I love thee*, but no longer dwells on the *strength* of his love, nor *compares* himself with even the meanest of his brethren. He had before cast the very unkind reflection on his brethren, *Though all be offended because of thee, yet will I never be offended*, Matt. xxvi. 33. But he had now learned, by dreadful experience, that he who trusteth his own heart is a fool; and that a man's sufficiency for good is of the Lord alone.

The words, *more than these*, Bishop Pearce thinks refer to the *provisions* they were eating, or to their *secular employments*; for says he, "It does not seem probable that Jesus should put a question to Peter which he could not possibly answer; because he could only know his own degree of love for Jesus, not that of the other disciples." But it appears to me that our Lord refers to the profession made by Peter, which I have quoted above.

It is remarkable that in these three questions our Lord uses the verb *αγαπαω*, which signifies to *love affectionately*, *ardently*, *supremely*, *perfectly*—see the note on Matt. xxi. 37; and that Peter always replies, using the verb *φιλεω*, which signifies to *love*, to *like*, to *regard*, to *feel friendship* for another. As if our Lord had said, "Peter, dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee—I do esteem thee—but dare, at present, say no more."

There is another remarkable change of terms in this place. In ver. 15, and 17, our Lord uses the verb *βοσκω* *to feed*, and in ver. 16 he uses the word *ποιμαινω*, which signifies to *tend a flock*, not only to *feed*, but to *take care of*, *guide*, *govern*, *defend*, &c., by which he seems to intimate that it is not sufficient merely to *offer* the bread of life to the congregation of the Lord, but he must take care that the sheep be properly *collected*, *attended to*, *regulated*, *guided*, &c.; and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to *him*, and to the rest of the *disciples*, but to all their *successors* in the Christian ministry; for himself says, 1 Epist. chap. v. 2: *Feed the flock of God* (*ποιμανατε το ποιμνιον του Θεου*) *which is among you*,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [l] thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 [m] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying [n] by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [o] whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [p] till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and [q] we know that his testimony is true.

25 [r] And there are also many other things which Jesus did, the which, if they should be written every one, [s] I suppose that even the world itself could not contain the books that should be written. Amen.

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[l] Chap. ii. 24, 25; xvi. 30.——[m] Chap. xiii. 36; Acts xii. 3, 4. [n] 2 Pet. i. 14.——[o] Chap. xiii. 23, 25; xx. 2.——[p] Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; iii. 11; xxii. 7, 20. [q] Chap. xix. 35; 3 John 12.——[r] Chap. xx. 30.——[s] Amos vii. 10.

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taking the oversight (επισκοπουντες, acting as *superintendents* and *guardians*,) *not by constraint, but willingly; not for filthy lucre, but of a ready mind.* Every spiritual shepherd of Christ has a flock, composed of LAMBS—*young converts*, and SHEEP—*experienced Christians*, to *feed*, *guide*, *regulate*, and *govern*. To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.

To the answer of Christ, in ver. 16, the later *Syriac* adds, *If thou lovest me and esteemest me*, feed my sheep.

Verse 17. *Peter was grieved*] Fearing, says St. Chrysostom, lest Christ saw something in his heart which he saw not himself, and which might lead to *another fall;* and that Christ was about to tell him of it, as he had before predicted his denial.

Verse 18. *Thou shalt stretch forth thy hands*] Wetstein observes that it was a custom at Rome to put the necks of those who were to be crucified into a yoke, and to *stretch out their hands* and fasten them to the end of it; and having thus led them through the city they were carried out to be crucified. See his note on this place. Thus then Peter was girded, chained, and carried *whither he would not*—not that he was unwilling to die for Christ; but he was a *man*—he did not *love death;* but he loved his *life less* than he loved his *God.*

Verse 19. *Should glorify God.*] Ancient writers state that, about thirty-four years after this, Peter was crucified; and that he deemed it so *glorious* a thing to die for Christ that he begged to be crucified with his *head downwards*, not considering himself worthy to die in the same posture in which his Lord did. So *Eusebius*, *Prudentius*, *Chrysostom*, and *Augustin*. See *Calmet.*

Follow me.] Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview, or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain.

Verse 22. *If I will that he tarry till I come*] There are several opinions concerning this: the following are the principal. 1. Some have concluded from these words that John should *never die.* Many eminent men, *ancients* and *moderns*, have been and are of this opinion. 2. Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. On this opinion it is observed that Peter, who was the *oldest* of the apostles, died in the year 67, which, says Calmet, was six years before the destruction of Jerusalem; and that John survived the ruin of that city about thirty years, he being the only one of the *twelve* who was alive when the above desolation took place. 3. St. *Augustin*, *Bede*, and others, understood the passage thus: If I will that he remain till I come and take him away by a *natural death*, what is that to thee? follow thou me to thy *crucifixion.* On this it may be observed, that all antiquity agrees that John, if he did die, was the only disciple who was taken away by a *natural death.* 4. Others imagine that our Lord was only now taking Peter *aside* to speak something to him in private, and that Peter, seeing John following, wished to know whether he should come along with them; and that our Lord's answer stated that John should remain *in that place* till Christ and Peter returned to him; and to this meaning of the passage many eminent critics incline. For nearly eighteen hundred years, the greatest men in the world have been puzzled with this passage. It would appear intolerable in me to attempt to *decide*, where so many eminent doctors have disagreed, and do still disagree. I rather lean to the fourth opinion. See the conclusion of the Preface to this Gospel.

Verse 24. *This is the disciple*] It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration; and I allow, with Bishop Pearce and others, that it is *possible* that John may mean himself when he says WE *know*, &c., yet, I think that it is very *unlikely*. It is certain that this Gospel loses no part of its authority in admitting the *suffrage of the Church of God:* it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world, are still more abundantly established. See the last note on the preceding chapter.

We know] Instead of *οιδαμεν*, *we know*, some have written *οιδα μεν*, *I know indeed;* but this is mere conjecture, and is worthy of no regard. It is likely that these verses were added by those to whom John gave his work in charge.

Verse 25. *Many other things*] *Before his disciples*, is added by *two* MSS. The Scholia in several MSS. intimate that this verse is an *addition;* but it is found in every ancient version, and in *Origen*, *Cyril*, and *Chrysostom*.

Could not contain, &c.] *Origen's* signification of the word *χωρειν* is to *admit of*, or *receive favourably*. As if he had said, the miracles of Christ are so many, and so astonishing, that if the whole were to be detailed the world would not receive the account with proper faith; but enough is recorded that men may believe that Jesus is the Son of God, and that in believing they may have life through his name: chap. xx. 31.

We have already seen that this apostle often uses the term *world* to designate the *Jewish people* only; and if it have this sense here, which is possible, it will at once vindicate the above exposition of the word *χωρειν*. As if he had said, Were I to detail all the signs and miracles which Jesus did among his disciples, and in the private families where he sojourned, the Jewish people themselves would not receive nor credit these accounts; but enough is written to prove that this Christ was the promised Messiah.

Bishop Pearce has a very judicious note here, of which what follows is an abstract, with a few additions.

Even the world itself, &c. This is a very strong eastern expression, to represent the number of miracles which Jesus wrought. But, however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. In Num. xiii. 33, the spies who returned from the search of the land of Canaan say that they saw *giants* there of such a prodigious size that they were *in their own sight as grasshoppers*. In Dan. iv. 11, mention is made of a tree, whereof *the height reached unto the heaven; and the sight thereof unto the end of all the earth.* And the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou filledst it with parables:* so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus's miracles, if the particular account of every one of them were given. In Josephus, Antiq. lib. xix. c. 20, God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed; and then it is added, *οἱ πληρουσι πασαν, ὁσην ἡλιος ὁρᾳ, και γην και θαλασσαν. They shall fill all, whatsoever the sun illuminates, whether earth or sea.* Philo in his tract *De Ebriet*, T. i. p. 362, 10, is observed to speak after the same manner, *ουδε γαρ των δωρεων ἱκανος ουδεις χωρησαι το αφθονον πληθος, ισως δ' ουδ' ὁ κοσμος.* Neither is any one *able to contain* the vast abundance of gifts; nor is the *world capable of it.* And in his tract De Posterit. Caini, T. i. p. 253, l. 38, he says, speaking of the fulness of God, *Ουδε γαρ εις (ει) πλουτον επιδεικνυσθαι βουληθειη τον ἑαυτου, χωρησαι αν, ηπειρωθεισης και θαλαττης, ἡ συμπασα γη.* "And should he will to draw out his fulness, the whole compass of sea and land *could not contain it.*"

Homer, who, if not born in Asia Minor, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking which prevailed so much in the east, as in Iliad, b. xx. he makes Æneas say to Achilles:—

Αλλ' αγε μηκετι ταυτα λεγωμεθα, νηπυτιοι ὡς,
Ἑσαοτ' εν μεσση ὑσμινη δηϊοτητος.
Εσι γαρ αμφοτεροισιν ονειδεα μυθησασθαι
Πολλα μαλ'· ουδ' αν νηυς ἑκατονζυγος αχθος
αροιτο.
Στρεπτη δε γλωσσ' εσι βροτων, πολεες δ' ενι μυθοι,
Παντοιοι· επεων δε πολυς νομος ενθα και ενθα.
Ὁπποιον κ' ειπησθα επος, τοιον κ' επακουσαις.

Iliad, xx. v. 244–250.

But wherefore should we longer waste the time
In idle prate, while battle roars around?
Reproach is cheap. With ease we might discharge
Gibes at each other, *till a ship that asks*
A hundred oars should sink beneath the load.
The tongue of man is voluble, hath words
For every theme, nor wants wide field and long;
And, as he speaks, so shall he hear again.

COWPER.

Few instances of any thing like these have been found in the western world; and yet it has been observed that *Cicero*, in Philip. ii. 44, uses a similar form: *Præsertim cùm illi eam gloriam consecuti sunt, quæ* vix cœlo capi posse *videatur*—"especially when they pursued that glory which *heaven itself* seems *scarcely sufficient to contain.*" And *Livy* also, in vii. 25, *Hæ vires populi Romani, quas* vix terrarum capit orbis—"these energies of the Roman people, which the *terraqueous globe can scarcely contain.*"

We may define *hyperbole* thus: it is a figure of speech where more seems to be said than is intended; and it is well known that the Asiatic nations abound in these. In Deut. i. 28, cities with *high walls* round about them are said to be *walled up to heaven.* Now, what is the meaning of this hyperbole? Why, that the cities had *very high walls:* then, is the hyperbole a *truth?* Yes, for we should attach no *other idea* to these expressions than the authors intended to convey by them. Now, the author of this expression never designed to intimate that the cities had walls *which reached to heaven;* nor did one of his countrymen understand it in this sense—they affixed no other idea to it, (for the words, in common use, conveyed no

other,) than that these cities had *very high walls*. When John, therefore, wrote, *the world itself could not contain the books*, &c., what would every Jew understand by it? Why, that if *every* thing which Christ had *done* and *said* were to be written, the books would be more in number than *had ever been written concerning any one person* or *subject:* i. e. there would be an *immense number of books*. And so there would be; for it is not possible that the ten thousandth part of the *words* and *actions* of such a life as our Lord's was could be contained in the compass of *one* or *all* of these Gospels.

There is a hyperbole very like this, taken from the Jewish writers, and inserted by BASNAGE, *Hist. des Juifs, liv.* iii. c. 1, s. 9. "Jochanan succeeded Simeon —he attained the age of Moses—he employed forty years in commerce, and in pleading before the Sanhedrin. *He composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons!*" Now, what meaning did the author of this hyperbole intend to convey? Why, that Jochanan had given more lessons than all his *contemporaries* or *predecessors*. Nor does any Jew in the universe understand the words in any *other* sense. It is worthy of remark that this Jochanan lived in the time of St. John; for he was in Jerusalem when it was besieged by Vespasian. See *Basnage*, as above.

There is another quoted by the same author, ibid. c. v. s. 7, where, speaking of Eliezar, one of the presidents of the Sanhedrin, it is said: "Although the *firmament were vellum, and the waters of the ocean were changed into ink, it would not be sufficient to describe all the knowledge of Eliezar;* for he made not less than three hundred constitutions concerning the manner of cultivating cucumbers." Now, what did the rabbin mean by *this* hyperbole? Why, no more than that Eliezar was the greatest *naturalist* in his time; and had written and spoken more on that subject and others than any of his contemporaries. This Eliezar flourished about seventy-three years after Christ. It is farther worthy of remark that this man also is stated to have lived in the time of St. John. John is supposed to have died A. D. 99.

Hyperboles of this kind, common to the east and to the west, to the north and to the south, may be found every where; and no soul is puzzled with them but the *critics*. The above examples, I trust, are sufficient to vindicate and explain the words in the text. It is scarcely necessary to add that the common French expression, *tout le monde*, which literally means *the whole world*, is used in a million of instances to signify the *people* present at *one meeting*, or the *majority* of them, and often the members of *one particular family*. And yet no man who understands the language ever imagines that *any* besides the *congregation* in the one case, or the *family* in the other, is intended.

Amen.] This word is omitted by ABCD, several others; *Syriac*, all the *Arabic*, and both the *Persic;* the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Syriac* Hieros., *Vulgate*, and all the *Itala* but *three*.

The word אמן *amen*, which has passed unaltered into almost all the languages of the world in which the sacred writings are extant, is pure Hebrew; and signifies to be *steady*, *constant*, *firm*, *established*, or *confirmed*. It is used as a particle of *affirmation* and *adjuration*. When a person was sworn to the truth of any fact, the oath was recited to him, and he bound himself by simply saying, אמן אמן *amen*, *amen*. See an instance of this, Num. v. 22. In Deut. xxvii. 15–26, it is to be understood in the same sense; the persons who use it binding themselves, under the curse there pronounced, should they do any of the things there prohibited. It is often used as a particle of affirmation, approbation, and consent, examples of which frequently occur in the Old Testament. When any person commenced a discourse or testimony with this word, it was considered in the light of an *oath;* as if he had said, I pledge my truth, my honour, and my life to the certainty of what I now state.

Our Lord begins many of his discourses with this word, either singly, *Amen, I say unto you;* or doubled, *Amen, amen, I say unto you;* which we translate *verily:* as Christ uses it, we may ever understand it as expressing an *absolute* and *incontrovertible truth*. Instances of the use of the *single* term frequently occur: see Matt. v. 18, 26; vi. 2, 5, 16; viii. 10; x. 15, 23, 42, &c., &c.; but it is remarkable that it is *doubled* by St. John, see chap. i. 51; iii. 3, 5, 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21, 38; xiv. 12; xvi. 20, 23; xxi. 18; and is never found iterated by any of the other evangelists. Some have supposed that the word אמן is *contracted*, and contains the *initials* of אדני מלך נעמן *Adonai Malec Neeman, my Lord the faithful King;* to whom the person who uses it is always understood to make his appeal. Christ is himself called the Amen, ὁ Αμην, Rev. i. 18; iii. 14; because of the eternity of his nature and the unchangeableness of his truth. In later ages, it was placed at the end of all the books in the New Testament, except the *Acts*, the Epistle of *James*, and the third Epistle of *John*, merely as the transcriber's *attestation* to their truth; and, perhaps, it is sometimes to be understood as vouching to the fidelity of his own transcript.

The subscriptions to this Gospel, as well as to the preceding Gospels, are various in the different versions and manuscripts. The following are those which appear most worthy of being noticed.

"The most holy Gospel of the preaching of John the evangelist, which he spake and proclaimed in the Greek language at Ephesus, is finished."—SYRIAC in *Bib. Polyglott.*

"With the assistance of the supreme God, the Gospel of St. John the son of Zebedee, the beloved of the Lord, and the preacher of eternal life, is completed And it is the conclusion of the four most holy and vivifying Gospels, by the blessing of God. Amen."—ARABIC in *Bib. Polyglott.*

"The four glorious Gospels, of Matthew, Mark, Luke, and John, are completed."—PERSIC in *Bib. Polyglott.*

Other subscriptions are as follow:—

"The end of the holy Gospel of John—delivered thirty years—thirty-two years after the ascension of Christ—in the Isle of Patmos—in the Greek tongue at Ephesus—under the reign of Domitian—written by

John when he was an exile in Patmos—under the Emperor Trajan—and delivered in Ephesus by Gaius the host of the apostles. *John, having returned from his exile in Patmos, composed his Gospel, being 100 years of age and lived to the age of* 120."—SUIDAS.

In an Æthiopic MS. in the royal library in Paris, at the conclusion of this evangelist are these words:—"Now the sum of all the clauses of the four Gospels is 9700.—By the grace of the Lord, here are ended the four Gospels. The sections of the four Gospels are 217. The clauses of the holy Gospel, even from its beginning to its end, namely, the writing of St John, are completed."

It may be just necessary to inform the reader that the most ancient MSS. have scarcely any subscription at all, and that there is no dependence to be placed on any thing of this kind found in the others; most of the transcribers making conclusions according to their different fancies. See the concluding note of the preceding chapter; and see the *preface* to this Gospel, where other subjects relative to it are discussed.

A HARMONIZED TABLE OF CONTENTS OF THE FOUR GOSPELS.

THE following harmonized Table of Contents of the four Gospels I have borrowed from Professor Michaelis' *Introduction to the New Testament*, by Dr. Marsh, vol. iii. p. 40, &c., and think it will be of use to the reader in pointing out *where* the same transaction is mentioned by the evangelists; what they have in *common*, and what is *peculiar* to *each*. The arrangement of facts as they occur in St. Matthew is here generally followed, and the other evangelists collated with his account. From this table it will at once appear how little St. John has in common with the other *three*, except in the concluding part of his Gospel: and hence the propriety will be self-evident of considering his work in the light of a most important *supplement* to the evangelical history.

A few directions for the proper use of this table may be necessary; though it is in general so very plain that there is little danger of its being misunderstood.

The sections, Nos. 1, 2, 3, &c., are produced in a sort of *chronological* order; and therefore are found prefixed to those *facts* in the different evangelists in the order of time in which those facts are supposed to have succeeded each other: e. g. *Luke's Preface* is *sect.* 1st., *Matthew* having nothing of the kind. The *genealogy* under *Matt. sect.* 2d; *Birth* of *John*, *sect.* 3d, under Luke, &c.; and thus the *apparent* irregularity of the numbers prefixed to the transactions mentioned in the different columns, headed by the names of the evangelists, is to be understood. The arrangement of Matthew is seldom altered; but the consecutive facts are numbered as nearly as possible, in the supposed chronological order of their occurrence.

Besides this general *harmonical Table* of Contents of the four Gospels, I have added *three* others. The *first* is a *Synopsis* of the Gospels of Matthew, Mark, and Luke, constructed by Professor *Griesbach*, in order to show that the whole Gospel of Mark, twenty-four verses excepted, is contained nearly in the same words in Matthew and Luke.

The *second*, a Table of forty-two sections, which contain such *transactions* as are *common* to the three first evangelists.

And the *third*, a Table representing those passages in our *Lord's Sermon on the Mount* which are found either in *word* or *substance* in certain places of St. Luke's Gospel. These tables, it is hoped, will be considered of real importance by every serious and intelligent reader.

MATTHEW.	MARK.	LUKE.	JOHN.
		§ 1. Preface, i. 1–4.	i. 1–14
§ 2. Genealogy of Christ, i 1–17.		iii. 23–38.	
		§ 3. Birth of John, i. 5–25.	
		§ 4. Birth of Christ announced to Mary, i. 26–38.	
		§ 5. Mary's visit to Elisabeth, i. 39–56.	
§ 6. Joseph's dream, i. 18–24.			
		§ 7. Birth of John, i. 57–80.	
§ 8. Birth of Christ, i. 25.		ii. 1–20.	
		§ 9. Circumcision of Christ, ii. 21.	
		§ 10. Presentation of Christ in the temple, ii. 22–40.	
666			1

MATTHEW.	MARK.	LUKE.	JOHN.
§ 11. Jesus sought and worshipped by the wise men: Flight into Egypt, and return: Massacre of the children of Bethlehem, ii 1–23.			
		§ 12. Education of Christ, and remarkable history of him in his 12th year at the Feast of the Passover, ii. 41–52.	
§ 13. John preaches, iii. 1–12.	i. 1–8.	iii. 1–20.	
§ 14. Christ is baptized, iii. 13–17.	i. 9–11.	iii. 21, 22.	
§ 15. Christ is tempted, iv. 1–11	i. 12, 13	iv 1–13.	
			§ 16. Remarkable addition made by this evangelist, relative to the testimonies in favour of Christ, by which he obtained his first disciples, who soon increased in numbers, i. 15–51.
			§ 17–20. *History of Christ before the imprisonment of John.*
			§ 17. Christ returns into Galilee, and turns water into wine at Cana, ii. 1–11.
			§ 18. Goes to Jerusalem at the Feast of the Passover, and drives the sellers out of the temple, ii 13–22.
			§ 19. Instructs Nicodemus in the nature of the new birth, ii. 23–iii. 21.
			§ 20. Remains in Judea; additional testimony of John Baptist concerning him, iii. 22–36.
			§ 21. Returns (after the imprisonment of John) through Samaria to Galilee: conversation with the Samaritan woman: many Samaritans believe on him, iv. 1–42.
§ 22. Arrives in Galilee, calls several disciples, and performs miracles, iv. 12–24.	i. 14–20.	iv. 14.	iv. 43, 44.
			§ 23. Remarkable addition of a second miracle at Cana, by which the absent son of a nobleman is instantly restored to health, iv. 45–54.
		§ 24. Christ teaches in the	

MATTHEW.	MARK.	LUKE.	JOHN.
		synagogue at Nazareth, iv. 15–30.*	
† § 25–30 History of a single day, and that a Sabbath.		§ 25–32. History of a single day, and that a Sabbath	
	§ 25. Christ teaches in the synagogue at Capernaum, and heals a demoniac, i. 21–28.	iv. 31–37.	
	§ 26. Christ ascends a mountain, passes the night in prayer, and then chooses his apostles, iii. 13–19.	vi. 12–16	
§ 27. Christ delivers a discourse in which he condemns the morality of the Pharisees, and opposes to it a better morality, which he commissions his apostles to teach, iv. 25; v., vi., vii.		vi. 17–49.	
§ 28. Cleanses a leper, viii. 1–4.	i. 40–45.	v. 12–16.	
§ 29. Heals the servant of a centurion, viii. 5–13.		vii. 1–10.	
§ 30. Restores Peter's mother-in-law, and after the Sabbath was ended, several other sick persons, viii. 14–17.	i. 29–34.	iv. 38–41.	
	The day immediately following the preceding Sabbath.		
	§ 31. Christ departs from Capernaum, i. 35–39.	iv. 42–44.	
		§ 32. Restores to life the young man at Nain, vii. 11–17.	
		§ 32. Peter's large draught of fishes; of which no traces are discoverable with respect to the time when it happened, v. 1-11	

* "In point of chronology, this does not belong to the present place, even according to St. Luke: but I place it here because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 50, though I have not placed it there, because it does not exactly agree with the accounts quoted in that article from St. Matthew and St. Mark."

† Some critics and harmonists who agree in the main with Professor Michaelis, in this part of his Harmony, dissent in a few particulars. Michaelis thinks that all the transactions included from No. 25, to No. 30, happened on one day. And Professor Marsh states the argument thus:—

No. 27 is the Sermon on the Mount, related by Matthew, chap. v., vi., and vii.

No. 28, 29, and 30. The cure of the leper—of the centurion's servant—of Peter's mother-in-law—and other such persons at Capernaum, are all related by St. Matthew, chap. viii. 1–17, as events which took place on the same day on which the Sermon on the Mount was delivered.

No. 25, not mentioned by Matthew, took place, according to Mark i. 29, 30; Luke iv. 38, on the same day as the cure of St. Peter's mother-in-law, No. 30.

No. 26. Christ's choice of the twelve apostles (not mentioned by St. Matthew) imme iately preceded the Sermon on the Mount, according to Luke vi. 12–49; consequently all the events in Nos. 25–30, happened on the same day.

Dr. Marsh allows the probability of Nos. 27–30 happening on the same day, but thinks Nos. 25, and 26, should not be referred to the same time.

"On these two articles," says he, "Matthew is totally silent, and therefore we have the authority only of St. Mark and St. Luke. But though St. Mark and St. Luke refer No. 25 to the same day as they refer No. 30, yet they both agree in referring No. 26 to a later day. We have no authority whatsoever, therefore, to refer No. 26 to that day assigned by our author; and even if we refer No. 25 to that day, it ought not to occupy the place which he has allotted to it, but should immediately precede No. 30, for the reason already assigned. On the other hand, if we refer No. 26 to that day, we must necessarily refer No. 25 to an earlier day; for on these two articles St. Mark and St Luke are our only guides, and they both agree in making a very distinct and circumstantial separation of them."—*Marsh's Notes to Michaelis' Introd.* vol. iii., part ii., pp. 69–71.

MATTHEW.	MARK.	LUKE.	JOHN.
§ 33–37. Another history of a single day, which was likewise a Sabbath.			
§ 33. Christ defends his disciples who plucked ears of corn on the Sabbath, xii. 1–8.	ii. 23–28.	vi. 1–5.	
§ 34. Cures a withered hand, xii. 9–21.	iii. 1–12.	vi. 6–11.	
§ 35. Drives out a devil, and is accused of doing it by the assistance of Beelzebub, the prince of the devils; his answer, xii. 22–50.	iii. 22–35.	viii. 19–21; xi. 14–36.	
		§ 36. Dines with a Pharisee; conversation at table, xi. 37–xii. 12.	
§ 37. Preaches in parables, xiii. 1–53.	iv. 1–34.	viii. 4–18.	
§ 38. Christ endeavours to retire from the multitude, and sails to the other side of the lake Gennesaret. Account of one who offers himself to be a disciple of Christ; and of another, who requests permission to remain with his father, till his death, viii. 18–27.	iv. 35–41.	viii. 22–25; ix. 57–62.	
§ 39. Drives out a devil, who calls himself Legion, viii. 28–34.	v. 1–20.	viii. 26–39.	
§ 40. Heals a paralytic person, ix. 1–8.	ii. 1–12; v. 21.	v. 17–26.	
§ 41. Calls Matthew and Levi; dines with tax-gatherers, ix. 9–17.	ii. 13–22.	v. 27–39.	
§ 42. Heals a woman afflicted with a hemorrhage, and restores the daughter of Jairus, who was supposed to be dead, ix. 18–26.	v. 22–43.	viii. 40–56.	
§ 43. Restores two blind men to sight, ix. 27–31.			
§ 44. Restores a dumb man to his speech, ix. 32–34.			
§ 45. Sends out his twelve apostles, ix. 35–xi. 1.	vi. 7–13.	ix. 1–6, and (but at a later period) the seventy disciples, x. 1–24.*	
§ 46. Answers John, who inquires of him whether he is the Messiah, xi. 2–19.		vii. 18–35.	
§ 47. Curses the cities in which he had performed			

* "I place the sending out of the seventy disciples in the same article with that of the twelve apostles, merely because the two facts resemble each other; for we have no knowledge of the precise period in which the former event happened. The evangelists themselves have often adopted a similar plan."

MATTHEW.	MARK.	LUKE.	JOHN.
the greatest part of his miracles, xi. 20–30.			
		§ 48. Is anointed by a woman, who had led a sinful life, vii. 37–50.	
		§ 49. Account of those who ministered to Christ on his travels, viii. 1–3.	
§ 50. Christ comes to Nazareth, where he is disrespectfully treated, xiii. 54–58.	vi. 1–6.	Perhaps chap. iv. 15–30, which I placed No. 24, belongs to this article, and contains the same history, but differently related.	
§ 51. Herod, who had beheaded John, is doubtful what he should believe of Christ, xiv. 1–12.	vi. 14–29.	ix. 7–9.	
			§ 52. Account of several remarkable transactions and discourses at a great festival in Jerusalem, omitted by the other evangelists, chapter v. entire.
§ 53. Five thousand men fed with five loaves and two fishes, xiv. 13–36.	vi. 30–56.	ix. 10–17.	vi. entire
§ 54. Discourses on washing of hands, clean and unclean meats, and other Jewish doctrines, xv. 1–20.	vii. 1–23.		
§ 55. Christ heals the daughter of a Canaanite woman, xv. 21–28.	vii. 24–30.		
§ 56. Performs several miracles, xv. 29–31.	vii. 31–37.		
§ 57. Feeds four thousand men with seven loaves and a few small fishes, xv. 32–39.	viii. 1–10.		
§ 58. Answers those who require a sign from heaven, xvi. 1–4.	viii. 11–13.		
§ 59. Commands his disciples to beware of the leaven of the Pharisees, which command they misunderstand, xvi. 5-12.	viii. 14–21.		
	§ 60. Restores a blind man to sight, viii. 22–26.		
§ 61. Asks his disciples whom they suppose him to be. Peter answers that he is the Messiah, which Jesus confirms, xvi. 13–20.	viii. 27–30.	ix. 18–21.	
§ 62. Foretells his death on the cross, xvi. 21–28.	viii. 31–ix. 1.	ix. 21–27.	
§ 63. Is transfigured on a			

MATTHEW.	MARK.	LUKE.	JOHN.
lofty mountain beyond the Jordan, xvii. 1–13.	ix. 2–13.	ix. 28–36.	
§ 64. Cures a lunatic, xvii. 14–21.	ix. 14–29.	ix. 37–42.	
65. Again foretells his approaching sufferings, xvii. 22, 23.	ix. 30–32.	ix. 43–45.	
§ 66. Pays the half shekel as tribute for the service of the temple, chap. xvii. 24–27.			
§ 67. His discourses, occasioned by the dispute, Who was the greatest in the kingdom of heaven, xviii. 1–20.	ix. 33–50	ix. 46–50; xvii. 1–4.	
§ 68. Answers Peter's question, how often we must forgive, xviii. 21–35.			
		§ 69–83. Single scattered accounts, recorded only by St. Luke, some of which belong to the three or four last months of the life of Christ, others to an earlier period, and which are not arranged according to the order of time.	
		§ 69. Christ is refused the offices of hospitality by the Samaritans, chap. ix. 51–56.	
		§ 70. Answers the question, Who is our neighbour, x. 25–37.	
		§ 71. Visits Martha a second time: his discourse relative to her too anxious preparations for table, x. 38–42.	
		§ 72. Teaches his disciples to pray, xi. 1–13.	
		§ 73. Discourses occasioned by the request which a person present had made to Christ, that he would command his brother to divide with him his inheritance, chap. xii. 13–59.	
		§ 74. Discourses occasioned by Pilate's having put to death several Galileans, and mingled their blood with their sacrifices, xiii. 1–9.	
		§ 75 Christ cures on the Sabbath-day an infirm woman, who was unable	

MATTHEW.	MARK.	LUKE	JOHN.
		to walk upright, chap xiii. 10–22.	
		§ 76. Answers the question, Whether few or many will be saved, xiii. 23–30.	
		§ 77. Replies to those who desire him to retire because Herod sought to put him to death, xiii. 31–35.	
		§ 78. Dines with a Pharisee on the Sabbath day. His actions and discourses on that occasion, xiv. entire.	
		§ 79. Dines with publicans, and justifies his conduct to those who censure him. Acceptation of the Gentiles, xv. entire.	
		§ 80. On this occasion he instructs his disciples in the true use of riches, and defends his doctrine against the Pharisees, who deride it, xvi. entire.	
		§ 81. His discourse on the extraordinary effects of faith, xvii. 5–10.	
		§ 82. Heals ten lepers, of whom the Samaritan alone returned thanks, xvii. 11–19.	
		§ 83. Answers the question, when the kingdom of God should come, xvii. 20–xviii. 14.	
§ 84. Answers the question relative to divorces, xix. 1–12.	x. 1–12.		
§ 85. Takes little children into his arms, and blesses them; and on this occasion reproves his disciples, xix. 13–15.	x. 13–16.	xviii. 15–17.	
§ 86. Answers a rich young man, who asked him how he should obtain eternal life; Christ's important discourse on this occasion with his disciples, xix. 16–xx. 16.	x. 17–31.	xviii. 18–30.	
§ 87. Discourses again on his approaching death, xx. 17–19.	x. 32–34.	xviii. 31–34.	
§ 88. The mother of the sons of Zebedee requests for them the first rank in the kingdom of Christ; Christ's answer, chap. xx. 20–28.	x. 35–45.		

MATTHEW.	MARK.	LUKE.	JOHN.
		§ 89–92. Supplement of several events and discourses omitted by the three first evangelists, which took place especially at Jerusalem, and which belong to the period between No. 53, and No. 88.	
			§ 89. Christ's actions and discourses at Jerusalem, at a feast of tabernacles, vii. 1–x. 21.
			§ 90. Discourses at Jerusalem, at the festival of the dedication of the temple, x. 22–42.
			§ 91. Christ raises Lazarus from the dead, xi. 1–46.
			§ 92. Returns to Ephraim, xi. 54.
§ 93. Restores two blind men to sight, xx. 29–34.	x. 46–52.	xviii. 35–43.	
		§ 94. Visits Zaccheus, xix. 1–10.	
		§ 95. Describes in a parable the Jews who rejected him, xix. 11–27.	
§ 96. Christ is anointed at Bethany by Mary; he defends this action against the unjust censure of his disciples, and particularly of Judas Iscariot, who forms the resolution to betray him, xxvi. 6–13.	xiv. 3–9.		xii. 1–8.
§ 97. Christ's entry into Jerusalem, xxi. 1–11.	xi. 1–10.	xix. 28–44.	xii. 12–19.
§ 98. He goes as Lord into the temple, and again drives out the sellers; he curses a fig tree, xxi. 12–22.	xi. 11–26.	xix. 45–48.	
§ 99. Answers the question, by what power he does this, xxi. 23–46.	xi. 27–xii. 12.	xx. 1–19.	
§ 100. Parable of the neglected festival of a king, xxii. 1–14.			
§ 101. Answer to the question relative to tribute money, xxii. 15–22.	xii. 13–17.	xx. 20–26.	
§ 102. Answers to the objection made by the Sadducees to the resurrection of the dead, xxii. 23–33.	xii. 18–27.	xx. 27–40.	
§ 103. Answer to the question, Which is the great commandment of the law? xxii. 34–40.	xii. 28–34.		
§ 104. The question proposed, Whose son the Messiah is? xxii. 41–46.	xii. 35–37.	xx. 41–44.	
§ 105. Discourses against			

MATTHEW.	MARK.	LUKE.	JOHN.
the Pharisees, ch. xxiii. entire.	xii. 38–40.	xx. 45–47.	
	§ 106. Small alms-offering of a widow commended, xii. 41–44.	xxi. 1–4.	
§ 107. Prophecy of the destruction of Jerusalem, xxiv. entire.	xiii. entire.	xxi. 5–38	
§ 108. Addition to the preceding prophecy, found only in the Gospel of St. Matthew, xxv. 1–30.			
§ 109. Christ answers the question relative to the last judgment, chap. xxv. 31–46.			
§ 110. After the preceding discourses were ended, he again foretells his approaching death, xxvi. 2.			
			§ 111. Of the Greeks who wished to see Jesus; Christ's discourse on this occasion, and the answer from heaven, xii. 20–36.
			§ 112. Discourse on the infidelity of the Jews, after the performance of so many miracles, xii. 37–50.
§ 113. Judas Iscariot promises to betray Christ, and receives 30 pieces of silver, xxvi. 3–5, 14–16.	xiv. 10, 11.	xxii. 3–6.	
§ 114. Preparation for the feast of the passover, xxvi. 17–19.	xiv. 12–16.	xxii. 7–13.	xiii. 1.
			§ 115. Christ, before he eats the feast of the passover, washes the feet of his disciples, xiii. 1-20.
§ 116. He sits down to table, and speaks of his betrayer, xxvi. 20–25.	xiv. 17–21.	xxii. 14.	
		§ 117. Presents to his apostles the cup of the passover; his discourse on that occasion, xxii. 15–18.	
§ 118. Institutes the holy Supper, xxvi. 26–29.	xiv. 22–25.	xxii. 19, 20.	
		§ 119. After supper, he speaks again of his betrayer, xxii. 21–23.	xiii. 21–30.
		§ 120. Another dispute among the apostles who should be the greatest in the kingdom of God, xxii. 24–30.	
§ 121 Christ goes into the garden of Gethsemane,			

MATTHEW.	MARK.	LUKE.	JOHN.
and foretells to Peter that he would deny him, xxvi. 30–35.	xiv. 26–31.	xxii. 31–38.	
			§ 122. His discourse on the way, xiii. 31–xvii. 26
§ 123. Prayer that the cup might be removed from him, xxvi. 36–46.	xiv. 32–42.	xxii. 39–46.	
§ 124. Christ is taken into custody, xxvi. 47–56.	xiv. 43–52.	xxii. 47–53.	xviii. 1–12
§ 125. Brought before the Sanhedrin, and condemned; is denied by Peter, xxvi. 57–75.	xiv. 53–72.	xxii. 54–71.	xviii. 13–28.
§ 126. Christ is led before Pilate; Judas hangs himself, xxvii. 1–10.	xv. 1.	xxiii. 1.	
§ 127. Christ is accused before Pilate, ch. xxvii. 11–23.	xv. 2–14.	xxiii. 2–22.	xviii. 29–xix. 12.
§ 128. Is condemned to death, xxvii. 24–31.	xv. 15–20.	xxiii. 23–25.	xix. 13–16
§ 129. And crucified, xxvii. 32–38.	xv. 21–28.	xxiii. 26–35.	xix. 17–24
§ 130. Is reviled on the cross, xxvii. 39–49.	xv. 29–36.	xxiii. 36–43.	
			§ 131. Supplement of several facts not recorded by the other evangelists, xix. 25–30.
§ 132. Extraordinary events at the death of Christ, xxvii. 50–54.	xv. 38–41.	xxiii. 44–49.	
			§ 133. Christ, on examination, is found to be already dead, and is moreover pierced with a spear, xix. 31–37.
§ 134. Burial of Christ, xxvii. 55–61.	xv. 42–47.	xxiii. 50–55.	xix. 38–42.
§ 135. Appointment of a guard at his sepulchre, xxvii. 62–66.			
	§ 136. The women purchase spices to embalm the body of Christ, xvi. 1.	xxiii. 56.	
§ 137. Resurrection of Christ, and the first accounts of it, which are brought by the women, xxviii. 1–10.	xvi. 2–8.	xxiv. 1–12.	xx. 1–10
	§ 138. Farther accounts of the resurrection, brought by Mary Magdalene, who sees Christ alone, and is commanded to report it to the apostles, xvi. 9-11.		xx. 11–18
§ 139. The guards bring the account to the chief priests, and are bribed to say that the disciples			

MATTHEW.	MARK.	LUKE.	JOHN.
had stolen the body, xxviii. 11–15.			
	§ 140. Christ shows himself alive to the two disciples who were going to Emmaus, xvi. 12, 13.	xxiv. 13–35.	
	§ 141. Christ shows himself to the apostles, and to several disciples who were with them, xvi. 14–18.	xxiv. 36–49.	xx. 19–23.
			§ 142. Eight days after, he shows himself to the eleven apostles, Thomas likewise being then present, xx. 24–31.
			§ 143. Christ shows himself to two disciples and five apostles at the sea of Tiberias. Remarkable discourse with Peter and John, xxi. entire.
§ 144. Christ shows himself in Galilee to all his disciples, on a mountain where Christ had appointed them, ch. xxviii. 16–20.			

TABLE II.

Professor Griesbach, who believed that St. Mark constructed his Gospel from those of Matthew and Luke, has drawn up a Harmony of these three evangelists, in which he shows that, 24 verses excepted, the whole of St. Mark's Gospel is contained in those of St. Matthew and St. Luke. His whole scheme in detail may be seen in his *Synopsis Evang. Matt. Marci & Lucæ*, 8vo. Hal. 1774. From his *Commentationes Theologicæ*, Dr. Marsh gives the following table, which brings the whole into the narrowest compass. Let it be observed that the middle column contains the whole of St. Mark's Gospel: those to the right and left contain the portions of St. Matthew's Gospel, and St. Luke's, which correspond to the stated portions of the Gospel according to St. Mark.

MATTHEW.	MARK.	LUKE.
iii. 1–4, 22.	i. 1–20.	
	21–39.	iv. 31–44.
	40; iii. 6.	v. 12–vi. 11.
xii. 15, 16.	iii. 7–12.	
	13–19.	vi. 12–16.
22, 23.	20, 21.	
24–32.	22–30.	
46–50.	31–35.	
xiii. 1–23.	iv. 1–20.	
	21–25.	viii. 16–18.
24–30.	26–29.	
31, 32.	30–32.	
34, 35.	33, 34.	
	35–41.	22–25.
	v. 1–43.	26–56.
53–58.	vi. 1–6.	
	7–13.	ix. 1–6.

MATTHEW.	MARK.	LUKE.
xiv. 1, 2.	14–16.	7–9.
3–12.	17–29.	
	30, 31.	10.
xiv. 13–21.	32–44.	11–17
22–xvi. 12.	45–viii. 21.	
	viii. 22–26.	
xvi. 13–xviii. 9.	27–ix. 50.	18–51.
xix. 1–12.	x. 1–12.	
13–xxiii. 1.	13–xii. 37.	xviii. 15–xx. 44.
	xii. 38–44.	xx. 45–xxi. 4.
xxiv. 1–36.	xiii. 1–32.	xxi. 5, seq.
	33–37.	
xxvi. 1–xxviii. 8	xiv. 1–xvi. 8.	
	xvi. 9.	
	10–13.	xxiv. 10–35.
	14.	36–43.
xxviii. 18–20.	15–18.	
	19.	50–51.
	20.	

See Dr. Marsh's *Origin of the three first Gospels*, p. 180.

TABLE III.

The following 42 sections, extracted from *Eichhorn* by Dr. *Marsh*, contain such transactions as are common to the three former evangelists: St. Mark and St. Luke having precisely the same arrangement. From section 19 to the end, St. Matthew's arrangement is the same with that of Mark and Luke; but he has arranged the subjects contained in the 18 first sections in a different manner.

§ 1. John the Baptist, Mark i. 2–8; Luke iii. 1–18; Matt. iii. 1–12.
§ 2. Baptism of Christ, Mark i. 9–11; Luke iii. 21, 22; Matt. iii. 13–17.
§ 3. Temptation of Christ, Mark i. 12, 13; Luke iv. 1–13; Matt. iv. 1–11.
§ 4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14; Luke iv. 14; Matt. iv. 12, 13.
§ 5. Cure of Peter's mother-in-law, Mark i. 29–34; Luke iv. 38–41; Matt. viii. 14–17.
§ 6. Cure of a leper, Mark i. 40–45: Luke v. 12–16; Matt. viii. 2–4.
§ 7. Cure of a person afflicted with the palsy, Mark ii. 1–12; Luke v. 17–26; Matt. ix. 1–8.
§ 8. Call of St. Matthew, Mark ii. 13–22; Luke v. 27–39; Matt. ix. 9–17.
§ 9. Christ goes with his disciples through the corn-fields, Mark ii. 23–28; Luke vi. 1–5; Matt. xii. 1–8
§ 10. Cure of a withered hand, Mark iii. 1–6; Luke vi. 6–11; Matt. xii. 9–15.
§ 11. Preparation for the Sermon on the Mount, Mark iii. 7–19; Luke vi. 12–16; Matt. iv. 23–25.
§ 12. Confutation of the opinion that Christ casts out devils by the assistance of Beelzebub, Mark iii. 20–30, Matt. xii. 22–45 (perhaps formerly Luke also.)
§ 13. Arrival of the mother and brethren of Christ, Mark iii. 31–35; Luke viii. 19–21; Matt. xii. 46–50.
§ 14. Parable of the sower, Mark iv. 1–34; Luke viii. 4–18; Matt. xiii. 1–34.
§ 15. Christ crosses the sea, and undergoes a storm, Mark iv. 35–41; Luke viii. 22–25; Matt. viii. 18–27.
§ 16. Transactions in the country of the Gadarenes, Mark v. 1–20; Luke viii. 26–39; Matt. viii. 28–34.
§ 17. The daughter of Jairus restored to life, Mark v. 21–43; Luke viii. 40–56; Matt. ix. 18–26.
§ 18. Christ sends out the twelve apostles, Mark vi. 7–13; Luke ix. 1–6; Matt. x. 1–42.
§ 19. The fame of Christ reaches the court of Herod, Matt. xiv. 1–12; Mark vi. 14–29; Luke ix. 7–9.
§ 20. Five thousand men fed, Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.
§ 21. Acknowledgment of the apostles that Christ is the Messiah, Matt. xvi. 13–28; Mark viii. 27; ix. 1; Luke ix. 18–27.
§ 22. Transfiguration of Christ on the mount, Matt. xvii. 1–10; Mark ix. 2–9; Luke ix. 28–36.
§ 23. Christ cures a demoniac whom his apostles were unable to cure, Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–43.
§ 24. Christ foretells his death, Matt. xvii. 22, 23; Mark ix. 30–32; Luke ix 43–45.
§ 25. Dispute among the disciples about precedence, Matt. xviii. 1–5; Mark ix. 33–37; Luke ix. 46–48.
§ 26. Christ blesses children who are brought to him, and answers the question by what means salvation is to be obtained? Matt. xix. 13–30; Mark x. 13–31; Luke xviii. 15–30.
§ 27. Christ again foretells his death, Matt. xx. 17–19; Mark x. 32–34; Luke xviii. 31–34.
§ 28. Blind men at Jericho restored to sight, Matt. xx. 29–34; Mark x. 46–52; Luke xviii. 35–43.

HARMONIZED TABLE OF CONTENTS OF THE FOUR GOSPELS.

§ 29. Christ's public entry into Jerusalem, Matt. xxi. 1–11 ; Mark xi. 1–10 ; Luke xix. 29–44.
§ 30. Christ expels the buyers and sellers from the temple, Matthew xxi. 12–14 ; Mark xi. 15–17 ; Luke xix. 45, 46.
§ 31. Christ called to account by the chief priests and elders for teaching publicly in the temple ; he answers them, and then delivers a parable, Matt. xxi. 23–27, 33–46 ; Mark xi. 27 ; xii. 12 ; Luke xx. 1–19.
§ 32. On the tribute to Cæsar, and marriage with a brother's widow, Matt. xxii. 15–33 ; Mark xii. 13–34 ; Luke xx. 20–40.
§ 33. Christ's discourse with the Pharisees relative to the Messiah being called Lord, by David, Matt. xxii. 41–46 ; Mark xii. 35–37 ; Luke xx. 41–44.
§ 34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. ; Mark xii. 38–40 ; Luke xx. 45–47.
§ 35. Christ foretells the destruction of Jerusalem, Matt. xxiv. 1–36 ; Mark xiii. 1–36 ; Luke xxi. 5–36.
§ 36. Prelude to the account of Christ's passion, Matt. xxvi. 1–5 ; Mark xiv. 1, 2 ; Luke xxii. 1, 2.
§ 37. Bribery of Judas, and the celebration of the passover, Matt. xxvi. 14–29 ; Mark xiv. 10–25 ; Luke xxii. 3–23.
§ 38. Christ goes to the Mount of Olives, Matt. xxvi. 30–46 ; Mark xiv. 26–42 ; Luke xxii. 39–46.
§ 39. He is seized by a guard from the chief priests, Matt. xxvi. 47–58 ; Mark xiv. 43–54 ; Luke xxii. 47–55.
§ 40. Peter's denial of Christ, &c., Matt. xxvi. 69 ; xxvii. 19 ; Mark xiv. 66 ; xv. 10 ; Luke xxii. 56 ; xxiii. 17.
§ 41. The crucifixion and death of Christ, Matt. xxvii. 20–66 ; Mark xv. 11–47 ; Luke xxiii. 18–56
§ 42. The resurrection, Matt. xxviii. 1, &c. ; Mark xvi. 1, &c. ; Luke xxiv. 1, &c.

See Dr. Marsh's *Origin of the three first Gospels*, p. 193.

TABLE IV.

The following table represents the passages in our Lord's Sermon on the Mount, contained in Matt. v., vi., and vii., which are found in word or substance in the Gospel according to Luke, in the parallel passages here noted in a collateral column.

MATTHEW.	LUKE.
v. 3–6.	vi. 20, 21.
11, 12.	22, 23.
15.	xi. 33.
18.	xvi. 17.
25, 26.	xii. 58, 59.
32.	xvi. 18.
39–42.	vi. 29, 30.
44.	27, 28.
45.	35.
46, 47.	32, 33.
48.	36.
vi. 9–13.	xi. 2–4.
19–21.	xii. 33, 34.
22, 23.	xi. 34–36.
24.	xvi. 13.
25–33.	xii. 22–31.
vii. 1–5.	vi. 37–42.
7–11.	xi. 9–13.
12.	vi. 31.
13.	xiii. 24.
16–21.	vi. 43–46.
22, 23.	xiii. 25–27.
24–27.	vi. 47–49.

See Dr. Marsh's *Origin of the three first Gospels*, p. 400.

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PREFACE

TO THE

ACTS OF THE APOSTLES

THE book of the ACTS OF THE APOSTLES forms the *fifth*, and last, of the historical books of the New Testament. And on this account it has been generally placed at the end of the four Gospels; though in several MSS. and versions it is found at the end of St. Paul's Epistles, as many circumstances in them are referred to by the narrative contained in this book, which is carried down almost to the apostle's death.

This book has had a variety of names: Πραξεις των Αποστολων, the *Res Gestæ*, *Acts or Transactions of the Apostles*, is the title it bears in the *Codex Bezæ*. Πραξεις των Ἁγιων Αποστολων, *The Acts of the Holy Apostles*, is its title in the *Codex Alexandrinus*, and several others; as well as in several of the ancient versions, and in the Greek and Latin fathers. One or other form of the above title is followed by almost all the editors of the Greek Testament, and translators and commentators in general. By some it has been reckoned a *fifth* Gospel; and by *Œcumenius* it is termed, *The Gospel of the Holy Spirit;* and by *St. Chrysostom*, Το Βιβλιον, Αποδειξις αναστασεως, *The Book, The Demonstration of the Resurrection.* These two last characters are peculiarly descriptive of its contents. All the promises which Christ gave of the gifts and graces of the Holy Spirit are shown here to have been fulfilled in the most eminent manner; and, by the effusion of the Holy Spirit, the *resurrection* of our blessed Lord has been fully demonstrated. The *calling of the Gentiles* is another grand point which is here revealed and illustrated. This *miracle of miracles*, as one terms it, which had been so frequently foretold by the prophets and by Christ himself, is here exhibited; and by this grand act of the power and goodness of God the Christian Church has been founded, and thus the tabernacle and kingdom of God have been immutably established among men. It is truly a *fifth* Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world.

All antiquity is unanimous in ascribing this book to St. Luke as the author; and, from the commencement of it, we see plainly that it can be attributed to no other; and it seems plain that St. Luke intended it as a continuation of his Gospel, being dedicated to Theophilus, to whom he had dedicated the former; and to which, in the introduction to this, he expressly refers: indeed he has taken up the narrative, in this book, precisely in the place where he had dropped it in the other: *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up*, &c.; and from this we may form a safe conjecture, that the two books were written at no greater a distance from each other than the time of the last occurrence recorded in this book. Some have supposed that this book was written from Alexandria; but this does not appear to be probable. The conjecture of Michaelis is much more likely, viz. that it was written from Rome, at which place St. Luke mentions his arrival, in company with St. Paul, shortly before the close of the book. See Acts xxviii. 16.

Though the time in which the book of the Acts was written is not recorded, yet the same writer observes that, as it is continued to the end of the second year of St. Paul's imprisonment, it could not have been written *before* the year 63; and, had it been written *after* that year, it is reasonable to conclude that it would have related some farther particulars relative to St. Paul; or would at least have mentioned the event of his imprisonment, in which the reader is so much interested. This argument seems conclusive, in reference to the date of this book.

St. Luke's long attendance upon St. Paul, and his having been himself eye-witness to many of the facts which he has recorded, independently of his Divine inspiration, render him a most respectable and credible historian. His medical knowledge, for he is allowed to have been a physician, enabled him, as Professor Michaelis has properly observed, both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an account and authentic detail of them. It is worthy also of observation that St. Luke himself does not appear to have possessed the gift of miraculous healing. Though there can be no doubt that he was with St. Paul when shipwrecked at Malta, yet he was not concerned in healing the father of Publius the governor; nor of the other sick persons mentioned Acts xxviii. 8, 9. These were all

healed by the prayers of St. Paul, and the imposition of his hands, and consequently miraculously; nor do we find any evidence that St. Luke was ever employed in this way. This is another proof of the wisdom of God: had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the *skill* of the man, and not to the *power* of his Maker.

The Acts of the Apostles have been generally considered in the light of a *Church History*, and, consequently, the first ecclesiastical history on record; but Professor Michaelis very properly contends that it cannot have been intended as a general history of the Christian Church, even for the period of time it embraces, as it passes by all the transactions of the Church at Jerusalem, after the conversion of St. Paul; the propagation of Christianity in Egypt; Paul's journey into Arabia; the state of Christianity at Babylon; (1 Peter v. 13;) the foundation of the Christian Church at Rome; several of St. Paul's voyages; his thrice suffering shipwreck, &c., &c. See more particulars in Lardner and Michaelis.

The object of St. Luke appears to have been twofold: 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. 2. To deliver such accounts as proved the claim of the Gentiles to admission into the Church of Christ; a claim disputed by the Jews, especially at the time when the Acts of the Apostles were written. Hence we see the reason why he relates, chap. viii., the conversion of the Samaritans; and chap. x., xi., the story of Cornelius, and the determination of the council in Jerusalem relative to the Levitical law; and for the same reason he is more diffuse in his account of St. Paul's conversion, and his preaching to the Gentiles, than he is on any other subject. In such a restricted manner has St. Luke compiled his history, that Michaelis is of opinion that it was the intention of this apostle to record only those facts which he had either seen himself, or heard from eye witnesses. *Introduct.* vol. v. p. 326, &c.

The book of the Acts has been uniformly and universally received by the Christian Church in all places and ages: it is mentioned and quoted by almost every Christian writer, and its authenticity and importance universally admitted. Arator, a subdeacon in the Church at Rome, in the *sixth* century, turned it into verse. In ancient times, personal history and important transactions, in most nations, were generally thus preserved; as the facts, through the medium of *verse*, could be the more easily committed to memory.

St. Luke's narration bears every evidence of truth and authenticity. It is not a *made up* history. The language and manner of every speaker are different; and the same speaker is different in his manner, according to the audience he addresses. The speeches of Stephen, Peter, Cornelius, Tertullus, and Paul, are all different, and such as we might naturally expect from the characters in question, and the circumstances in which they were at the time of speaking. St. Paul's speeches are also suited to the occasion, and to the persons before whom he spoke. When his audience was *heathen*, though he kept the same end steadily in view, yet how different is his mode of address from that used when before a *Jewish* audience! Several of these peculiarities, which constitute a strong evidence of the authenticity of the work, shall be pointed out in the notes. See some good remarks on this head, in *Michaelis' Introduction*, ubi supra.

As St. Luke has not annexed any date to the transactions he records, it is not a very easy matter to adjust the chronology of the Acts; but, as in some places he refers to political facts, the exact times of which are well known, the *dates* of several transactions in his narrative may be settled with considerable accuracy. It is well known, for instance, that the *famine* mentioned chap. xi. 29, 30, happened in the *fourth* year of the Emperor Claudius, which answers to the *forty-fourth* of the Christian æra. From facts of this nature, dates may be derived with considerable accuracy: all such dates are carefully noted at the top of the column, as in the preceding parts of this Commentary; and the chronology is adjusted in the best manner possible. In some cases, *conjecture* and *probability* are the only lights by which this obscure passage can be illuminated. The dates of the *commencement* and the *end* of the book are tolerably certain; as the work certainly begins with the *twenty-ninth* year of the Christian æra, chap. i. and ii., and ends probably with the *sixty-third*, chap. xxviii. 30.

In the book of the Acts we see how the Church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of his Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers*, *passions*, *prospects*, and *moral conduct*. All before was *earthly*, or *animal*, or *devilish;* or all these together; but now all is *holy*, *spiritual*, and *Divine:* the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power: not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Ghost. Wherever religious frauds and secular influence have been used to found or support a Church, professing itself to be *Christian*, *there*, we may rest assured, is the fullest evidence that that Church is wholly *antichristian;* and where such a Church, possessing *secular* power, has endeavoured to support itself by *persecution*, and persecution unto privation of *goods*, of *liberty*, and of *life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every Christian Church should be builded.

As far as any Church can show that it has followed this model, so far it is holy and apostolic. And when *all* Churches or congregations of people professing Christianity, shall be founded and regulated according to the *doctrines* and *discipline* laid down in the book of the Acts of the Apostles, then the *aggregate body* may be justly called, *The Holy, Apostolic, and Catholic Church.*

The *simplicity* of the primitive Christian worship, as laid down in the book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies: no apparatus calculated merely to impress the senses, and produce emotions in the animal system, "to help," as has been foolishly said, "the spirit of devotion." The *heart* is the subject in which this spirit of devotion is kindled; and the *Spirit* of GOD alone is the agent that communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar: for the God of the Christians can be worshipped only in *spirit* and *truth;* the truth revealed, directing the worship; and the Spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power; every religious act, thus performed, was acceptable to him; the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love; sought and found redemption in his blood; and, in a holy and useful life, showed forth the virtues of Him who had called them from darkness into his marvellous light; for no profession of faith was then considered of any worth that was not supported by that love to God and man which is the fulfilling of the law, which is the life and soul of obedience to the Divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

"Ye different sects, who all declare,
Lo! CHRIST is *here*, and CHRIST is *there*,
Your stronger proofs divinely give,
And *show* me *where* the Christians *live*."

THE

ACTS OF THE APOSTLES.

Usherian year of the world, 4033.—Alexandrian æra of the world, 5531.—Antiochian year of the world 5521.—Constantinopolitan year of the world, 5537.—Year of the æra of the Seleucidæ, 341.—Year of the Spanish æra, 67.—Year of the Christian æra, 29.—Year of the Paschal Cycle, 30.—Year of the Jewish Cycle, 11.—Golden Number, 8.—Solar Cycle, 10.—Dominical Letter, B.—Jewish Passover, April 15.—Epact, 20.—Year of the reign of the Emperor Tiberius Cæsar, 18.—Year of the CCII. Olympiad, 1.—Year of Rome, 782.—Consuls, from Jan. 1, to July 1, L. Rubellius Geminus, and C. Rufius Geminus; and, for the remainder of the year, Aulus Plautius and L. Nonius Asprenas.

For an explanation of these æras, see the *Advertisement* prefixed to the Comment on the Gospel of St Matthew.

CHAPTER I.

St. Luke's prologue, containing a repetition of Christ's history from his passion till his ascension, 1–9. *Remarkable circumstances in the ascension*, 10, 11. *The return of the disciples to Jerusalem, and their employment there*, 12–14. *Peter's discourse concerning the death of Judas Iscariot*, 15–20, *and the necessity of choosing another apostle in his place*, 21, 22. *Barnabas and Matthias being set apart by prayer, the apostles having given their votes, Matthias is chosen to succeed Judas*, 23–26.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

THE former treatise have I made, O [a] Theophilus, of all that Jesus began both to do and teach,

2 [b] Until the day in which he was taken up, after that he, through the Holy Ghost, [c] had given commandments unto the apostles whom he had chosen:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 [d] To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and

[a] Luke i. 3.——[b] Mark xvi. 19; Luke ix. 51; xxiv. 51; ver. 9; 1 Tim. iii. 16.——[c] Matt. xxviii. 19; Mark xvi. 15; John xx. 21; chap. x. 41, 42.——[d] Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5.

NOTES ON CHAP. I.

Verse 1. *The former treatise*] The Gospel according to Luke, which is here most evidently intended.

O Theophilus] See the note on Luke i. 3.

To do and teach] These two words comprise his *miracles* and *sermons*. This introduction seems to intimate that, as he had already in his *Gospel* given an account of the *life* and *actions* of our Lord, so in this *second treatise* he was about to give an account of the *lives* and *acts* of some of the *chief apostles*, such as *Peter* and *Paul*.

Verse 2. *After that he, through the Holy Ghost*, &c.] This clause has been variously translated: the simple meaning seems to be this—that Christ communicated the Holy Spirit to his disciples, after his resurrection, as he had not done before. In Luke xxiv. 45, it is said that *he opened their understanding, that they might understand the Scriptures;* and in John xx. 22, that *he breathed on them*, and said, *receive ye the Holy Ghost.* Previously to this, we may suppose that the disciples were only on particular occasions made partakers of the Holy Spirit; but from this time it is probable that they had a measure of this supernatural light and power *constantly resident* in them. By this they were not only able to proclaim the truth, but to discern the meaning of all the Old Testament Scriptures which referred to Christ; and to appoint whatever rites or ordinances were necessary for the establishment of his Church. There were many things which the apostles *said*, *did*, and *decreed*, for which they had no verbal instructions from our Lord, at least, none that are recorded in the Gospels; we may therefore conclude that these were suggested to them by that Holy Spirit which now became resident in them, and that it is to this that St. Luke refers in this verse, *After that he, through the Holy Ghost, had given commandments unto the apostles.*

Verse 3. *To whom—he showed himself alive—by many infallible proofs*] Πολλοις τεκμηριοις; by many proofs of such a nature, and connected with such circumstances, as to render them *indubitable;* for this is the import of the Greek word τεκμηριον. The proofs were such as these: 1. Appearing to several different persons at different times. 2. His eating and drinking with them. 3. His meeting them in Galilee according to his own appointment. 4. His subjecting his body to be touched and handled by them. 5. His instructing them in the nature and doctrines of his

ROME
Taverna
Appii
I. Capreæ
Æoli
Panormus
Agrigentum
Melita
Leptis Magna
Mouths of the Nile
Tamiathis
Metelis
EGYPT
Curambis Pr.
Cytorus
Amastris
Tium
Heraclea
Prusa ad Hypium
Hadrianopolis
Pessimus
Amorium
Aliassus
Aneyra
Halys R.
Sinope
Amisus
Germanicopolis
Pompeiopolis
Phazemon
Magnopolis
Amasea
Nos Cæsarea
Comana
Tavium
Berisa
Sebate
Nyssa
Halys R.
Cæsarea
Melas R.
M. Argæus
Arabissus
Garsaura
L. Tatta
Thymbrium
Antioch
Cremna
Iconium
Archelais
Isaura
Lystra
Derbe
Perga
Side
Tyana
Podandus
Anazarbus
Germanica
Adandus
Tarsus
Issus
Alexandria
Soli
Antioch
Imma
Selucia
Lacrtes
Phaselis
Selinus
Sacrum Pr.
Anemurium Pr.
Celenderis
Posidium
Orontes R.
Laodicea ad Mare
Apamea
Epiphania
Emesa
Soloe
Salamis
Paphos
Citium
Curias Pr.
Aradus
Tripolis
Byblus
Heliopolis
Balbec
Berytus
Sidon
Tyrus
Ptolemais
Cæsarea
Antipatris
Joppa
Ascalon
Gaza
Hebron
Beersheba
Dead Sea
Lotus
Raphia
Rhinocorura
Laus
L. Meram
L. Tiberias
Gadara
Samaria
R. Jordan
JERUSALEM
EDOM
ARABIA PETRÆA
SEA OF PAMPHILIA
SEA of CILICIA
MEDITERRANEAN SEA
PONTUS
GALATIA
CAPPADOCIA
PHRYGIA
PISIDIA
PAMPHYLIA
CILICIA
PHŒNICIA
PALESTINE

Map of the COUNTRIES Travelled by the APOSTLES with the ROUTES OF St. PAUL through Asia & Europe



A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

speaking of the things pertaining to the kingdom of God:

4 [e] And, [f] being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [g] which, *saith he*, ye have heard of me.

5 [h] For John truly baptized with water; [i] but ye shall be baptized with the Holy Ghost not many days hence.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

6 When they therefore were come together, they asked of him, saying, [k] Lord, wilt thou at this time, [l] restore again the kingdom to Israel?

[e] Luke xxiv. 43, 49.——[f] Or, *eating together with them.*——[g] Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; chap. ii. 33.

[h] Matt. iii. 11; chap. xi. 16; xix. 4.——[i] Joel iii. 18; chap. ii. 4 xi. 15.——[k] Matt. xxiv. 3.——[l] Isa. i. 26; Dan. vii. 27; Amos ix. 11

kingdom. 6. His appearing to upwards of five hundred persons at once, 1 Cor. xv. 6. And, 7. Continuing these public manifestations of himself for *forty* days.

The several appearances of Jesus Christ, during the forty days of his sojourning with his disciples, between his resurrection and ascension, are thus enumerated by Bishop Pearce: The *first* was to Mary Magdalene, and the other Mary, Matt. xxviii. 1–9. The *second*, to the two disciples on their way to Emmaus, Luke xxiv. 15. The *third*, to Simon Peter, Luke xxiv. 34. The *fourth*, to ten of the apostles, Thomas being absent, Luke xxiv. 36, and John xx. 19. (All these four appearances took place on the day of his resurrection.) The *fifth* was to the eleven disciples, Thomas being then with them, John xx. 26. The *sixth*, to seven of the apostles in Galilee, at the sea of Tiberias, John xxi. 4. The *seventh*, to James, 1 Cor. xv. 7, most probably in Jerusalem, and when Jesus gave an order for all his apostles to *assemble together*, as in Acts i. 4. The *eighth*, when they were assembled together, and when he led them unto Bethany, Luke xxiv. 50, from whence he ascended to heaven. But see the note on John xxi. 14, for farther particulars.

Pertaining to the kingdom of God] Whatever concerned the doctrine, discipline, and establishment of the Christian Church.

Verse 4. *And, being assembled together*] Instead of συναλιζομενος, *being assembled together*, several good MSS. and versions read συναυλιζομενος, *living* or *eating together*, which refers the conversation reported here to some particular time, when he *sat at meat*, with his disciples. See Mark xvi. 14; Luke xxiv. 41–44. See the *margin*. But probably the common reading is to be preferred; and the meeting on a mountain of Galilee is what is here meant.

The promise of the Father] The Holy Spirit, which indeed was the grand promise of the New Testament, as Jesus Christ was of the Old. And as Christ was the grand promise of the Old Testament, during the whole continuance of the old covenant; so is the Holy Ghost, during the whole continuance of the new. As every pious soul that believed in the coming *Messiah*, through the medium of the *sacrifices* offered up under the law, was made a partaker of the merit of his death, so every pious soul that believes in Christ crucified is made a partaker of the *Holy Spirit*. Thus, as the benefit of the death of Christ extended from the foundation of the world till his coming in the flesh, as well as after, so the *inspiration* of the *Holy Spirit* has been, and will be continued through the whole lapse of time, till his coming again to judge the world. It is by this Spirit that sin is made known, and by it the blood of the covenant is applied; and indeed, without this, the *want* of salvation cannot be discovered, nor the *value* of the blood of the covenant duly estimated. How properly do we still pray, and how necessary is the prayer, "*Cleanse* the *thoughts* of our hearts by the *inspiration* of thy Holy Spirit, that we may *perfectly* love thee, and *worthily magnify* thy name, through Jesus Christ our Lord! Amen."—*Communion Service.*

Ye have heard of me.] In his particular conversations with his disciples, such as those related John xiv. 16–26; xv. 26; xvi. 7–15; to which passages, and the notes on them the reader is requested to refer: but it is likely that our Lord alludes more particularly to the conversation he had with them on one of the mountains of Galilee.

Verse 5. *Ye shall be baptized with the Holy Ghost not many days hence.*] This must refer to some conversation that is not distinctly related by the evangelists; as these identical words do not occur in any of the preceding histories. The *Codex Bezæ* reads this passage thus: *but ye shall be baptized with the Holy Ghost*, which ye shall receive *not many days hence*. John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart. John's baptism was *in reference* to the spiritual kingdom; but Christ's baptism *established* and *maintained* that kingdom. From this passage we may also learn that baptism does not always mean being *plunged* or *immersed* in water; for as this promise most evidently refers to the communication of the Holy Spirit on the following pentecost, and ther he *sat upon each as a cloven tongue of fire*, this cer tainly has more affinity to *sprinkling* than to *plunging* However, the mode of administering the sign is of very little consequence; and which is the best mode is exceedingly dubious: the stress should be laid on receiving the *thing* signified—the Holy Ghost, to *illuminate*, *regenerate*, *refine*, and *purify* the heart. With this, sprinkling or immersion are equally efficient: without this, both are worth nothing.

Verse 6. *When they therefore were come together*] It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord.

At this time restore again the kingdom] That the disciples, in common with the Jews, expected the Messiah's kingdom to be at least in part *secular*, I have often had occasion to note. In this opinion they con-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

7 And he said unto them, [m] It is not for you to know the times or the seasons which the Father hath put in his own power:

8 [n] But ye shall receive [o] power, [p] after that the Holy Ghost is come upon you: and [q] ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[m] Matt. xxiv. 36; Mark xiii. 32; 1 Thess. v. 1.——[n] Ch. ii. 1, 4.
[o] Or, *the power of the Holy Ghost coming upon you.*

[p] Luke xxiv. 49.——[q] Luke xxiv. 48; John xv. 27; ver. 22; ch. ii. 32.

tinued less or more till the day of pentecost; when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The kingdom had now for a considerable time been taken away from Israel; the Romans, not the Israelites, had the government. The object of the disciples' question seems to have been this: to gain information, from their all-knowing Master, whether the time was now fully come, in which the Romans should be thrust out, and Israel made, as formerly, an independent kingdom. But though the verb *αποκαθιστανειν* signifies to *reinstate*, to *renew*, to *restore* to a *former state* or *master*, of which numerous examples occur in the best Greek writers, yet it has also another meaning, as *Schoettgen* has here remarked, viz. of *ending*, *abolishing*, *blotting out:* so *Hesychius* says, *αποκαταστασις* is the same as *τελειωσις*, *finishing*, *making an end* of a thing. And *Hippocrates*, Aph. vi. 49, uses it to signify the *termination* of a disease. On this interpretation the disciples may be supposed to ask, having recollected our Lord's prediction of the destruction of Jerusalem, and the whole Jewish commonwealth, *Lord, Wilt thou at this time destroy the Jewish commonwealth*, which opposes thy truth, that thy kingdom may be set up over all the land? This interpretation agrees well with all the parts of our Lord's answer, and with all circumstances of the *disciples*, of *time*, and of *place;* but, still, the first is most probable.

Verse 7. *The times or the seasons*] *Χρονους η καιρους.* *Times* here may signify any large portion of a *period*, *æra*, or *century*—such as an *Olympiad*, *lustrum* or *year;* and *seasons*, the particular *part*, *season*, or *opportunity* in that period, &c., in which it might be proper to do any particular work. God has not only fixed the great *periods* in which he will bring about those great revolutions which his wisdom, justice, and mercy have designed, but he leaves himself at full liberty to choose those particular portions of such periods as may be best for the accomplishment of those purposes. Thus God is no necessary agent—every thing is *put in his own power*, *εν τη ιδια εξουσια*, under his control and authority; nor will he form decrees of which he must become the *necessary* executor. The infinite *liberty* of acting or not acting, as wisdom, justice, and goodness shall see best, is essential to God; nor can there be a point in the whole of his eternity in which he *must* be the *necessary agent* of a fixed and unalterable *fate*. Infinite, eternal liberty to act or not to act, to create or not create, to destroy or not destroy, belongs to God alone; and we must take care how we imagine decrees, formed even by his own prescience, in reference to futurity, which his power is from the moment of their conception laid under the *necessity* of performing. In every point of time and eternity, God must be *free* to act or not to act, as may seem best to his godly wisdom.

Verse 8. *But ye shall receive power*] *Αηψεσθε δυναμιν.* Translating different terms of the original by the *same* English word is a source of misapprehension and error. We must not understand *δυναμις*, which we translate *power* in this verse, as we do *εξουσια*, translated by the same word in the preceding verse. In the one, God's infinite *authority* over all times and seasons, and his uncompellable liberty of acting or not acting in any given case, are particularly pointed out: in the other, the *energy* communicated by him to his disciples, through which they were enabled to *work miracles*, is particularly intended; and *δυναμις*, in general, signifies such power, and is sometimes put for *that* of which it is the *cause*, viz. a *miracle*. See Matt. vii. 22; xi. 20–23; xiii. 54, 58; Mark vi. 5; Luke x. 13; and Acts ii. 22. The disciples were to be made instruments in the establishment of the kingdom of Christ; but this must be by the *energy* of the Holy Ghost sent down from heaven; nevertheless, this energy would be given in such times and seasons, and in such measures, as should appear best to the infinite wisdom of God. Christ does not immediately answer the question of the disciples, as it was a point savouring too much of mere *curiosity;* but he gave them such information as was calculated to bring both their faith and hope into action. St. Chrysostom has well observed, "that it is the prerogative of an instructer to teach his disciple, not what *he* wishes to learn, but what his *master* sees best for him:" *Διδασκαλου τουτο εστι μη ἁ βουλεται ὁ μαθητης, αλλ' ἁ συμφερει μαθειν, διδασκειν.*

Ye shall be witnesses—in all Judea, &c.] Though the word *earth*, *ἡ γη*, is often used to denote Judea alone, yet here, it is probable, it is to be taken in its largest extent. All the inhabitants of the globe might at that period be considered divisible into three classes. 1. The Jews, who adhered to the law of Moses, and the prophetic writings; worshipping the true God only, and keeping up the temple service, as prescribed in their law. 2. The Samaritans, a mongrel people, who worshipped the God of Israel in connection with other gods, 2 Kings xvii. 5, &c., and who had no kind of religious connection with the Jews. See on Matt. x. 5. And, 3. The Gentiles, the *heathens* through all other parts of the world, who were addicted to *idolatry* alone, and had no knowledge of the true God. By the terms in the text we may see the extent to which this commission of instruction and salvation was designed to reach: to the *Jews;* to the *Samaritans*, and the *uttermost part of the earth*, i. e. to the *Gentile* nations: thus, to the *whole human race* the Gospel of the kingdom was to be proclaimed. When the twelve

A. M. 4033. A. D. 29 An. Olymp. CCII. 1.

9 [r] And when he had spoken these things, while they beheld, [s] he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked steadfastly toward heaven as he went up, behold, two men stood by them [t] in white apparel;

11 Which also said, [u] Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [v] shall so come in like manner as ye have seen him go into heaven.

12 ¶ [w] Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 And when they were come in, they went up [x] into an upper room, where abode both [y] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and [z] Simon Zelotes, and [a] Judas *the brother* of James.

14 [b] These all continued with one accord in prayer and supplication, with [c] the women, and

[r] Luke xxiv. 51; John vi. 62.——[s] Ver. 2.——[t] Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12; chap. x. 3, 30.——[u] Ch. ii. 7; xiii. 31.——[v] Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7.——[w] Luke xxiv. 52.——[x] Chap. ix. 37, 39; xx. 8. [y] Matt. x. 2, 3, 4.——[z] Luke vi. 15.——[a] Jude 1.——[b] Chap. ii. 1, 46.——[c] Luke xxiii. 49, 55; xxiv. 10.

disciples were sent out to preach, Matt. x. 5, their commission was very *limited*—they were not to *go in the way of the Gentiles*, nor *enter into any city of the Samaritans*, but preach the Gospel to *the lost sheep of the house of Israel:* but here their commission is *enlarged*, for they are to go into *all the world, and preach the Gospel to every creature.* See Matt. xxviii. 18

Verse 9. *He was taken up*] He was speaking face to face with them, and *while they beheld* he was taken up; he began to ascend to heaven, and they continued to look after him till *a cloud received him out of their sight*—till he had ascended above the region of the clouds, by the density of which all farther distinct vision was prevented. These circumstances are very remarkable, and should be carefully noted. They render insupportable the theory that states, "that our Lord did not ascend to heaven; that his being *taken up* signifies his going into some mountain, the top of which was covered with clouds, or thick vapours; and that the *two men in white garments* were two *priests*, or *Levites*, who simply informed the disciples of his revisiting them again at some future time." One would suppose that an opinion of this kind could hardly ever obtain credit among people professing *Christianity;* and yet it is espoused by some men of considerable learning and ingenuity. But the mere letter of the text will be ever sufficient for its total confutation. He that believes the text cannot receive such a miserable comment. *Foreign* critics and divines take a most sinful *latitude* on subjects of this kind.

Verse 10. *Looked steadfastly*] Keeping their eyes intensely fixed on their ascending Lord; continuing to look even after he had ascended above the region of the inferior clouds.

Two men stood by them] Doubtless, *angels* in human shape.

In white apparel] As emblematical of their *purity, happiness*, and *glory*.

Verse 11. *Gazing up into heaven*] Not to the top of a mountain, to which an unbridled fancy, influenced by infidelity, would intimate he had ascended, and not to heaven.

This same Jesus] Clothed in human nature, *shall so come in like manner*—with the same body, *descending* from heaven by his sovereign and all-controlling power, *as ye have seen him go into heaven.* Thus shall he come again to judge the quick and the dead. It was a very ancient opinion among Christians, that when Christ should come again to judge the world he would make his appearance on Mount *Olivet*. Some think that his coming again to destroy the Jewish nation is what the angels refer to. See a connected account of the different appearances of Christ at the end of this chapter.

Verse 12. *A Sabbath day's journey.*] See the difficulties in this verse explained in the note on Luke xxiv. 50. A Sabbath day's journey was *seven furlongs and a half.* Olivet was but *five* furlongs from Jerusalem; and Bethany was *fifteen.* The first region or tract of Mount Olivet, which was called *Bethany*, was distant from the city a Sabbath day's journey, or seven furlongs and a half; and the same distance did that tract called *Bethphage* extend from the city. When, therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem a Sabbath day's journey, as St. Luke here remarks. See the notes referred to above.

Verse 13. *They went up into an upper room*] This was either a room in the *temple*, or in the house of one of the disciples, where this holy company was accustomed to meet. In Luke xxiv. 53, it is said that, after their return from Mount Olivet, *they were continually in the temple, praising and blessing God:* it is probable, therefore, that the *upper room* mentioned in this verse is that apartment of the temple mentioned above. But still it is not certain that this place should be so understood; as we have the fullest proofs that the *upper rooms* in private houses were used for the purpose of reading the law, and conferring together on religious matters. See several proofs in *Lightfoot.* Add to this, that the room here mentioned seems to have been the place where all the apostles lodged, *οὗ ἦσαν καταμένοντες*, and therefore most probably a *private house.*

Verse 14. *These—continued—in prayer and supplication*] Waiting for the promise of the Father, ac-

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

Mary the mother of Jesus, and with [d] his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number [e] of the names together were about a hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, [f] which the Holy Ghost by the mouth of David spake before concerning Judas, [g] which was guide to them that took Jesus.

17 For [h] he was numbered with us, and had obtained part of [i] this ministry.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 [k] Now this man purchased a field with [l] the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood

[d] Matt. xiii. 55.——[e] Rev. iii. 4.——[f] Psa. xli. 9; John xiii. 18. [g] Luke xxii. 47; John xviii. 3.——[h] Matt. x. 4; Luke vi. 16.

[i] Ver. 25; chap. xii. 25; xx. 24; xxi. 19.——[k] Matt. xxvii. 5, 7, 8.——[l] Matt. xxvi. 15; 2 Pet. ii. 15.

cording to the direction of our Lord, Luke xxiv. 49. The words *και τη δεησει, and in supplication*, are omitted by ABC*DE, both the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*, and some of the primitive fathers. On this evidence, *Griesbach* has left them out of the text; and others contend for the propriety of this *omission*, because, say they, *τη προσευχη* and *τη δεησει*, *prayer and supplication*, *mean the same thing*. Whether the reading be *genuine* or *spurious*, this inference is not just. *Prayer* may simply imply any address to God, in the way of *petition* or *request; supplication*, the earnest, affectionate, and continued application to God for the blessing requested from him by prayer. *Prayer* asks, *supplication* expostulates, entreats, urges and re-urges the petition.

With the women] Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles. Peter we know was married, Matt. viii. 14, and so might others of the disciples; and therefore the wives of the apostles, as well as of other pious men, may be here intended.

Verse 15. *In the midst of the disciples*] *Μαθητων*; but instead of this, *αδελφων*, *brethren*, is the reading of ABC, a few others, with the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*. This seems the best reading, because of what immediately follows; for it was not among the *disciples* merely that he stood, but among the *whole company*, which amounted to one hundred and twenty. It is remarkable that this was the number which the Jews required to form a *council* in any city; and it is likely that in reference to this the disciples had gathered together, with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, the twelve disciples, and the seventy-two whom he had sent forth to preach, Luke x. 1, &c.; thus they formed a complete *council* in presence of which the important business of electing a person in the place of Judas was to be transacted.

Verse 16. *The Holy Ghost by the mouth of David*] This is a strong attestation to the Divine inspiration of the book of Psalms. They were dictated by the Holy Spirit, and spoken by the mouth of David.

Verse 17. *Obtained part of this ministry.*] *Ελαχε τον κληρον*; *He obtained the lot of this ministry*—not that *he* or any of the twelve apostles, was chosen to this ministry by *lot;* but as *lot* signifies the *portion* a man has in life, what comes to him in the course of the *Divine providence*, or as an especial *gift of God's goodness*, it is used here, as in many other parts of the sacred writings, to signify *office* or *station*. On this subject the reader is referred to the notes on Lev. xvi. 8, 9; Josh. xiv. 2: see also this chap. ver. 26.

Verse 18. *Purchased a field with the reward of iniquity*] Probably Judas did not purchase the field himself, but the money for which he sold his Lord was thus applied, see Matt. xxvii. 6–8. It is possible, however, that he might have designed to purchase a field or piece of ground with this reward of his iniquity, and might have been in treaty for it, though he did not close the bargain, as his bringing the money to the treasury proves: the priests, knowing his intentions, might have completed the purchase, and, as Judas was now dead, applied the field thus bought for the burial of *strangers*, i. e. Jews from foreign parts, or others who, visiting Jerusalem, had died there. Though this case is possible, yet the passage will bear a very consistent interpretation without the assistance of this conjecture; for, in ordinary conversation, we often attribute to a man what is the *consequence* of his own actions, though such consequence was never designed nor wished for by himself: thus we say of a man embarking in a hazardous enterprise, *he is gone to seek his death;* of one whose conduct has been ruinous to his reputation, *he has disgraced himself;* of another who has suffered much in consequence of his crimes, *he has purchased repentance at a high price*, &c., &c. All these, though *undesigned*, were *consequences* of certain acts, as the *buying of the field* was the consequence of Judas's treason.

And falling headlong, he burst asunder] It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian, St. Luke, and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. On the case of Judas, and the *manner* of his death, see the observations at the end of this chapter.

Verse 19. *It was known unto all the dwellers at Jerusalem*] The repentance of Judas, his dying testimony in behalf of our Lord's innocence, and his tragical death, were publicly known; as was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known

30.40
$5.00
$15.200

2 | 10.00
5.00

43.50
5.00
$30.750

2 | 14.00
7.00

42.20
7.50
21000
295.40
$31.65

2 | 15.00
7.50

x 220
43.00

34.20
7.50
171000
23940
$25.650

2 | $15.00
7.50

$15.20
30.45
31.65
25.60
102.95
51.475
30.65
$20.82

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

20 For it is written in the book of Psalms, [m] Let his habitation be desolate, and let no man dwell therein: and [n] his [o] bishopric let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 [p] Beginning from the baptism of John, unto that same day that [q] he was taken up from us, must one be ordained [r] to be a witness with us of his resurrection.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

23 And they appointed two, Joseph called [s] Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, [t] which knowest the hearts of all *men*, show whether of these two thou hast chosen,

[m] Psa. lxix. 25.——[n] Psa. cix. 8.——[o] Or, *office*, or, *charge*. [p] Mark i. 1.——[q] Ver. 9.——[r] John xv. 27; ver. 8; chap. iv. 33.

[s] Chap. xv. 22.——[t] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xi. 20; xvii. 10; chap. xv. 8; Rev. ii. 23.

These circumstances must have lessened the credit of the chief priests, and have prepared the public mind to receive the Gospel of the kingdom, when preached to them after the day of pentecost.

That field is called in their proper tongue, Aceldama] This *proper tongue* was not the Hebrew; that had long ceased to be the *proper tongue* in Palestine: it was a sort of Chaldaio-Syriac which was commonly spoken. The word in the Syriac version is ܚܩܠ ܕܡܐ *chacal-demo*, and literally signifies *the field of blood;* because it was bought by the price of the *life* or *blood* of the Lord Jesus.

Verse 20. *For it is written in the book of Psalms*] The places usually referred to are Psa. lxix. 25: *Let their habitation be desolate*, and *let none dwell in their tents*. And Psa. cix. 8: *Let his days be few*, and *let another take his office*, פקדתו *pekudato*, his *overseership*, his *charge of visitation* or *superintendence*, translated by the SEPTUAGINT, *την επισκοπην*, VULGATE, *episcopatum;* and WE, following both, *bishopric*, but not with sufficient propriety; for surely the office or charge of Judas was widely different from what we call *bishopric*, the diocess, estate, and emoluments of a bishop. Επισκοπος, *episcopos*, which was corrupted by our Saxon ancestors into biscop, *biscop*, and by us into *bishop*, signifies literally an *overseer* or *superintendent*, from επι, *over*, and σκεπτομαι, *I see*, a person who had the *inspection*, *overseeing*, or *superintendence* of others. The ancient επισκοποι were persons who had the care of different congregations of the Church of Christ; who travelled, preached, enforced the discipline of the Church, and took care to prevent false doctrines, heresies, &c. Those who still deserve this title, and it is an august and noble one, walk by the same rule, and mind the same thing. Επισκοπος, *episcopus*, or *bishop*, is a scriptural and sacred title; was gloriously supported in the primitive Church; and many to the present day are not less ornaments to the title, than the title is ornamental to them. The best defences of the truth of God, and the Protestant faith, are in the works of the bishops of the *British Churches*.

The words quoted from the *Psalms* were originally spoken against the enemies of David; and as David, in certain particulars, was a type of Christ, the words are applied to *him* in an especial manner who had sinned against his own soul and the life of his Master.

Verse 21. *Which have companied with us*] They judged it necessary to fill up this blank in the apostolate by a person who had been an *eye witness* of the acts of our Lord.

Went in and out] A phrase which includes all the actions of life.

Verse 22. *Beginning from the baptism of John*] From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began.

Must one be ordained] This translation misleads every reader who cannot examine the original text. There is no term for *ordained* in the Greek: γενεσθαι, *to be*, is the only word in the verse to which this interpretation can be applied. The New Testament printed at London, by Robert Barker, the king's printer, in 1615, renders this and the preceding verse more faithfully and more clearly than our common version: *Wherefore of these men who have companied with us, all the time that the Lord Jesus was conversant among us, beginning from the baptism of John, unto the day he was taken up from us, must one of them* BE MADE *a witness with us of his resurrection.* The word *ordained* would naturally lead most readers to suppose that some ecclesiastical *rite* was used on the occasion, such as *imposition of hands*, &c., although nothing of the kind appears to have been employed.

Verse 23. *They appointed two*] These two were probably of the number of the seventy disciples; and, in this respect, well fitted to fill up the place. It is likely that the disciples themselves were divided in opinion which of these two was the most proper person, and therefore laid the matter before God, that he might decide it by the *lot*. No more than *two candidates* were presented; probably because the attention of the brethren had been drawn to those two alone, as having been most intimately acquainted with our Lord, or in being better qualified for the work than any of the rest; but they knew not which to prefer.

Joseph called Barsabas] Some MSS. read *Joses Barnabas*, making him the same with *Joses Barnabas*, chap. iv. 36. But the person *here* is distinguished from the person *there*, by being called *Justus*.

Verse 24. *Thou Lord, which knowest the hearts* Συ, κυριε, καρδιογνωστα. The word καρδιογνωστης, *the searcher of hearts*, seems to be used here as an *attribute* of God; he *knows the hearts*, the most *secret purposes*, *intentions*, and *dispositions* of all men; and because he is the *knower of hearts*, he knew which of

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

25 [u] That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their [v] lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[u] Ver. 17.

[v] Lev. xvi. 8, 9; Josh. xiv. 2.

these men he had qualified the best, by *natural* and *gracious dispositions* and *powers*, for the important work to which one of them was now to be appointed.

Verse 25. *That he may take part of this ministry*, &c.] Instead of *τον κληρον*, *the lot*, which we translate *part*, *τον τοπον*, *the place*, is the reading of ABC*, *Coptic*, *Vulgate*, and the *Itala* in the *Codex Bezæ*, and from them the verse may be read thus, *That he may take the place of this ministry and apostleship*, (*from which Judas fell*) *and go to his own place;* but instead of *ιδιον*, *own*, the *Codex Alexandrinus*, and one of Matthaï's MSS., read *δικαιον*, *just*—that *he might go to his just* or proper *place*.

This verse has been variously expounded: 1. Some suppose that the words, *that he might go to his own place*, are spoken of Judas, and his punishment in *hell*, which they say must be the *own place* of such a person as Judas.

2. Others refer them to the purchase of the field, made by the thirty pieces of silver for which he had sold our Lord. So he abandoned *the ministry and apostolate*, *that he might go to his own place*, viz. that which he had purchased.

3. Others, with more seeming propriety, state that his *own place* means his *own house*, or *former occupation:* he left this ministry and apostleship that he might resume his former employment in conjunction with his family, &c. This is primarily the meaning of it in Num. xxiv. 25: *And Balaam returned to* HIS OWN PLACE, i. e. to his own country, friends, and employment

4. Others think it simply means the *state of the dead* in general, independently of either *rewards* or *punishments;* as is probably meant by Eccl. iii. 20: *All go unto* ONE PLACE: *all are of the dust, and all turn to dust again.*

But, 5. Some of the best critics assert that the words (as before hinted) belong to Matthias—*his own place* being the office to which he was about to be elected. Should any object, this could not be called *his own place*, because he was not yet *appointed* to it, but *hell* might be properly called Judas's own place, because, by treason and covetousness, he was fully prepared for that place of torment; it may be answered, that the *own* or proper *place* of a man is that for which he is *eligible* from being qualified for it, though he may not yet possess such a place: so St. Paul, *Every man shall receive* HIS OWN *reward*, *τον ιδιον μισθον*, called there *his own*, not from his *having* it already in *possession*, for that was not to take place until the resurrection of the just; but from his being *qualified* in this life for the state of glory in the other. See the observations at the end of the chapter.

Verse 26. *They gave forth their lots*] In what manner this or any other question was decided by lot, we cannot precisely say. The most simple form was to put two *stones*, pieces of *board*, *metal*, or *slips* of *parchment*, with the names of the persons inscribed on them, into an urn; and after prayer, sacrifice, &c., to put in the hand and draw out one of the lots, and then the case was decided. I have considered this subject at large on Lev. xvi. 8, 9; and Josh. xiv. 2.

He was numbered with the eleven apostles.] The word *συγκατεψηφισθη*, comes from *συν*, *together with*, *κατα*, *according to*, and *ψηφος*, a *pebble* or *small stone*, used for *lots*, and as a means of *enumeration* among the Greeks, Romans, and Egyptians; hence the words *calculate*, *calculation*, &c., from *calculus*, a small stone or pebble. From this use of the word, though it signifies in general *to sum up*, *associate*, &c., we may conjecture that the calculus or pebble was used on this occasion. The brethren agreed that the matter should be determined by lot; the lots were cast into the urn; God was entreated to direct the choice; one drew out a lot; the person whose name was inscribed on it was thereby declared to be the object of God's choice, and accordingly associated with the disciples. But it is possible that the whole was decided by what we commonly call *ballot*, God inclining the hearts of the majority to ballot for Matthias. Nothing *certain* can, however, be stated on this head. Thus the number *twelve* was made up, that these might be the *fountains* under God of the whole *Christian Church*, as the *twelve* sons of Jacob had been of the *Jewish Church*. For it has already been remarked that our Lord formed his Church on the model of the Jewish. See the notes on John xvii. 1, &c. As the Holy Ghost, on the day of pentecost, was to descend upon them and endue them with power from on high, it was necessary that the number *twelve* should be filled up previously, that the newly elected person might also be made partaker of the heavenly gift. How long it was found necessary to keep up the number twelve we are not informed: the original number was soon broken by persecution and death.

ON the death of Judas there is a great diversity of opinion among learned men and divines.

1. It is supposed, following the bare letter of the text, that Judas *hanged himself*, and that, the rope breaking, he fell down, was burst with the fall, and thus *his bowels gushed out.*

2. That, having hanged himself, he was thrown on the *dunghill*, and, the carcass becoming putrid, the abdomen, which soonest yields to putrefaction, burst, and the bowels were thus shed from the body, and possibly torn out by dogs.

3. That, being filled with horror and despair, he went to the top of the house, or to some eminence, and threw himself down; and thus, *falling headlong*, his body was broken by the fall, and *his bowels gushed out.*

4. That Satan, having entered into him, caught him up in the air, and thence precipitated him to the earth; and thus, his body being broken to pieces, *his bowels gushed out.* This is Dr. Lightfoot's opinion, and has been noticed on Matt. xxvii. 5.

5. Others think that he died or was *suffocated* through excessive *grief;* and that thus the terms in the text, and in Matt. xxvii. 5, are to be understood. The late Mr. *Wakefield* defends this meaning with great learning and ingenuity.

6. Others suppose the expressions to be figurative: Judas having been *highly exalted*, in being an apostle, and even the *purse-bearer* to his Lord and brother disciples, by his treason forfeited this honour, and is represented as *falling* from a state of the *highest dignity* into the *lowest infamy*, and then dying through excessive grief. The Rev. *John Jones*, in his *Illustrations of the four Gospels*, sums up this opinion thus: "So sensible became the traitor of the distinguished rank which he forfeited, and of the deep disgrace into which he precipitated himself, by betraying his Master, that he was seized with such violent grief as occasioned the rupture of his bowels, and ended in suffocation and death." P. 571.

After the most mature consideration of this subject, on which I hesitated to form an opinion in the note on Matt. xxvii. 5, I think the following observations may lead to a proper knowledge of the most probable state of the case. 1. Judas, like many others, thought that the kingdom of the Messiah would be a *secular* kingdom; and that his own secular interests must be promoted by his attachment to Christ. Of this mind all the disciples seem to have been, previously to the resurrection of Christ. 2. From long observation of his Master's conduct, he was now convinced that he intended to erect no such kingdom; and that consequently the expectations which he had built on the contrary supposition must be ultimately disappointed. 3. Being *poor* and *covetous*, and finding there was no likelihood of his profiting by being a disciple of Christ, he formed the resolution (probably at the instigation of the chief priests) of betraying him for a sum of money sufficient to purchase a small inheritance, on which he had already cast his eye. 4. Well knowing the uncontrollable power of his Master, he might take it for granted that, though betrayed, he would extricate himself from their hands; and that they would not be capable of putting him either to *pain* or *death.* 5. That having betrayed him, and finding that he did not exert his power to deliver himself out of the hands of the Jews, and seeing, from their implacable malice, that the murder of his most innocent Master was likely to be the consequence, he was struck with deep compunction at his own conduct, went to the chief priests, confessed his own profligacy, proclaimed the innocence of his Master, and returned the money for which he had betrayed him; probably hoping that they might be thus influenced to proceed no farther in this unprincipled business, and immediately dismiss Christ. 6. Finding that this made no impression upon them, from their own words, *What is that to us? See thou to that,*— and that they were determined to put Jesus to death, seized with horror at his crime and its consequences, the remorse and agitation of his mind produced a violent dysentery, attended with powerful inflammation; (which, in a great variety of cases, has been brought on by strong mental agitation;) and while the distressful *irritation* of his bowels obliged him to withdraw for relief, he was overwhelmed with grief and affliction, and, having fallen from the *seat*, his bowels were found to have gushed out, through the strong spasmodic affections with which the disease was accompanied. I have known cases of this kind, where the bowels appeared to come literally away by piecemeal.

Now, when we consider that the word *απηγξατο*, Matt. xxvii. 5, which we translate *hanged himself*, is by the very best critics thus rendered, *was choked*, and that the words of the sacred historian in this place, *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, may be no other than a *delicate* mode of expressing the circumstance to which I have alluded under observation 6, perhaps this way of reconciling and explaining the evangelist and historian will appear, not only probable, but the most likely. To strengthen this interpretation, a few facts may be adduced of deaths brought about in the same way with that in which I suppose Judas to have perished. The death of *Jehoram* is thus related, 2 Chron. xxi. 18, 19: *And after all this, the Lord smote him in his bowels with an incurable disease: and it came to pass that, after the end of two years,* HIS BOWELS FELL OUT, *by reason of his sickness; so he died of sore diseases;* בתחלאים *bethachaluim*, with *inflammations*, or *ulcers.* The death of *Herod* was probably of the same kind, Acts xii. 23. That of *Aristobulus*, as described by Josephus, WAR, book i. chap. 3, is of a similar nature. Having murdered his mother and brother, his mind was greatly terrified, and his bowels being *torn with excruciating torments, he voided much blood*, and died in miserable agonies. Again, in his ANTIQ. book xv. chap. 10, sect. 3, he thus describes the death of *Zenodorus:* "His *bowels bursting*, and his strength exhausted by the *loss of much blood*, he died at Antioch in Syria."

Taking it for granted that the death of Judas was *probably* such as related above, collating all the facts and evidences together, can any hope be formed that he died *within the reach of mercy?* Let us review the whole of these transactions.

I. It must be allowed that his crime was *one* of the most inexcusable ever committed by man: nevertheless, it has some *alleviations.* 1. It is possible that he did not think his Master *could be hurt* by the Jews. 2. When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. 3. He gave every evidence of the *sincerity* of his repentance, by going openly to the Jewish rulers: (1.) Confessing his own guilt; (2.) asserting the innocence of Christ; (3.) returning the money which he had received from them; and then, (4.) the genuineness of his regret was proved by its being the cause of his death.

But, II. Judas might have acted a much *worse* part than he did: 1. By *persisting* in his wickedness. 2. By slandering the character of our Lord both to the Jewish rulers and to the Romans; and, had he done

so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, *on the testimony of one of his own disciples*; and thus the character of Christ and his Gospel must have suffered extremely in the sight of the world, and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel in all succeeding ages. And, 3. Had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity as must, without the intervention of God, have ended in its total destruction: now, he neither did, nor endeavoured to do, any of these things. In other cases these would be powerful pleadings.

Judas was indisputably a *bad man*; but he might have been *worse:* we may plainly see that there were *depths of wickedness* to which he might have proceeded, and which were prevented by his repentance. Thus things appear to stand previously to his end. But is here any room for *hope* in his *death?* In answer to this it must be understood, 1. That there is presumptive evidence that he did not *destroy himself*; and, 2. That his repentance was sincere. If so, was it not possible for the mercy of God to extend even to his case? It did so to the murderers of the Son of God; and they were certainly *worse* men (strange as this assertion may appear) than Judas. Even *he* gave them the fullest proof of Christ's innocence: their buying the field with the money Judas threw down was the full proof of it; and yet, with every convincing evidence before them, they crucified our Lord. They excited Judas to betray his Master, and crucified him when they had got him into their power; and therefore St. Stephen calls *them* both the *betrayers and murderers of that Just One*, Acts vii. 52: in these respects they were more deeply criminal than Judas himself; yet even to those very betrayers and murderers Peter preaches *repentance*, with the promise of *remission of sins*, and the gift of the *Holy Ghost*, Acts iii. 12–26. If, then, *these* were within the reach of mercy, and we are informed that *a great company of the priests became obedient to the faith*, Acts vi. 7, then certainly Judas was not in such a state as precluded the *possibility* of his salvation. Surely the blood of the covenant could wash out even *his* stain, as it did that more *deeply engrained* one of the other betrayers and murderers of the Lord Jesus.

Should the 25th verse be urged against this *possibility*, because it is there said that Judas *fell from his ministry and apostleship, that he might go to his own place*, and that this *place* is *hell;* I answer, 1. It remains to be proved that this *place* means *hell;* and, 2. It is not clear that the words are spoken of *Judas* at all, but of *Matthias: his own place* meaning that vacancy in the apostolate to which he was then elected. See the note on ver. 25.

To say that the repentance of Judas was merely the effect of his *horror;* that it did not spring from compunction of *heart;* that it was *legal*, and not *evangelical*, &c., &c., is saying what none can with propriety say, but God himself, who searches the heart. What renders his case most desperate are the words of our Lord, Matt. xxvi. 24: *Wo unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!* I have considered this saying in a *general* point of view in my note on Matt. xxvi. 24; and, were it not a *proverbial* form of speech among the Jews, to express the state of any *flagrant* transgressor, I should be led to apply it in all its *literal* import to the case of Judas, as I have done, in the above note, to the case of *any* damned soul; but when I find that it was a proverbial saying, and that it has been used in many cases where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favourable interpretation than what is generally given to it. I shall produce a few of those examples from *Schoettgen*, to which I have referred in my note on Matt. xxvi. 24.

In CHAGIGAH, fol. ii. 2, it is said: "Whoever considers these four things, *it would have been better for him had he never come into the world*, viz. That which is *above*—that which is *below*—that which is *before*—and that which is *behind;* and whosoever does not attend to the honour of his Creator, *it were better for him had he never been born.*"

In SHEMOTH RABBA, sect. 40, fol. 135, 1, 2, it is said: "Whosoever knows the law, and does not do it, *it had been better for him had he never come into the world.*"

In VAYIKRA RABBA, sect. 36, fol. 179, 4, and MIDRASH COHELETH, fol. 91, 4, it is thus expressed: "*It were better for him had he never been created;* and *it would have been better for him had he been strangled in the womb, and never have seen the light of this world.*"

In SOHAR GENES. fol. 71, col. 282, it is said: "If any man be parsimonious towards the poor, *it had been better for him had he never come into the world.*" *Ibid.* fol. 84, col. 333: "If any performs the law, not for the sake of the law, *it were good for that man had he never been created.*" These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning, and seems intended to show that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act: he had committed the sin unto death, *i. e.* a sin that involves the death of the body; but who can say (if mercy was offered to Christ's murderers, and the Gospel was first to be preached at Jerusalem that *these* very murderers might have the first offer of salvation through him whom they had pierced) that the same mercy could not be extended to the wretched Judas? I contend that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him—and who crucified him too as a *malefactor*—having at the same time the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that, if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend, farther, that there is no positive evidence of the final damnation of Judas in the sacred text.

I hope it will not displease the *humane* reader that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly

any plea against the *claims* of *justice*; and God forbid that a *sinner* should be found capable of pleading against the *cries of mercy* in behalf of a fellow culprit! Daily, innumerable cases occur of persons who are betraying the cause of God, and selling, in effect, Christ and their souls for money. Every *covetous* man, who is living for this world alone, is of this stamp. And yet, while they live, we do not despair of their salvation, though they are continually repeating the sin of Judas, with all its guilt and punishment before their eyes! Reader! learn from thy Lord this lesson, *Blessed are the merciful, for they shall obtain mercy.* The case is before the Judge, and the Judge of all the earth will do right.

CHAPTER II.

The day of pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon them; in consequence of which, they were all enabled to speak different languages, which they had never learned, 1–4. *An account of persons from various countries who were present, and were astonished to hear the apostles declare the wonderful works of God in their respective languages,* 5–12. *Some cavil,* 13, *and are confounded by Peter, who asserts that this work is of God; and that thereby a most important prophecy was fulfilled,* 14–21. *He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah,* 22–36. *The people are alarmed and convinced, and inquire what they shall do,* 37. *He exhorts them to repent and be baptized in the name of Jesus, that they may receive remission of sins and the gift of the Holy Spirit,* 38–40. *They gladly receive his word, about three thousand are baptized and added to the Church in one day; they continue steadfast in the apostles' doctrine and fellowship,* 41, 42. *The apostles work many miracles; and the disciples have all things in common, and live in a state of great happiness and Christian fellowship,* 43–47.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND when [a] the day of pentecost was fully come, [b] they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and [c] it filled

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[a] Lev. xxiii. 15; Deut. xvi. 9; chap. xx. 16.

[b] Chap. i. 14.——[c] Chap. iv. 31.

NOTES ON CHAP. II.

Verse 1. *When the day of pentecost was fully come*] The feast of *pentecost* was celebrated *fifty* days after the passover, and has its name πεντηκοστη from πεντηκοντα, *fifty*, which is compounded of πεντε, *five*, and ηκοντα, the *decimal* termination. It commenced on the *fiftieth* day, reckoned from the *first day of unleavened bread*, i. e. on the morrow after the paschal lamb was offered. The law relative to this feast is found in Lev. xxiii. 15, 16, in these words: *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days.* This feast was instituted in commemoration of the giving the law on Mount Sinai; and is therefore sometimes called by the Jews, שמחת תורה *shimchath torah, the joy of the law*, and frequently *the feast of weeks.* There is a correspondence between the giving of the law, which is celebrated by this feast of pentecost, together with the crucifixion of our Lord, which took place at the passover, and this descent of the Holy Spirit, which happened at this pentecost. 1. At the passover, the Israelites were delivered from Egyptian bondage: this was a type of the thraldom in which the human race were to Satan and sin. 2. At the passover, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice redemption from sin and Satan is now procured and proclaimed. 3. On the pentecost, God gave his law on Mount Sinai, accompanied with thunderings and lightnings. On the pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that, by his influence, that *new* law of *light* and *life* might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thraldom occasioned by sin—the deliverance from Egypt, and the redemption from sin—the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved. 4. At the Jewish passover, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the pentecost, he was highly *glorified;* and the all conquering and ever during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to show that, through all preceding ages, God had the dispensation of the Gospel continually in view; and that the *old law* and its ordinances were only designed as preparatives for the *new.*

They were all with one accord in one place.] It is probable that the ALL here mentioned means the one hundred and twenty spoken of chap. i. 15, who were all together at the election of Matthias. *With one accord*, ὁμοθυμαδον; this word is very expressive; it signifies that all their *minds*, affections, desires, and wishes, were concentred in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was no person *uninterested*—none *unconcerned*—none *lukewarm;* all were in *earnest;* and the Spirit of God came down to meet their *united* faith and prayer. When any assembly of God's people

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And [d] they were all filled with

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[d] Chapter i. verse 5.

meet in the same spirit they may expect every blessing they need.

In one place.—Where this place was we cannot tell: it was probably in the temple, as seems to be intimated in ver. 46, where it is said *they were daily* ὁμοθυμαδον εν τῳ ἱερῳ, *with one accord in the temple;* and as this was the *third* hour of the day, ver. 15, which was the Jewish hour of *morning prayer*, as the *ninth* hour was the hour of *evening prayer*, chap. iii. 1, it is most probable that the *temple* was the *place* in which they were assembled.

Verse 2. *A sound from heaven*] Probably thunder is meant, which is the harbinger of the Divine presence.

Rushing mighty wind] The passage of a large portion of electrical fluid over that place would not only occasion the *sound*, or thunder, but also *the rushing mighty wind;* as the air would rush suddenly and strongly into the vacuum occasioned by the rarefaction of the atmosphere in that place, through the sudden passage of the electrical fluid; and the wind would follow the direction of the fire. There is a good deal of similarity between this account and that of the appearance of God to Elijah, 1 Kings xix. 11, 12, where the *strong wind*, the *earthquake*, and the *fire*, were harbingers of the Almighty's presence, and prepared the heart of Elijah to hear the *small still voice;* so, this *sound*, and the *mighty rushing wind*, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the *sound*, *strong wind*, and *fire*, although *natural* agents, were *supernaturally* employed. See the note on chap. ix. 7.

Verse 3. *Cloven tongues like as of fire*] The tongues were the emblem of the *languages* they were to speak. The *cloven tongues* pointed out the *diversity* of those languages; and the *fire* seemed to intimate that the whole would be a *spiritual* gift, and be the means of bringing *light* and *life* to the souls who should hear them preach the everlasting Gospel in those languages.

Sat upon each of them.] Scintillations, coruscations, or flashes of fire, were probably at first frequent through every part of the room where they were sitting; at last these flashes became *defined*, and a lambent flame, in the form of a cloven tongue, became stationary on the head of each disciple; a proof that the Spirit of God had made each his temple or residence. That unusual appearances of fire were considered emblems of the presence and influence of God, both the Scriptures and the Jewish writings amply prove. Thus God manifested himself to *Moses*, when he appointed him to deliver Israel, Exod. iii. 2, 3; and thus he manifested himself when he delivered the *law* on Mount Sinai, Exod. xix. 16–20. The Jews, in order to support the pretensions of their *rabbins*, as delivering their instructions by Divine authority and influence, represent them as being *surrounded with fire* while they were delivering their lectures; and that their words, in consequence, penetrated and exhilarated the souls of their disciples. Some of the *Mohammedans* represent Divine inspiration in the same way.—In a fine copy of a Persian work, entitled *Ajaeeb al Makhlookat*, or *Wonders of Creation*, now before me, where a marred account of Abraham's sacrifice, mentioned Gen. xv. 9–17, is given, instead of the *burning lamp* passing between the divided pieces of the victim, ver. 17, Abraham is represented standing between four fowls, the *cock*, the *peacock*, the *duck*, and the *crow*, with his head almost wrapped in a flame of lambent fire, as the emblem of the Divine communication made to him of the future prosperity of his descendants. The painting in which this is represented is most exquisitely finished. This notion of the *manner* in which Divine intimations were given was not peculiar to the Jews and Arabians; it exists in all countries; and the *glories* which appear round the heads of *Chinese*, *Hindoo*, and *Christian saints*, real or supposed, were simply intended to signify that they had especial intercourse with God, and that his Spirit under the emblem of *fire*, sat upon them and became resident in them. There are numerous proofs of this in several Chinese and Hindoo paintings in my possession; and how frequently this is to be met with in *legends*, *missals*, and in the ancient *ecclesiastical books* of the different Christian nations of Europe, every reader acquainted with ecclesiastical antiquity knows well. See the dedication of Solomon's temple, 2 Chron. vii. 1–3.

The *Greek* and *Roman* heathens had similar notions of the *manner* in which Divine communications were given: *strong wind*, loud and repeated *peals* of *thunder*, *coruscations of lightning*, and *lambent flames* resting on those who were objects of the Deity's regard, are all employed by them to point out the *mode* in which their gods were reported to make their will known to their votaries. Every thing of this kind was probably borrowed from the account given by Moses of the appearance on Mount Sinai; for traditions of this event were carried through almost every part of the habitable world, partly by the expelled *Canaanites*, partly by the *Greek sages* travelling through Asiatic countries in quest of philosophic truth; and partly by means of the *Greek version* of the *Septuagint*, made nearly three hundred years before the Christian æra.

"A *flame of fire* seen upon the *head* of any person was, among the heathens, considered as an *omen* from their gods that the person was under the peculiar care of a supernatural power, and destined to some extraordinary employment. Many proofs of this occur in the Roman poets and historians. Wetstein, in his note on this place, has made an extensive collection of them. I shall quote but one, which almost every reader of the Æneid of Virgil will recollect:—

Talia vociferans gemitu tectum omne replebat:
Cum subitum, dictuque oritur mirabile monstrum.
Namque manus inter, mœstorumque ora parentum,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

the Holy Ghost, and began [e] to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now [f] when this was noised abroad, the multitude came together, and were [g] confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak [h] Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

[e] Mark xvi. 17; chap. x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1 xiv. 2, &c.

[f] Gr. *when this voice was made.*——[g] Or, *troubled in mind.* [h] Chap. i. 11.

Ecce levis *summo de* vertice *visus Iuli*
Fundere lumen apex, *tactuque innoxia molli*
Lambere flamma comas, *et circum* tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætus
Extulit, et cælo palmas cum voce tetendit:
Jupiter omnipotens—
Da auxilium, pater, atque hæc omina firma.
VIRG. ÆN. ii. v. 679.

While thus she fills the house with clamorous cries,
Our hearing is diverted by our eyes;
For while I held my son, in the short space
Betwixt our kisses and our last embrace,
Strange to relate! from young Iulus' *head*,
A *lambent flame* arose, which gently spread
Around his brows, and on his *temples fed.*
Amazed, with running water, we prepare
To quench the sacred fire, and slake his hair;
But old Anchises, versed in *omens*, rear'd
His hands to heaven, and this request preferr'd:
If any vows almighty Jove can bend,
Confirm the glad *presage* which thou art pleased to send. DRYDEN.

There is nothing in this poetic fiction which could be borrowed from *our* sacred volume; as Virgil died about twenty years before the birth of Christ.

It may be just necessary to observe, that *tongue of fire* may be a Hebraism: for in Isa. v. 24, לשון אש *leshon esh*, which we render simply *fire*, is literally *a tongue of fire*, as the margin very properly has it.—The Hebrews give the name of *tongue* to most things which terminate in a blunt point: so a *bay* is termed in Josh. xv. 2, לשן *lashon*, a tongue. And in ver. 5, of the same chapter, what appears to have been a *promontory* is called לשון הים *leshon hayam*, a tongue of the sea.

It sat upon each] That is, one of those tongues, like flames, sat upon the head of each disciple; and the *continuance* of the appearance, which is indicated by the word *sat*, shows that there could be no illusion in the case. I still think that in all this case the agent was *natural*, but *supernaturally* employed.

Verse 4. *To speak with other tongues*] At the building of *Babel* the *language* of the people was *confounded*; and, in consequence of this, they became scattered over the face of the earth: at this *foundation* of the *Christian Church*, the gift of various languages was given to the apostles, that the scattered nations might be *gathered*, and united under one shepherd and superintendent (επισκοπος) of all souls.

As the Spirit gave them utterance.] The word αποφθεγγεσθαι seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Verse 5. *Devout men, out of every nation*] Either by these we are simply to understand *Jews* who were born in different countries, and had now come up to Jerusalem to be present at the passover, and for purposes of traffic, or *proselytes* to Judaism, who had come up for the same purpose: for I cannot suppose that the term *ανδρες ευλαβεις*, *devout men*, can be applied to any other. At this time there was scarcely a commercial *nation under heaven* where the Jews had not been scattered for the purpose of trade, merchandize, &c., and from all these nations, it is said, there were persons now present at Jerusalem.

Verse 6. *When this was noised abroad*] If we suppose that there was a considerable peal of thunder, which followed the escape of a vast quantity of *electric fluid*, and produced the *mighty rushing wind* already noticed on ver. 2, then the whole city must have been alarmed; and, as various circumstances might direct their attention to the *temple*, having flocked thither they were farther astonished and confounded to hear the disciples of Christ addressing the mixed multitude in the languages of the different countries from which these people had come.

Every man heard them speak in his own language.] We may naturally suppose that, as soon as any person presented himself to one of these disciples, he, the disciple, was immediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects. If a *Roman* presented himself, the disciple was immediately enabled to address him in *Latin*—if a *Grecian*, in Greek—an *Arab*, in Arabic, and so of the rest.

Verse 7. *Are not all these—Galileans?*] Persons who know no other dialect, save that of their own country. Persons wholly uneducated, and, consequently, naturally ignorant of those languages which they now speak so fluently.

Verse 8. *How hear we every man in our own tongue*] Some have supposed from this that the miracle was not so much wrought on the *disciples* as on their *hearers*: imagining that, although the disciples spoke their *own tongue*, yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states that the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

9 [i] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 [k] Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in

[i] Gen. x. 2; 1 Pet. i. 1.

[k] Isa. xi. 14; Gal. iv. 25.

disciples themselves spoke all these different languages, yet the miracle is the same, howsoever it be taken; for it must require as much of the miraculous power of God to enable an Arab to understand a Galilean, as to enable a Galilean to speak Arabic. But that the *gift of tongues* was actually given to the *apostles*, we have the fullest proof; as we find particular ordinances laid down by those very apostles for the regulation of the exercise of this gift; see 1 Cor. xiv. 1, &c.

Verse 9. *Parthians*] Parthia anciently included the northern part of modern *Persia:* it was situated between the *Caspian Sea* and *Persian Gulf*, rather to the eastward of both.

Medes] Media was a country lying in the vicinity of the *Caspian Sea;* having *Parthia* on the east, *Assyria* on the south, and *Mesopotamia* on the west.

Elamites] Probably inhabitants of that country now called Persia: both the *Medes* and *Elamites* were a neighbouring people, dwelling beyond the *Tigris*.

Mesopotamia] Now *Diarbec* in Asiatic Turkey; situated between the rivers *Tigris* and *Euphrates;* having *Assyria* on the east, *Arabia Deserta* with *Babylonia* on the south, *Syria* on the west, and *Armenia* on the north. It was called *Padan-aram* by the ancient Hebrews, and by the Asiatics is now called *Maverannhar*, i. e. the country beyond the river.

Judea] This word has exceedingly puzzled commentators and critics; and most suspect that it is not the true reading. Bishop Pearce supposes that Ιουδαιαν is an adjective, agreeing with Μεσοποταμιαν, and translates the passage thus: *the dwellers in Jewish Mesopotamia*. He vindicates this translation by showing that great numbers of the Jews were settled in this country: Josephus says that the *ten tribes* remained in this country till his time; that "there were countless myriads of them there, and that it was impossible to know their numbers."—Μυριαδες απειροι, και αριθμῳ γνωσθηναι μη δυναμεναι. See Ant. lib. xv. c. 2, s. 2, and c. 3, s. 1; Bell. Jud. lib. i. c. 1, 2. This interpretation, however ingenious, does not comport with the present Greek text. Some imagine that Ιουδαιαν is not the original reading; and therefore they have corrected it into *Syriam*, Syria; *Armeniam*, Armenia; Ινδιαν, India; Λυδιαν, Lydia; Ιδουμαιαν, Idumea; Βιθυνιαν, Bithynia; and Κιλικιαν, Cilicia: all these stand on very slender authority, as may be seen in Griesbach; and the last is a mere *conjecture* of Dr. Mangey. If *Judea* be still considered the genuine reading, we may account for it thus: the men who were speaking were known to be *Galileans;* now the Galilean dialect was certainly different from that spoken in Judea—the surprise was occasioned by a Jew being able to comprehend the speech of a Galilean, without any interpreter and without difficulty; and yet it is not easy to suppose that there was such a difference between the two dialects as to render these people wholly unintelligible to each other.

Cappadocia] Was an ancient kingdom of Asia, comprehending all that country that lies between Mount Taurus and the Euxine Sea.

Pontus] Was anciently a very powerful kingdom of Asia, originally a part of *Cappadocia;* bounded on the *east* by *Colchis;* on the *west* by the river *Halys;* on the *north* by the *Black Sea;* and on the *south* by *Armenia Minor*. The famous *Mithridates* was king of this country; and it was one of the last which the Romans were able to subjugate.

Asia] Meaning probably *Asia Minor;* it was that part of Turkey in Asia now called *Natolia*.

Verse 10. Phrygia] A country in Asia Minor, southward of *Pontus*.

Pamphylia] The ancient name of the country of *Natolia*, now called *Caramania*, between *Lycia* and *Cilicia*, near the *Mediterranean Sea*.

Egypt] A very extensive country of Africa, bounded by the *Mediterranean* on the *north;* by the *Red Sea* and the *Isthmus* of *Suez*, which divide it from *Arabia*, on the *east;* by *Abyssinia* or *Æthiopia* on the *south;* and by the *deserts* of *Barca* and *Nubia* on the *west*. It was called *Mizraim* by the ancient Hebrews, and now *Mesr* by the Arabians. It extends 600 miles from north to south; and from 100 to 250 in breadth, from east to west.

Libya] In a general way, among the Greeks, signified Africa; but the northern part, in the vicinity of *Cyrene*, is here meant.

Cyrene] A country in Africa on the coast of the Mediterranean Sea, southward of the most western point of the Island of Crete.

Strangers of Rome] Persons dwelling at Rome, and speaking the Latin language, partly consisting of regularly descended *Jews* and *proselytes* to the Jewish religion.

Verse 11. *Cretes*] Natives of *Crete*, a large and noted island in the Levant, or eastern part of the Mediterranean Sea, now called *Candia*.

Arabians] Natives of *Arabia*, a well known country of Asia, having the *Red Sea* on the *west;* the *Persian Gulf* on the *east;* *Judea* on the *north;* and the *Indian Ocean* on the *south*.

The wonderful works of God.] Such as the incarnation of Christ; his various miracles, preaching, death, resurrection, and ascension; and the design of God to save the world through him. From this one circumstance we may learn that all the people enumerated above were either *Jews* or *proselytes;* and that there was probably none that could be, strictly speaking,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

doubt, saying one to another, [l] What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, [m] seeing it is *but* the third hour of the day:

16 But this is that which was spoken by the prophet Joel:

17 [n] And it shall come to pass in the last days, saith God, [o] I will pour out of my Spirit upon all flesh: and your sons and [p] your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[l] Hosea viii. 12; Luke ix. 43.——[m] 1 Thessalonians v. 7.

[n] Isa. xliv. 3; Ezek. xi. 19; xxxvi. 27; Joel ii. 28, 29; Zech. xii. 10; John vii. 38.——[o] Chap. x. 45.——[p] Chap. xxi. 9.

called *heathens* among them. It may at first appear strange that there could be found Jews in so many different countries, some of which were very remote from the others; but there is a passage in Philo's Embassy to Caius which throws considerable light on the subject. In a letter sent to Caius by King Agrippa, he speaks of "the holy city of Jerusalem, not merely as the metropolis of Judea, but of many other regions, because of the colonies at different times led out of Judea, not only into *neighbouring* countries, such as Egypt, Phœnicia, Syria, and Cœlosyria, but also into those that are *remote*, such as Pamphylia, Cilicia, and the chief parts of Asia as far as Bithynia, and the innermost parts of Pontus; also in the regions of Europe, Thessaly, Bœotia, Macedonia, Ætolia, Attica, Argos, Corinth, and the principal parts of Peloponnesus. Not only the continents and provinces (says he) are full of Jewish colonies, but the most celebrated isles also, Eubœa, Cyprus, and Crete, not to mention the countries beyond the Euphrates. All these (a small part of Babylon and some other præfectures excepted, which possess fertile territories) are inhabited by Jews. Not only my native city entreats thy clemency, but other cities also, situated in different parts of the world, Asia, Europe, Africa; both islands, sea coasts, and inland countries." Philonis *Opera*, edit. *Mangey*, vol. ii. p. 587.

It is worthy of remark that almost all the places and provinces mentioned by St. Luke are mentioned also in this letter of King Agrippa. These, being all *Jews* or *proselytes*, could understand in some measure the *wonderful works of God*, of which mere *heathens* could have formed no conception. It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done, and to be themselves subjects of his mighty working. These, on their return to their respective countries, would naturally proclaim what things they saw and heard; and by this the way of the apostles was made plain; and thus Christianity made a rapid progress over all those parts in a very short time after the resurrection of our Lord.

Verse 13. *These men are full of new wine.*] Rather *sweet wine*, for γλευκους, cannot mean the *mustum*, or *new wine*, as there could be none in Judea so early as pentecost. The Γλευκος, *gleucus*, seems to have been a peculiar kind of wine, and is thus described by Hesychius and Suidas: Γλευκος, το αποσταγμα της σταφυλης, πριν πατηθη. *Gleucus is that which distils from the grape before it is pressed.* This must be at once both the strongest and sweetest wine. Calmet observes that the ancients had the secret of preserving wine *sweet* through the whole year, and were fond of taking *morning draughts* of it: to this Horace appears to refer, Sat. l. ii. s. iv. ver. 24.

Aufidius forti miscebat mella Falerno.
Mendose: quoniam vacuis *committere venis*
Nil nisi lene decet: leni præcordia mulso
Prolueris melius.——

Aufidius first, most injudicious, quaffed
Strong wine and honey for his *morning* draught.
With lenient bev'rage fill your *empty* veins,
For lenient *must* will better cleanse the reins.
Francis.

Verse 14. *Peter, standing up with the eleven*] They probably spoke by turns, not altogether; but Peter began the discourse.

All ye *that dwell at Jerusalem*] Οι κατοικουντες would be better translated by the word *sojourn*, because these were not *inhabitants* of Judea, but the *strangers* mentioned in verses 9, 10, and 11, who had come up to the feast.

Verse 15. But *the third hour of the day*] That is, about *nine* o'clock in the morning, previously to which the Jews scarcely ever ate or drank, for that hour was the hour of prayer. This custom appears to have been so common that even the most intemperate among the Jews were not known to transgress it; Peter therefore spoke with confidence when he said, *these are not drunken—seeing it is but the third hour of the day*, previously to which even the intemperate did not use wine.

Verse 16. *Spoken by the prophet Joel*] The prophecy which he delivered so long ago is just now fulfilled; and this is another proof that Jesus whom ye have crucified is the *Messiah*.

Verse 17. *In the last days*] The time of the Messiah; and so the phrase was understood among the Jews.

I will pour out of my Spirit upon all flesh] Rabbi *Tanchum* says, "When Moses laid his hands upon Joshua, the holy blessed God said, In the time of the old text, each individual prophet prophesied; but, in the times of the Messiah, all the Israelites shall be

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; [q] and they shall prophesy:

19 [r] And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke

20 [s] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* [t] whosoever shall call on the name of the Lord shall be saved. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you [u] by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, [v] being delivered by the determinate counsel and foreknowledge of God, [w] ye have

[q] Chap. xxi. 4, 9, 10; 1 Cor. xii. 10, 28; xiv. 1, &c.——[r] Joel ii. 30, 31.——[s] Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. [t] Rom. x. 13.

[u] John iii. 2; xiv. 10, 11; chap. x. 38; Heb. ii. 4.——[v] Matt. xxvi. 24; Luke xxii. 22; xxiv. 44; chap. iii. 18; iv. 28.——[w] Ch. v. 30.

prophets." And this they build on the prophecy quoted in this place by Peter.

Your sons and your daughters shall prophesy] The word *prophesy* is not to be understood here as implying the knowledge and discovery of future events; but signifies to teach and proclaim the great truths of God, especially those which concerned redemption by Jesus Christ.

Your young men shall see visions, &c.] These were two of the various ways in which God revealed himself under the Old Testament. Sometimes he revealed himself by a *symbol*, which was a sufficient proof of the Divine presence: *fire* was the most ordinary, as it was the most expressive, symbol. Thus he appeared to Moses on Mount Horeb, and afterwards at Sinai; to Abraham, Genesis xv.; to Elijah, 1 Kings xix. 11, 12. At other times he revealed himself by *angelic* ministry: this was frequent, especially in the days of the patriarchs, of which we find many instances in the book of Genesis.

By *dreams* he discovered his will in numerous instances: see the remarkable case of Joseph, Gen. xxxvii. 5, 9; of Jacob, Gen. xxviii. 1, &c.; xlvi. 2, &c.; of Pharaoh, Gen. xli. 1–7; of Nebuchadnezzar, Dan. iv. 10–17. For the different ways in which God communicated the knowledge of his will to mankind, see the note on Gen. xv. 1.

Verse 18. *On my servants and on my handmaidens*] This properly means persons of the lowest condition, such as *male* and *female slaves*. As the Jews asserted that the spirit of prophecy never rested upon a *poor* man, these words are quoted to show that, under the Gospel dispensation, neither *bond* nor *free*, *male* nor *female*, is excluded from sharing in the gifts and graces of the Divine Spirit.

Verse 19. *I will show wonders*] It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem, and the fearful signs and portents that preceded those calamities. See the notes on Matt. xxiv. 5–7, where these are distinctly related.

Blood, fire, and vapour of smoke] Skirmishes and assassinations over the land, and wasting the country with fire and sword.

Verse 20. *The sun shall be turned into darkness, and the moon into blood*] These are figurative representations of *eclipses*, intended most probably to point out the fall of the *civil* and *ecclesiastical* state in Judea: see the notes on Matt. xxiv. 29. That the SUN is *darkened* when a total eclipse takes place, and that the MOON appears of a *bloody* hue in such circumstances, every person knows.

Verse 21. *Whosoever shall call on the name of the Lord shall be saved.*] The predicted ruin is now impending; and only such as receive the Gospel of the Son of God shall be saved. And that none but the *Christians* did escape, when God poured out these judgments, is well known; and that ALL the Christians did escape, not one of them perishing in these devastations, stands attested by the most respectable authority. See the note on Matt. xxiv. 13.

Verse 22. *A man approved of God*] Αποδεδειγμενον, *celebrated, famous.* The sense of the verse seems to be this: *Jesus of Nazareth, a man* sent *of God, and celebrated among you by miracles, wonders, and signs;* and all these done in such profusion as had never been done by the best of your most accredited prophets And these signs, &c., were such as demonstrated his Divine mission.

Verse 23. *Him, being delivered by the determinate counsel*] Bp. Pearce paraphrases the words thus: *Him having been given forth;* i. e. sent into the world, and manifested by being *made flesh, and dwelling among you*, as it is said in John i. 14; see also chap. iv. 28.

Kypke contends that εκδοτον, *delivered*, does not refer to GOD, but to *Judas* the traitor: "the Jews received Jesus, *delivered* up to them by Judas; the immutable counsel of God so permitting."

By the determinate counsel, ὡρισμενῃ βουλῃ; that counsel of God which *defined* the *time*, *place*, and *circumstance*, according (προγνωσει) *to his foreknowledge*, which always saw what was the most proper *time* and *place* for the manifestation and crucifixion of his Son; so that there was nothing *casual* in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given to them from above. It was necessary to show the Jews that it was not through Christ's *weakness* or *inability* to *defend himself* that he was taken; nor was it through their *malice* merely that he was slain; for God had determined long before, from the foundation of the world, Rev. xiii. 8, to give his Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews, were only the incidental means

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

taken, and by wicked hands have crucified and slain:

24 [x] Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [y] I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

[x] Ver. 32; chap. iii. 15; iv. 10; x. 40; xiii. 30, 34; xvii. 31; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xiii. 20; 1 Pet. i. 21.——[y] Psa. xvi. 8.

by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice, but never ordering that it should be brought about by such wretched means. This was *permitted;* the other was *decreed.* See the observations at the end of this chapter.

By wicked hands have crucified and slain] I think this refers to the Romans, and not to the Jews; the former being the agents, to execute the evil purposes of the latter. It is well known that the Jews acknowledged that they had no power to put our Lord to death, John xviii. 31, and it is as well known that the punishment of the *cross* was not a Jewish, but a Roman, punishment: hence we may infer that by *δια χειρων ανομων, by the hands of the wicked,* the Romans are meant, being called *ανομοι, without law,* because they had no revelation from God; whereas the others had what was emphatically termed *ὁ νομος του Θεου, the law of God,* by which they professed to regulate their worship and their conduct. It was the Jews, therefore, who *caused* our Lord to be crucified by the *hands of the heathen* Romans.

Verse 24. *Whom God hath raised up*] For, as God alone gave him up to death, so God alone raised him up from death.

Having loosed the pains of death] It is generally supposed that this expression means, the dissolving of those *bonds* or *obligations* by which those who enter into the region of the dead are *detained* there till the day of the resurrection; and this is supposed to be the meaning of חבלי מות *chebley maveth*, in Psa. cxvi. 3, or חבלי שאול *chebley sheol*, in Psa. xviii. 5, and in 2 Sam. xxii. 6, to which, as a parallel, this place has been referred. But Kypke has sufficiently proved that *λυειν τας ωδινας θανατου*, signifies rather *to* REMOVE *the pains* or *sufferings of death.* So Lucian, *De Conscr. Hist.*, says, "a copious *sweat to some, ελυσε τον πυρετον,* REMOVES or *carries off the fever.*" So STRABO, speaking of the balm of Jericho, says, *λυει δε κεφαλαλγιας θαυμαστως—it wonderfully* REMOVES *the headache*, &c. That Christ did suffer the pains and sorrows of death in his passion is sufficiently evident; but that these were all *removed*, previously to his crucifixion, is fully seen in that calm manner in which he met it, with all its attendant terrors. If we take the words as commonly understood, they mean that it was impossible for the *Prince of Life* to be *left* in the empire of death: his resurrection, therefore, was a necessary consequence of his own Divine power.

Instead of *θανατου, of death*, the *Codex Bezæ*, *Syriac*, *Coptic*, and *Vulgate*, have Ἀιδου, *of hell*, or the *place of separate spirits;* and perhaps it was on no better authority than this various reading, supported but by slender evidence, that, *He descended into hell*, became an article in what is called the apostles' creed. And on this article many a popish legend has been builded, to the discredit of sober sense and true religion.

Verse 25. *For David speaketh concerning him*] The quotation here is made from Psalm xvi., which contains a most remarkable prophecy concerning Christ, every word of which applies to him, and to him *exclusively.* See the notes there.

Verse 26. *And my tongue was glad*] In the Hebrew it is ויגל כבודי *vaiyagel kebodi*, "And my glory was glad:" but the evangelist follows the *Septuagint*, in reading *και ηγαλλιασατο ἡ γλωσσα μου*, what all the other Greek interpreters in the Hexapla translate *δοξα μου, my glory.* And what is to be understood by *glory* here? Why the *soul*, certainly, and not the *tongue;* and so some of the best critics interpret the place.

Verse 27. *Thou wilt not leave my soul in hell*] Εις Ἀιδου, *in hades*, that is, the state of *separate spirits*, or the state of the *dead.* Hades was a general term among the Greek writers, by which they expressed this state; and this HADES was *Tartarus* to the *wicked*, and *Elysium* to the *good.* See the explanation of the word in the note on Matt. xi. 23.

To see corruption.] *Dust thou art, and unto dust thou shalt return*, was a sentence pronounced on man *after* the fall: therefore this sentence could be executed on none but those who were *fallen;* but Jesus, being conceived without sin, neither partook of human corruption, nor was involved in the condemnation of fallen human nature; consequently, it was impossible for his body to *see corruption;* and it could not have undergone the *temporary* death, to which it was not naturally liable, had it not been for the purpose of making an *atonement.* It was therefore impossible that the human nature of our Lord could be subject to *corruption:* for though it was possible that the soul and it might be separated for a time, yet, as it had not sinned, it was not liable to dissolution; and its immortality was the necessary consequence of its being pure from transgression.

Verse 28. *Thou hast made known to me the ways of life*] That is, the way from the region of death, or state of the dead and separate spirits; so that I shall resume the same body, and live the same kind of life,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

29 Men *and* brethren, [z] let me freely speak unto you [a] of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, [b] and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He seeing this before spake of the resurrection of Christ, [c] that his soul was not left in hell, neither his flesh did see corruption.

32 [d] This Jesus hath God raised up, [e] whereof we all are witnesses. A. M. 4033 A. D. 29. An. Olymp CCII. 1.

33 Therefore [f] being by the right hand of God exalted, and [g] having received of the Father the promise of the Holy Ghost, he [h] hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, [i] The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know

[z] Or, *I may*.——[a] 1 Kings ii. 10; chap. xiii. 36.——[b] 2 Sam. vii. 12, 13; Psa. cxxxii. 11; Luke i. 32, 69; Rom. i. 3; 2 Tim. ii. 8. [c] Psa. xvi. 10; chap. xiii. 35.——[d] Ver. 24.——[e] Chap. i. 8.

[f] Chap. v. 31; Phil. ii. 9; Heb. x. 12.——[g] John xiv. 26; xv. 26; xvi. 7, 13; chap. i. 4.——[h] Chap. x. 45; Eph. iv. 8.——[i] Psa. cx. 1; Matt. xxii. 44; 1 Cor. xv. 25; Eph. i. 20; Heb. i. 13.

as I had before I gave up my life for the sin of the world.

Verse 29. *Let me speak freely—of the patriarch David*] In *Midris Tillin*, it is said, in a paraphrase on the words, *my flesh shall rest in hope*, "Neither worm nor insect had power over David." It is possible that this opinion prevailed in the time of St. Peter; and, if so, his words are the more pointed and forcible; and therefore thus applied by Dr. Lightfoot: "That this passage, *Thou shalt not leave my soul in hell*, &c., is not to be applied to David himself appears in that I may confidently aver concerning him, that he was *dead* and *buried*, and never *rose again*; but his soul was left εις ᾅδον, *in the state of the dead*, and HE *saw corruption*; for his sepulchre is with us to this day, under that very notion, that it is the sepulchre of David, who died and was there buried; nor is there one syllable mentioned any where of the resurrection of his body, or the return of his soul εξ ᾅδου *from the state of the dead*." To this the same author adds the following remarkable note: I cannot slip over that passage, *Hieros. Chagig.* fol. 78: *Rab. Jose* saith, *David died at pentecost, and all Israel bewailed him, and offered their sacrifices the day following*. This is a remarkable coincidence; and may be easily applied to him of whom David was a *type*.

Verse 30. *According to the flesh, he would raise up Christ*] This whole clause is wanting in ACD, one of the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*; and is variously entered in others. *Griesbach* rejects it from the text, and Professor *White* says of the words, "*certissime* delenda," they should doubtless be expunged. This is a gloss, says *Schoettgen*, that has crept into the text, which I prove thus: 1. The *Syriac* and *Vulgate*, the most ancient of the versions, have not these words. 2. The passage is consistent enough and intelligible without them. 3. They are superfluous, as the mind of the apostle concerning the resurrection of Christ follows immediately in the succeeding verse. The passage therefore, according to *Bp. Pearce*, should be read thus: *Therefore being a prophet, and knowing that God had sworn with an oath, of the fruit of his loins, to set on his throne; and foreseeing that he* (God) *would raise up Christ, he spake of the resurrection of Christ*, &c. "In this translation, the words which Peter quotes for David's are exactly the same with what we read in the psalm above mentioned; and the circumstance of David's foreseeing that Christ was to be raised up, and was the person meant, is not represented as a part of the oath; but is only made to be Peter's assertion, that David, as a prophet, did foresee it, and meant it."

Verse 31. *That his soul was not left in hell*] The words ἡ ψυχη αυτου, *his soul*, are omitted by ABCD, *Syriac*, *Coptic*, *Æthiopic*, and *Vulgate*. Griesbach has left them out of the text, and Professor White says again, *certissime delenda*. The passage may be thus read: "He spake of the resurrection of Christ, that he was not left in hades, neither did his flesh see corruption." For the *various readings* in this and the preceding verse, see *Griesbach*.

Verse 32. *Whereof we all are witnesses.*] That is, the whole 120 saw him after he rose from the dead, and were all ready, in the face of persecution and death, to attest this great truth.

Verse 33. *By the right hand of God exalted*] Raised by *Omnipotence* to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost] This was the promise that he had made to them a little before he suffered, as may be seen in John xiv. and xvi., and after he had risen from the dead, Luke xxiv. 49, and which, as the apostle says, was *now shed forth*.

Verse 34. *David is not ascended*] Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, *The Lord said unto my Lord*, &c. See the note on these words, Matt. xxii. 44.

Verse 35. *Until I make thy foes thy footstool.*] It was usual with conquerors to put their feet on the necks of vanquished leaders, as emblematical of the state of subjection to which they were reduced, and the total extinction of their power. By quoting these words, Peter shows the Jews, who continued enemies to Christ, that their discomfiture and ruin must necessarily take place, their own *king* and *prophet* having predicted this in connection with the other things which had already been so literally and circumstantially fulfilled. This conclusion had the desired effect, when pressed home with the strong application in the following verse

Verse 36. *Both Lord and Christ.*] Not only the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

assuredly, that God [k] hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, [l] they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, [m] Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

39 For the promise is unto you, and [n] to your children, and [o] to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his

[k] Chap. v. 31.——[l] Zech. xii. 10; Luke iii. 10; chap. ix. 6; xvi. 30.——[m] Luke xxiv. 47; chap. iii. 19.

[n] Joel ii. 28; chap. iii. 25.——[o] Chap. x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17.

Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men. In the preceding discourse, Peter assumes a fact which none would attempt to deny, viz. that Jesus had been lately crucified by them. He then, 1. Proves his resurrection. 2. His ascension. 3. His exaltation to the right hand of God. 4. The effusion of the Holy Spirit, which was the fruit of his glorification, and which had not only been promised by himself, but foretold by their own prophets: in consequence of which, 5. It was indisputably proved that this same Jesus, whom they had crucified, was the promised Messiah; and if so, 6. The Governor of the universe, from whose power and justice they had every thing to dread, as they refused to receive his proffered mercy and kindness.

Verse 37. *When they heard* this, *they were pricked in their heart*] This powerful, intelligent, consecutive, and interesting discourse, supported every where by *prophecies* and corresponding *facts*, left them without reply and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

What shall we do?] How shall we escape those judgments which we now see hanging over our heads?

Verse 38. *Peter said unto them, Repent*] Μετανοησατε; Humble yourselves before God, and deeply deplore the sins you have committed; pray earnestly for mercy, and deprecate the displeasure of incensed justice. For a definition of repentance, see on Matt. iii. 2.

And be baptized every one of you] Take on you the public profession of the religion of Christ, by being baptized *in his name;* and thus acknowledge yourselves to be his *disciples* and *servants*.

For the remission of sins] Εις αφεσιν αμαρτιων, In *reference to the remission* or *removal of sins:* baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the *grace* by which this is to be done.

Ye shall receive the gift of the Holy Ghost.] If ye faithfully use the *sign*, ye shall get the *substance*. Receive the baptism, *in reference* to the removal of sins, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied, and by whose refining power the heart is purified. It was by being baptized in the name of Christ that men took upon themselves the profession of Christianity; and it was in consequence of this that the disciples of Christ were called Christians.

Verse 39. *For the promise is unto you*] Jews of the land of Judea: not only the fulfilment of the *promise* which he had lately recited from the prophecy of *Joel* was made to them, but in this promise was also included the purification from sin, with every gift and grace of the Holy Spirit.

To all that are afar off] To the Jews wherever *dispersed*, and to all the *Gentile nations;* for, though St. Peter had not as yet a formal knowledge of the *calling of the Gentiles*, yet, the Spirit of God, by which he spoke, had undoubtedly this in view; and therefore the words are added, *even as many as the Lord our God shall call*, i. e. all to whom, in the course of his providence and grace, he shall send the preaching of Christ crucified.

Verse 40. *Save yourselves from this untoward generation.*] Separate yourselves from them: *be ye saved*, σωθητε: the power is present with you; make a proper use of it, and ye shall be delivered from their obstinate unbelief, and the punishment that awaits it in the destruction of them and their city by the Romans.

Verse 41. *They that gladly received his word*] The word ασμενως, which signifies *joyfully*, *readily*, *willingly*, implies that they approved of the doctrine delivered; that they were glad to hear of this way of salvation; and that they began immediately to act according to its dictates. This last sense is well expressed in a similar phrase by Josephus: when speaking of the young Israelites enticing the Midianitish women to sin, by fair speeches, he says, αι δε ασμενως δεξαμεναι τους λογους συνηεσαν αυτοις, Ant. l. iv. c. 4. *Then they who approved of their words consorted with them.* The word is however omitted by ABCD, *Coptic*, *Sahidic*, *Æthiopic*, *Vulgate*, the *Itala* of the *Codex Bezæ*, *Clemens*, and *Chrysostom*.

Were baptized] That is, *in the name of Jesus*, ver. 38, for this was the criterion of a Jew's conversion; and when a Jew had received baptism in *this name* he was excluded from all communication with his countrymen; and no man would have forfeited such privileges but on the fullest and clearest conviction. This baptism was a very powerful means to prevent their apostasy; they had, by receiving baptism in the name of Jesus, renounced Judaism, and all the political advantages connected with it; and they found it

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

word were baptized: and the same day there were added *unto them* about three thousand souls.

42 [p] And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul; and [q] many wonders and signs were done by the apostles.

A. M. 4033 A. D. 29. An. Olymp. CCII. 1.

44 And all that believed were together, and [r] had all things common;

45 And sold their possessions and goods,

[p] Ver. 46; chap. i. 14; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; Heb. x. 25.

[q] Mark xvi. 17; chapter iv. 33; v. 12.——[r] Chapter iv. 32, 34.

indispensably necessary to make the best use of that holy religion which they had received in its stead. Dr. Lightfoot has well remarked, that the Gentiles who received the Christian doctrine were baptized in the *name of the Father, and the Son, and the Holy Ghost;* whereas the Jewish converts, for the reasons already given, were baptized in the *name of the Lord Jesus.*

Were added—three thousand souls.] Προσετεθησαν, *They went over from one party to another.* The Greek writers make use of this verb to signify that act by which cities, towns, or provinces *changed their masters*, and *put themselves under another government.* So these 3000 persons left the scribes and Pharisees, and put themselves under the teaching of the apostles, professing the Christian doctrine, and acknowledging that Christ was come, and that he who was lately crucified by the Jews was the promised and only Messiah; and in this faith they were baptized.

These 3000 were not converted under *one discourse*, nor in *one place*, nor by *one person.* All the apostles preached, some in one language, and some in another; and not in *one house*—for where was there one at that time that could hold such a multitude of people? For, out of the multitudes that heard, 3000 were converted; and if one in *five* was converted it must have been a very large proportion. The truth seems to be this: All the apostles preached in different parts of the city, during the course of that day; and *in that day*, τη ἡμερᾳ εκεινη, 3000 converts were the fruits of the conjoint exertions of these holy men. Dr. Lightfoot thinks that the account in this place is the fulfilment of the prophecy in Psalm cx. 1, &c.: *The Lord said unto my Lord, sit thou on my right hand;* this refers to the *resurrection* and *ascension* of Christ. *Thy people shall be willing in the day of thy power*, ver. 3. *This* was *the day of his power;* and while the apostles proclaimed his death, resurrection, and ascension, the people came *willingly* in, and embraced the doctrines of Christianity.

Verse 42. *They continued steadfastly in the apostles' doctrine*] They *received* it, *retained* it, and *acted* on its principles.

And fellowship] Κοινωνια, *community;* meaning *association* for religious and spiritual purposes. The *community of goods* cannot be meant; for this is mentioned ver. 44, 45, where it is said, they *had all things common.*

And in breaking of bread] Whether this means the *holy eucharist*, or their *common meals*, it is difficult to say. The *Syriac* understands it of the former. *Breaking of bread* was that act which preceded a *feast* or *meal*, and which was performed by the master of the house, when he pronounced the *blessing*—what we would call *grace before meat.* See the form on Matt. xxvi. 26.

And in prayers.] In supplications to God for an *increase* of grace and life in their own souls; for *establishment* in the truth which they had received; and for the *extension* of the kingdom of Christ in the salvation of men. Behold the employment of the primitive and apostolic Church. 1. They were builded up on the foundation of the prophets and apostles, Jesus Christ himself being the corner stone. 2. They continued steadfastly in that *doctrine* which they had so evidently received from God. They were *separated from the world*, and lived in a *holy Christian fellowship*, strengthening and building up each other in their most holy faith. 4. They were frequent in breaking bread; in remembrance that Jesus Christ died for them. 5. They continued in prayers; knowing that they could be no longer faithful than while they were upheld by their God; and knowing also that they could not expect his grace to support them, unless they humbly and earnestly *prayed* for its continuance.

Verse 43. *And fear came upon every soul*] Different MSS. and versions read this clause thus, *And* GREAT *fear and* TREMBLING *came upon every soul in* JERUSALEM. For several weeks past they had a series of the most astonishing miracles wrought before their eyes; they were puzzled and confounded at the manner in which the apostles preached, who charged them home with the deliberate murder of Jesus Christ, and who attested, in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit which they now witnessed as a proof of his resurrection and ascension, and that this very person whom they had crucified was appointed by God to be the Judge of quick and dead. They were in consequence stung with remorse, and were apprehensive of the judgments of God; and the *wonders* and *signs* continually wrought by the apostles were at once proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfidy, and wickedness.

Verse 44. *And all that believed*] Οἱ πιστευοντες, *The believers*, i. e. those who conscientiously credited the doctrine concerning the incarnation, crucifixion, resurrection, and ascension of Jesus Christ, and had, in consequence, received redemption in his blood.

Were together] Επι το αυτο. "These words signify either, in *one time*, chap. iii. 1; or in *one place*, chap. ii. 1; or in *one thing.* The last of these three senses seems to be the most proper here; for it is not probable that the believers, who were then 3000 in

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

and [s] parted them to all *men*, as every man had need.

46 [t] And they, continuing daily with one accord [u] in the temple, and [v] breaking bread [w] from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and [x] having favour with all the people. And [y] the Lord added to the Church daily such as should be saved.

[s] Isa. lviii. 7.——[t] Chap. i. 14.——[u] Luke xxiv. 53; chap. v. 42. [v] Chap. xx. 7.

[w] Or, *at home*.——[x] Luke ii. 52; chap. iv. 33; Rom. xiv. 18. [y] Chap. v. 14; xi. 24.

number, ver. 41, besides the 120 spoken of chap. i. 15, were used all to meet at *one time*, or in *one place*, in Jerusalem." See Bp. *Pearce*.

And had all things common] Perhaps this has not been well understood. At all the public religious feasts in Jerusalem, there was a sort of community of goods. No man at such times *hired* houses or beds in Jerusalem; all were lent *gratis* by the owners: *Yoma*, fol. 12. *Megill.* fol. 26. The same may be well supposed of their ovens, cauldrons, tables, spits, and other utensils. Also, provisions of water were made for them at the public expense. *Shekalim*, cap. 9. See *Lightfoot* here. Therefore a sort of community of goods was no strange thing at Jerusalem, at such times as these. It appears, however, that this community of goods was carried *farther*; for we are informed, ver. 45, that they *sold their possessions and their goods, and parted them to all, as every man had need*. But this probably means that, as in consequence of this remarkable outpouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended, they formed a kind of *community for the time being*, that none might suffer want on the present occasion; as no doubt the unbelieving Jews, who were *mockers*, ver. 13, would treat these new converts with the most marked disapprobation. That an *absolute community of goods* never obtained in the Church at Jerusalem, unless for a *very short time*, is evident from the apostolical precept, 1 Cor. xvi. 1, &c., by which collections were ordered to be made for the poor; but, if there had been a *community of goods* in the Church, there could have been no ground for such recommendations as these, as there could have been no such *distinction* as *rich* and *poor*, if every one, on entering the Church, gave up all his goods to a common stock. Besides, while this sort of community lasted at Jerusalem, it does not appear to have been imperious upon any; persons might or might not thus dispose of their goods, as we learn from the case of Ananias, chap. v. 4. Nor does it appear that what was done at Jerusalem at this time obtained in any other branch of the Christian Church; and in this, and in the fifth chap., where it is mentioned, it is neither praised nor blamed. We may therefore safely infer, it was something that was done at this time, on this occasion, through some *local necessity*, which the circumstances of the infant Church at Jerusalem might render expedient for that *place* and on that *occasion* only.

Verse 46. *They, continuing daily with one accord in the temple*] They were present at all the times of public worship, and joined together in *prayers* and *praises* to God; for it is not to be supposed that *they* continued to offer any of the *sacrifices* prescribed by the law.

Breaking bread from house to house] This may signify, that select companies, who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But κατ' οικον, which we translate *from house to house*, is repeatedly used by the Greek writers for *home*, *at home*, (see *margin*,) for though they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals. The bread of the Jews was *thin*, *hard*, and *dry*, and was never *cut* with the knife as ours is, but was simply broken by the hand.

With gladness and singleness of heart] A true picture of genuine Christian fellowship. *They ate their bread:* they had no severe *fasts;* the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from *bodily austerities*. It may be said also, that, if they had no *severe fasts*, they had no *splendid feasts:* all was *moderation*, and all was contentment. They were full of *gladness*, spiritual joy and happiness; and *singleness of heart*, every man worthy of the confidence of his neighbour; and all *walking by the same rule*, and *minding the same* thing.

Verse 47. *Praising God*] As the fountain whence they had derived all their spiritual and temporal blessings; seeing him in all things, and magnifying the work of his mercy.

Having favour with all the people.] Every *honest*, *upright* Jew would naturally esteem these for the simplicity, purity, and charity of their lives. The scandal of the cross had not yet commenced; for, though they had put Jesus Christ to death, they had not yet entered into a systematic opposition to the *doctrines* he taught.

And the Lord added to the Church daily such as should be saved.] Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy Church; God permitting none to be *added* to it, but τους σωζομενους, *those who were saved* from their sins and prejudices. The Church of Christ was made up of *saints; sinners* were not permitted to incorporate themselves with it.

One MS. and the *Armenian* version, instead of τους σωζομενους, *the saved*, have τοις σωζομενοις, *to them who were saved;* reading the verse thus: *And the Lord added daily to those who were saved.* He united those who were daily *converted* under the preaching of the apostles to those who *had already been converted.* And thus every *lost sheep* that was *found* was brought to the *flock*, that, under the direction of the great Master Shepherd, they might go out and in, and find pasture. The words, *to the Church*, τη εκκλησια, are omitted by BC, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, and *Vulgate;* and several add the words επι το αυτο, *at that time*, (which begin the first verse of the next

chapter) to the conclusion of this. My old MS. English Bible reads the verse thus: For so the Lord entresed hem that weren maad saaf, eche day, into the same thing. Nearly the same rendering as that in Wiclif. Our translation of τους σωζομενους, *such as should be saved* is improper and insupportable. The original means simply and solely those who were *then saved;* those who were redeemed from their sins, and baptized into the faith of Jesus Christ. The same as those whom St. Paul addressed, Eph. ii. 8: *By grace ye are saved*, εστε σεσωσμενοι; or, *ye are those who have been saved by grace.* So in Titus iii. 5: *According to his mercy he saved us*, εσωσεν ἡμας, *by the washing of regeneration.* And in 1 Cor. i. 18, we have the words τοις σωζομενοις, *them who are saved*, to express those who had received the Christian faith; in opposition to τοις απολλυμενοις, *to those who are lost*, namely the Jews, who obstinately refused to receive salvation on the terms of the Gospel, the only way in which they could be saved; for it was by embracing the Gospel of Christ that they were put in a *state of salvation;* and, by the grace it imparted, *actually saved* from the power, guilt, and dominion of sin. See 1 Cor. xv. 2: *I made known unto you, brethren, the Gospel which I preached unto you, which ye have received, and in which ye stand; and* BY WHICH YE ARE SAVED, δι' οὐ και σωζεσθε. Our translation, which indeed existed long before our present authorized version, as may be seen in Cardmarden's Bible, 1566, Beck's Bible, 1549, and Tindall's Testament, printed by Will. Tylle, in 1548, is bad in itself; but it has been rendered worse by the comments put on it, viz. that those whom God adds to the Church shall necessarily and unavoidably be eternally saved; whereas no such thing is hinted by the original text, be the doctrine of the *indefectibility of the saints* true or false —which shall be examined in its proper place.

On that awful subject, the *foreknowledge* of God, something has already been spoken: see ver. 23. Though it is a subject which no finite nature can comprehend, yet it is possible so to understand what relates to *us* in it as to avoid those rocks of *presumption* and *despondency* on which multitudes have been shipwrecked. The foreknowledge of God is never spoken of in reference to *himself*, but in reference to *us:* in him properly there is neither *foreknowledge* nor *afterknowledge*. Omniscience, or the *power to know all things*, is an attribute of God, and exists in him as *omnipotence*, or the power to do all things. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have *foreknowledge*, strictly speaking, because this would suppose that there was something *coming*, in what we call *futurity*, which had not yet *arrived* at the *presence of the Deity*. Neither can he have any *afterknowledge*, strictly speaking, for this would suppose that something that *had taken* place, in what we call *pretereïty*, or *past time*, had now got *beyond* the *presence of the Diety*. As God exists in all that can be called *eternity*, so he is *equally* every where: nothing can be *future* to him, because he lives in all *futurity;* nothing can be *past* to him, because he equally exists in all *past time:* futurity and pretereïty are relative terms to us; but they can have no relation to that God who dwells in every point of eternity; with whom all that is *past*, and all that is *present*, and all that is *future* to man, exists in one infinite, indivisible, and eternal NOW. As God's omnipotence implies his *power to do all things*, so God's *omniscience* implies his *power to know all things;* but we must take heed that we meddle not with the infinite *free agency* of this Eternal Being. Though God *can* do all things, he *does* not all things. Infinite judgment directs the operations of his power, so that though he *can*, yet he *does not* do all things, but only such things as are proper to be done. In what is called illimitable space, he *can* make millions of millions of systems; but he does not see proper to do this. He *can* destroy the solar system, but he *does* not *do* it: he can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it *proper* to be done. Therefore it does not follow that, because God *can do all things*, therefore he *must do all things*. God is omniscient, and *can know* all things; but does it follow from this that he must *know all things?* Is he not as *free* in the *volitions* of his *wisdom*, as he is in the *volitions* of his *power?* The contingent as absolute, or the absolute as contingent? God has ordained some things as *absolutely certain;* these he knows as *absolutely certain*. He has ordained other things as *contingent;* these he knows as *contingent*. It would be absurd to say that he foreknows a thing as only *contingent* which he has made *absolutely certain*. And it would be as absurd to say that he foreknows a thing to be *absolutely certain* which in his own eternal counsel he has made *contingent*. By *absolutely certain*, I mean a thing which *must* be, in that *order*, *time*, *place*, and *form* in which Divine wisdom has ordained it to be; and that it can be no *otherwise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility* of *being* or *not being*, leaving it to the will of intelligent beings to turn the scale. Or, contingencies are such possibilities, amid the succession of events, as the infinite wisdom of God has left to the will of intelligent beings to determine whether any such event shall take place or not. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as *contingencies* in the world, then every thing is *fixed* and *determined* by an unalterable decree and purpose of God; and not only all *free agency* is destroyed, but all *agency* of *every kind*, except that of the Creator himself; for on this ground God is the *only operator*, either in time or eternity: all created beings are only *instruments*, and do nothing but as impelled and acted upon by this almighty and sole Agent. Consequently, every act is *his own;* for if he have purposed them all as *absolutely certain*, having nothing *contingent* in them then he has *ordained them to be so;* and if no *contingency*, then no *free agency*, and God alone is the sole actor. Hence the *blasphemous*, though, from the premises, *fair* conclusion, that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that, as God can do nothing that is *wrong*, WHATEVER IS, *is* RIGHT. Sin is no more sin;

a vicious human action is no crime, if God have *decreed it*, and by his foreknowledge and will impelled the creature to act it. On this ground there can be no *punishment* for delinquencies; for if every thing be done as God has *predetermined*, and his determinations must necessarily be all *right*, then neither the *instrument* nor the *agent* has done *wrong*. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once *confounded*, and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed in order to shun the above absurdities and blasphemies,) then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endued it; and, to grant all this consistently, we must also grant that God foresees nothing as *absolutely* and *inevitably certain* which he has made *contingent;* and, because he has designed it to be *contingent*, therefore he cannot know it as *absolutely* and *inevitably certain*. I conclude that God, although omniscient, is not obliged, in consequence of this, *to know all that he can know;* no more than he is obliged, because he is *omnipotent*, to *do all that he can do*.

How many, by confounding the self and free agency of God with a sort of continual impulsive necessity, have raised that necessity into an *all-commanding* and *overruling energy*, to which God himself is made subject! Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment:—

> Others apart sat on a hill retired,
> In thoughts more elevate; and reasoned high
> Of providence, *foreknowledge*, *will*, and *fate;*
> Fixed *fate*, *free-will*, *foreknowledge absolute*,
> And found *no end*, in wand'ring mazes lost.
>
> PARAD. LOST, b. ii. l. 557.

Among some exceptionable expressions, the following are also good thoughts on the free agency and fall of man:—

> ———I made him just and right,
> *Sufficient* to have *stood*, though *free* to *fall*.
> Not *free*, what proof could they have given sincere
> Of true allegiance, constant faith or love,
> When only what *they needs must do* appeared,
> Not what they *would?* What praise could they receive?
> Useless and vain, of *freedom* both despoiled,
> Made *passive*, both had served NECESSITY,
> Not ME.——
> So without least *impulse* or *shadow of fate*,
> Or aught by me *immutably foreseen*,
> They trespass, authors to themselves in all
> Both what they judge, and what they choose, for so
> I formed them *free*, and free they *must remain*
> Till they enthrall themselves: I else must change
> Their nature, and revoke the high *decree*
> *Unchangeable*, *eternal*, which *ordained*
> Their *freedom;* they themselves *ordained their fall*.
>
> Ibid, b. iii. l. 98, 103, 120.

I shall conclude these observations with a short extract from Mr. Bird's Conferences, where, in answer to the objection, "If many things fall out *contingently*, or as it were by *accident*, God's *foreknowledge* of them can be but *contingent*, dependent on *man's free will*," he observes: "It is one thing to know that a thing will be done necessarily; and another, to know necessarily that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know that those things which shall be done voluntarily will be done necessarily: he knoweth that they will be done; but he knoweth withal that they might have fallen out otherwise, for aught he had ordered to the contrary. So likewise God knew that Adam would fall; and yet he knew that he would not fall necessarily, for it was possible for him not to have fallen. And as touching God's preordination going before his prescience as the cause of all events, this would be to make God the author of all the sin in the world; his knowledge comprehending that as well as other things. God indeed foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then this foresight doth not necessitate the will, for this were to take it wholly away. For as the knowledge of things present imports no necessity on that which is done, so the foreknowledge of things future lays no necessity on that which shall be; because whosoever knows and sees things, he knows and sees them as they are, and not as they are not; so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently or necessarily. As, for example, when you see a man walking upon the earth, and at the very same instant the sun shining in the heavens, do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all,) yet there was a necessity of one only before they were done, (namely, the sun's shining in the heavens,) but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one." This is a good argument; but I prefer that which states the knowledge of God to be absolutely *free*, without the *contradictions* which are mentioned above. "But you deny the omniscience of God."—No, no more than I deny his omnipotence, and you know I do not, though you have asserted the contrary. But take heed how you speak about this infinitely free agent: if you will *contradict*, take heed that you do not *blaspheme*. I ask some simple questions on the subject of God's *knowledge* and *power:* if you know these things better than your neighbour, be *thankful*, be *humble*, and pray to God to give you amiable tempers; for the wrath of man worketh not the righteousness of God. May he be merciful to thee and me!

CHAPTER III.

Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his mother's womb, 1–8. *The people are astonished, and the apostles inform them that it was not by their own power they had healed the man, but through the power of Jesus of Nazareth, whom they had crucified*, 9–16. *Peter both excuses and reproves them, and exhorts them to repentance*, 17–21. *Shows that in Jesus Christ the prophecy of Moses was fulfilled; and that all the prophets testified of Jesus and his salvation*, 22–24; *and that, in him, the covenant made with Abraham is fulfilled; and that Christ came to bless them by turning them away from their iniquities*, 25, 26.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

NOW Peter and John went up together [a] into the temple at the hour of prayer, [b] *being* the ninth *hour*.

2 And [c] a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, [d] to ask alms of them that entered into the temple;

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

[a] Chap. ii. 46.——[b] Psa. lv. 17.

[c] Chap. xiv. 8.——[d] John ix. 8.

NOTES ON CHAP. III.

Verse 1. *Peter and John went up together*] The words επι το αυτο, which we translate *together*, and which are the first words in this chapter in the Greek text, we have already seen, chap. ii. 47, are added by several MSS. and versions to the last verse of the preceding chapter. But they do not make so good a sense *there* as they do *here;* and should be translated, not *together*, which really makes no sense here, but *at that time;* intimating that this transaction occurred nearly about the same time that those took place which are mentioned at the close of the former chapter.

At the hour of prayer] This, as is immediately added, was the *ninth* hour, which answers, in a general way, to our three o'clock in the afternoon. The *third* hour, which was the other grand time of public prayer among the Jews, answered, in a general way, to our *nine* in the morning. See the note on chap. ii. ver. 15.

It appears that there were *three* hours of the day destined by the Jews to public prayer; perhaps they are referred to by David, Psa. lv. 17: EVENING and MORNING, *and at* NOON, *will I pray and cry aloud.* There are three distinct times marked in the book of the Acts. The THIRD hour, chap. ii. 15, answering, as we have already seen, to nearly our *nine* o'clock in the morning; the SIXTH hour, chap. x. 9, answering to about *twelve* with us; and the NINTH hour, mentioned in this verse, and answering to our *three* in the afternoon.

The rabbins believed that *Abraham* instituted the time of *morning* prayer; *Isaac*, that at *noon;* and *Jacob*, that of the *evening:* for which they quote several scriptures, which have little reference to the subject in behalf of which they are produced. Others of the rabbins, particularly *Tanchum*, made a more natural division. Men should pray, 1. When the sun *rises;* 2. when the sun has gained the *meridian;* 3. when the sun has *set*, or passed just under the horizon. At each of these three times they required men to offer prayer to God; and I should be glad to know that every Christian in the universe observed the same rule: it is the most natural division of the day; and he who *conscientiously* observes these *three stated times* of prayer will infallibly grow in grace, and in the knowledge of Jesus Christ our Lord.

Verse 2. *A—man lame from his mother's womb*] The case of this man must have been *well known:* 1. from the *long standing* of his infirmity: 2. from his being *daily exposed* in a place *so public.* It appears that he had no power to walk, and was what we term a *cripple*, for he was *carried* to the gate of the temple, and *laid* there in order to excite compassion. These circumstances are all marked by St. Luke, the more fully to show the greatness and incontestable nature of the miracle.

The gate—which is called Beautiful] There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. 5, sect. 3, that the temple had *nine* gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of *Corinthian* brass, and greatly excelled those which were only covered with gold and silver: πολυ τη τιμη τας καταργυρους και περιχρυσους ὑπεραγουσα. The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: πεντηκοντα γαρ πηχων ουσα την αναστασιν, τεσσαρακοντα πηχεις τας θυρας ειχε, και τον κοσμον πολυτελεστερον, επι δαψιλες παχος αργυρου τε και χρυσου· *for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other.* This last was probably the gate which is here called *Beautiful;* because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus; but it must be granted that the text of Josephus is by no means clear.

Verse 4. *Look on us.*] He wished to excite and engage his attention that he might see what was done to produce his miraculous cure, and, it is likely, took this occasion to direct his faith to Jesus Christ. See note on verse 16. Peter and John probably felt themselves suddenly drawn by the Holy Spirit to pronounce the *healing name* in behalf of this poor man.

...ms will take place in ...
...er Edgerton's Eating House, corner of Front stree
...d Warren avenue, Charlestown.
nov9

DANCING AND WALTZING.—MR. C. M. BROWN respectfully gives notice that his third term for beginners in Dancing will commence at his Academy, Essex Hal corner of Essex and Washington streets, on FRIDAY EVENING, Dec. 28th—term to consist of twelve lessons and six Assemblies. Ladies' class from 6½ to 8; gentlemen's 8½ to 10 o'clock. A class for Waltzing and Fancy Dancing will be formed on Wednesday, January 2d, 1846. For further particulars please apply to Mr. B. at the Hall. Private instruction given at any hour of the day. An Afternoon Class for Ladies and Juveniles will be formed on Wednesday and Saturday, January 2d and 5th, 1846. Hours from 3 to 5 o'clock. A grand Ball under Mr. B.'s direction, will be given on Christmas Night. Music by Partridge's

A Protestant Pig. An Irish woman in Bristol, a few days since, missed her pig, and after diligent inquiry learned that it was in possession of a highly respectable citizen of the town. She straightway called upon him, when he informed her that the pig had broken through a window into the Episcopal church, where his pigship was found, and if she would pay five dollars damages she could have the pig. She replied, "The pig and the church may go to the *divil*. I'll pay no five dollars for him if he has turned Protestant"—*Providence Post.*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: [e] in the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength;

8 And he [f] leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 [g] And all the people saw him walking and praising God:

10 And they knew that it was he which [h] sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch [i] that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 [k] The God of Abraham, and of Isaac, and

[e] Chap. iv. 10.——[f] Isa. xxxv. 6.——[g] Chap. iv. 16, 21.

[h] Like John ix. 8.——[i] John x. 23; chap. v. 12.——[k] Chap. v. 30.

Verse 5. *Expecting to receive something of them.*] Because it was a constant custom for all who entered the temple to carry money with them to give to the *treasury*, or to the *poor*, or to *both*. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

Verse 6. *Silver and gold have I none*] Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so *poor* were the apostles that they had nothing to give, either to the sacred *treasury*, or to the *distressed*. The popish writers are very dexterous at forming analogies between St. *Peter* and the *pope*; but it is worthy of note that they have not attempted any *here*. Even the judicious and generally liberal *Calmet* passes by this important saying of the person whom he believed to have been the *first pope*. *Thomas Aquinas*, surnamed the *angelical doctor*, who was highly esteemed by Pope *Innocent* IV., going one day into the pope's chamber, where they were reckoning large sums of money, the pope, addressing himself to Aquinas, said: "You see that the Church is no longer in an age in which she can say, *Silver and gold have I none?*" "It is true, holy father," replied the angelical doctor, "nor can she now say to the lame man, *Rise up and walk!*" This was a faithful testimony, and must have cut deep for the moment. One thing is very remarkable, that though the saints of this Church can work no miracles while *alive*, they work many when *dead*; and it is the attestation of those *post mortem* miracles that leads to their canonization. *Thomas à Becket*, who did no good while he lived, is reported to have done much after his death. Many have visited his tomb, and, in days of yore, many were said to be healed of whatsoever disease they had. The age is more enlightened, and the tomb of this reputed saint has lost all its power.

Verse 7. *Immediately his feet and ancle bones received strength*] The suddenness of the cure was the *proof* of the miracle: his walking and leaping were the *evidences* of it.

Verse 8. *Walking and leaping, and praising God.*] These actions are very naturally described. *He walked*, in obedience to the command of the apostle, rise up and walk: *he leaped*, to try the strength of his limbs, and to be convinced of the *reality* of the cure: *he praised God*, as a *testimony* of the gratitude he felt for the cure he had received. Now was fulfilled, in the most *literal* manner, the words of the Prophet Isaiah, chap. xxxv. 6: *The lame man shall leap as a hart.*

Verse 9. *And all the people saw him*] The miracle was wrought in the most *public manner*, and in the most *public place*, and in a place where the best judgment could be formed of it; for, as it was a Divine operation, the *priests*, &c., were the most proper persons to judge of it; and under their notice it was now wrought.

Verse 11. *Held Peter and John*] He felt the strongest affection for them, as the *instruments* by which the Divine influence was conveyed to his diseased body.

In the porch that is called Solomon's] On this portico see Bp. Pearce's note, inserted in this work, John x. 23.

Verse 12. *As though by our own power*] Δυναμει, *Miraculous energy.*

Or holiness] Η ευσεβειᾳ, Meaning *religious attachment* to the *worship* of God. Do not think that we have wrought this miracle by any power of our own; or that any supereminent piety in us should have induced God thus to honour us, by enabling us to work it. Instead of ευσεβειᾳ, *holiness*, the *Syriac* of Erpen, *Armenian*, *Vulgate*, and some copies of the *Itala*, have εξουσιᾳ, *power* or *authority*; but the first appears to be the legitimate reading.

Verse 13. *The God of Abraham*, &c.] This was wisely introduced, to show them that He whom they called *their God* had acknowledged Jesus Christ for *his Son*, and wrought this miracle in his name; and, by thus honouring Jesus whom they slew, he had charged home the guilt of that murder upon them.

Denied him in the presence of Pilate] Ηρνησασθε, Ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, was determined, κριναντος,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

of Jacob, the God of our fathers, [l] hath glorified his Son Jesus; whom ye [m] delivered up, and [n] denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied [o] the Holy One, [p] and the Just, and desired a murderer to be granted unto you;

15 And killed the [q] Prince of life, [r] whom God hath raised from the dead, [s] whereof we are witnesses.

16 [t] And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

17 And now, brethren, I wot that [u] through ignorance ye did *it*, as *did* also your rulers.

18 But [v] those things, which God before had [w] showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

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[l] John vii. 39; xii. 16; xvii. 1.——[m] Matt. xxvii. 2.——[n] Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; chap. xiii. 28.——[o] Psa. xvi. 10; Mark i. 24; Luke i. 35; chap. ii. 27; iv. 27.——[p] Chap. vii. 52; xxii. 14.——[q] Or, *Author*, Heb. ii. 10; v. 9; 1 John v. 11.——[r] Ch. ii. 24.——[s] Ch. ii. 32.——[t] Matt. ix. 22; chap. iv. 10; xiv. 9.——[u] Luke xxiii. 34; John xvi. 3, ch. xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13.——[v] Luke xxiv. 44; ch. xxvi. 22. [w] Psa. xxii.; Isa. l. 6; liii. 5, &c.; Dan. ix. 26; 1 Pet. i. 10, 11.

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judged it proper and just, to let him go. Pilate wished to act *according* to justice; you acted *contrary* to justice and equity in all their forms.

Verse 14. *Ye denied the* HOLY ONE] Τον ἁγιον. A manifest reference to Psa. xvi. 10: *Thou wilt not suffer thy* HOLY ONE *to see corruption;* where the original word חסידיך *Chasideyca*, thy HOLY ONE, is translated by the Septuagint, τον Ὁσιον σου, a word of the same import with that used by Peter.

And desired a murderer] Barabbas: the case must have been fresh in their own remembrance. *Like* cleaves to *like*, and begets its *like:* they were murderers themselves, and so Christ calls them, Matt. xxii. 7, and they preferred a murderer to the *holy* and *righteous* ONE of God.

Verse 15. *And killed the Prince of life*] Τον αρχηγον της ζωης, The *author of this life:* not only implying that all life proceeds from Jesus Christ as its *source*, but that the life-giving influence of that religion which they were now proclaiming came all through him. Αρχηγος signifies a *prime leader* or *author*, a *captain*, from αρχη, the *beginning*, *head*, or *chief;* and αγω, *I lead*. In Heb. ii. 10, Christ is called Αρχηγος της σωτηριας, the *Captain of salvation*. He *teaches* the doctrine of *life* and *salvation*, *leads* the way in which men should walk, and has purchased the eternal life and glory which are to be enjoyed at the end of the way. So the Jews preferred a *son of death*, a *destroyer of life*, to the *Author* and *Procurer* of *life* and *immortality!*

Whereof we are witnesses.] They had now wrought a most striking miracle in the name of Christ, and immediately proposed themselves as witnesses of his resurrection from the dead; the miracle which they had thus wrought being an unimpeachable proof of this resurrection.

Verse 16. *And his name*] JESUS, the Saviour: *through faith in his name*, as the *Saviour*, *and author of life*, and all its concomitant blessings, such as *health*, &c. It is not quite clear whether the apostles refer to their *own* faith in Jesus, or to the faith of the *lame man*. It is true Christ had promised that they should perform miracles in his name, Mark xvi. 17, 18. And that whatsoever they asked of the Father in his name, he would grant it, John xvi. 23. And they might have been led at this time to make request unto God to be enabled to work this miracle; and the faith they had in his *unlimited* power and *unchangeable* truth might have induced them to make this request. Or, the faith might have been that of the *lame man;* the apostles, in the time they desired him to look on them, might have taught him the necessity of believing in Christ in order to his healing; and the man's mind might have been prepared for this by the miracle of the *gift of tongues*, of which he must have heard; and heard that this mighty effusion of the Spirit had come in the *name* and through the *power of Christ*. However the faith may be understood, it was only the *means* to receive the blessing, which the apostles most positively attribute, not to *their power or holiness*, but to Jesus Christ alone. *Faith* always *receives;* never *gives*.

Verse 17. *I wot*] Οιδα, *I know*. *Wot* is from the Anglo-Saxon, witan, to know; and hence *wit*, science or understanding.

Through ignorance ye did it] This is a very tender excuse for them; and one which seems to be necessary, in order to show them that their state was not utterly *desperate;* for if all that they did to Christ had been through *absolute malice*, (they well knowing who he was,) if any sin could be supposed to be *unpardonable*, it must have been theirs. Peter, foreseeing that they might be tempted thus to think, and consequently to despair of salvation, tells them that their offence was extenuated by their ignorance of the person they had tormented and crucified. And one must suppose that, had they been fully convinced that this Jesus was the only Messiah, they never would have crucified him; but they did not permit themselves to receive conviction on the subject.

Verse 18. *But those things—he hath so fulfilled.*] Your ignorance and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the Divine purpose, that Christ must suffer, in order to make an atonement for the sin of the world. *All the prophets* had declared this; some of them in express terms, others indirectly and by symbols; but, as the whole Mosaic dispensation referred to Christ, all that prophesied or ministered under it must have referred to him also.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 [x] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

21 [y] Whom the heaven must receive until the times of [z] restitution of all things, [a] which God

[x] Chap. ii. 38.——[y] Chap. i. 11.

[z] Matt. xvii. 11.——[a] Luke i. 70.

Verse 19. *Repent ye therefore*] Now that ye are convinced that this was the Messiah, let your *minds be changed*, and your hearts become *contrite* for the sins you have committed.

And be converted] Επιστρεψατε, Turn to God through this Christ, deeply deploring your transgressions, and believing on his name; *that your sins may be blotted out*, which are not only *recorded* against you, but for which you are condemned by the justice of God; and the punishment due to them must be executed upon you, unless prevented by your repentance, and turning to him whom ye have pierced. The *blotting out* of sins may refer to the ceremony of the waters of jealousy, where the curse that was written in the book was to be *blotted out with the bitter water*. See the note on Num. v. 23. Their sins were *written down* against them, and cried aloud for punishment; for they themselves had said, *His blood be upon us, and upon our children*, Matt. xxvi. 25; and unless they took refuge in this *sacrificial blood*, and got their sins *blotted out* by it, they could not be saved.

When the times of refreshing shall come] Dr. Lightfoot contends, and so ought all, that οπως αν ελθωσι καιροι αναψυξεως, should be translated, THAT *the times of refreshing* MAY *come*. Αναψυξις signifies a *breathing time*, or *respite*, and may be here applied to the *space* that elapsed from this time *till* the destruction of Jerusalem by the Romans. This was a *time of respite*, which God gave them to repent of their sins, and be converted to himself. Taking the word in the sense of *refreshment* in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, *peace, love, joy, and communion with himself*. See on ver. 21.

Verse 20. *Which before was preached unto you*] Instead of προκεκηρυγμενον, *before preached*, ABCDE, fifty-three others, both the *Syriac*, all the *Arabic*, the *Armenian*, *Chrysostom*, and others, have προκεχειρισμενον, who was *before designed*, or *appointed*; and this is without doubt the true reading. Christ crucified was the person whom God had from the beginning *appointed* or *designed* for the Jewish people. It was not a *triumphant* Messiah which they were to expect; but one who was to *suffer* and *die*. Jesus was this person; and by believing in him, as thus suffering and dying for their sins, he should be *again sent*, in the power of his Spirit, to justify and save them.

Verse 21. *Whom the heaven must receive*] He has already appeared upon earth, and accomplished the end of his appearing; he has ascended unto heaven, to administer the concerns of his kingdom, and there he shall continue till he comes again to judge the quick and the dead.

The times of restitution of all things] The word αποκαταστασις, from απο, which signifies *from*, and καθιστανειν, to *establish* or *settle* any thing, viz. in a *good state*; and, when απο is added to it, then this preposition implies that this *good state*, in which it is *settled*, was preceded by a *bad one*, from which the change is made to a good one. So in chap. i. 6, when the disciples said to Christ, *Wilt thou at this time restore again* (αποκαθιστανεις) *the kingdom to Israel?* they meant, as the Greek word implies, Wilt thou take the kingdom from the *Romans*, and give it back to the *Jews?* Now, as the word is here connected with, *which God hath spoken by the mouth of all his holy prophets*, it must mean the accomplishment of all the *prophecies* and *promises* contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and, as the *grace of the Gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state*, and establishing the *good*—taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are *restored* to their primitive order; and *the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God*. The man loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and thus all the things of which the holy prophets have spoken since the world began, relative to the salvation of *any soul*, are accomplished in this case; and when such a work becomes *universal*, as the Scriptures seem to intimate that it will, then all things will be restored in the *fullest sense* of the term. As therefore the subject here referred to is that of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ and his work among men,) therefore the words are to be applied to *this*, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it a the beginning.

All his holy prophets] Παντων, *all*, is omitted by ABCD, some others, one *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*. *Griesbach* leaves out of the text, and inserts the article των, which the Greek MSS. have, in the place of παντων. The text reads thus: *Which he hath spoken by his holy prophets*, &c.

Since the world began.] Απ' αιωνος; as αιων signifies complete and ever-during existence or eternity, it is sometimes applied, by way of accommodation, to denote the *whole course* of any *one period*, such as the Mosaic dispensation. See the note on Gen. xxi. 33. It may therefore here refer to that state of things *from*

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, [b] A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

A. M. 4033. A. D. 29. An. Olymp CCII. 1.

25 [c] Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [d] And in thy seed shall all the kindreds of the earth be blessed.

26 [e] Unto you first, God, having raised up his Son Jesus, [f] sent him to bless you, [g] in turning away every one of you from his iniquities.

[b] Deut. xviii. 15, 18, 19; chap. vii. 37.——[c] Chap. ii. 39; Rom. ix. 4, 8; xv. 8; Gal. iii. 26.——[d] Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Gal. iii. 8.——[e] Matt. x. 5; xv. 24; Luke xxiv. 47; chap. xiii. 32, 33, 46.——[f] Ver. 22.——[g] Matt. i. 21.

the giving of the law; and as *Moses* is mentioned in the next verse, and none before him, it is probable that the phrase should be so understood here. But, if we apply it to the commencement of time, the sense is still good: Enoch, the *seventh* from Adam, prophesied of these things; and indeed the birth, life, miracles, preaching, sufferings, death, resurrection, ascension, and reign of Jesus Christ, have been the only theme of all prophets and inspired men from the foundation of the world.

Verse 22. *Moses truly said unto the fathers*] On this subject the reader is requested to refer to the note at the end of Deut. xviii. From this appeal to Moses it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a *legislator*, who was to give them a *new law*, and whose commands and precepts they were to obey, on pain of endless destruction. Therefore they were to understand that the Gospel of Jesus Christ was that *new law* which should supersede the *old*.

Verse 24. *All the prophets from Samuel*] Dr. Lightfoot observes: "We have *Moses* and *Samuel* mentioned together in this place, as also Psa. xcix. 6, because there were few or no prophets between these two, 1 Sam. iii. 1, and the apparition of angels having been more frequent; but, after the decease of Phineas, it is a question whether there was any oracle by *Urim* and *Thummim*, through the defect of prophecy in the high priests, till the times of Samuel. But then it revived in Abimelec, Abiather, &c." The Jews have a saying, *Hieros. Chagigah*, fol. 77. שמואל רבן של נביאים *Samuel was the chief of the prophets.* Perhaps it was in reference to this that Peter said, *All the prophets from Samuel*, &c.

Verse 25. *Ye are the children of the prophets*] This is the *argumentum ad hominem:* as ye are the children or disciples of the prophets, ye are bound to believe their predictions, and obey their precepts; and not only so, but ye are entitled to their promises. Your duty and your interest go hand in hand; and there is not a blessing contained in the covenant which was made with your fathers but belongs to *you*. Now, as this covenant respected the blessings of the Gospel, you must believe in Jesus Christ, in order to be put in possession of all those blessings.

Verse 26. *Unto you first, God, having raised up*] As you are the children of the prophets, and of the covenant, the *first* offers of salvation belong to *you*, and God thus makes them to you. The great mission of Jesus Christ is directed *first* to *you*, that you may be saved from your sins. God designs to *bless you* but it is by *turning each of you away from his iniquities*. The salvation promised in the covenant is *a salvation from* SIN, not from the *Romans;* and no man can have his sin *blotted out* who does not *turn away from it*.

1. WE may learn from this that neither *political* nor *ecclesiastical* privileges can benefit the soul, merely considered in themselves: a man may have Abraham for his father, according to the flesh; and have Satan for his father, according to the spirit. A man may be a member of the visible Church of Christ, without any title to the Church triumphant. In short, if a man be not *turned away from his iniquities*, even the death of Christ profits him nothing. *His name shall be called* JESUS, *for he shall* SAVE *his people* FROM *their* SINS.

2. If Christ be the substance and sum of all that the prophets have written, is it not the duty and interest of every Christian, in reading the Scriptures, to search for the testimony they bear to this Christ, and the salvation procured by his death?

CHAPTER IV.

The priests and Sadducees are incensed at the apostles' teaching, and put them in prison, 1–3. *The number of those who believed*, 4. *The rulers, elders, and scribes call the apostles before them, and question them concerning their authority to teach*, 5–7. *Peter, filled with the Holy Ghost, answers, and proclaims Jesus*, 8–12. *They are confounded at his discourse and the miracle wrought on the lame man, yet command them not to preach in the name of Jesus*, 13–18. *Peter and John refuse to obey*, 19, 20. *They*

are farther threatened and dismissed, 21, 22. *They return to their own company, who all join in praise and prayer to God*, 23–30. *God answers, and fills them with the Holy Spirit*, 31. *The blessed state of the primitive disciples*, 32–35. *The case of Joses, who sells his estate, and brought the money to the common stock*, 36, 37.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND as they spake unto the people, the priests, and the [a] captain of the temple, and the Sadducees, came upon them,

2 [b] Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And [c] Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [d] By what power, or by what name, have ye done this?

[a] Or, *ruler*; Luke xxii. 4; chap. v. 24.——[b] Matt. xxii. 23; Acts xxiii. 8.

[c] Luke iii. 2; John xi. 49; xviii. 13.——[d] Exod. ii. 14; Matt. xxi. 23; chap. vii. 27.

NOTES ON CHAP. IV.

Verse 1. *The priests*] These persons had evidenced the most implacable enmity against Christ from the beginning.

The captain of the temple] See this office particularly explained in the note on Luke xxii. 4.

The Sadducees] Whose whole system was now in danger by the preaching of the *resurrection* of Christ; for they believed not in the immortality of the soul, nor in any future world. These made a common cause with the priests, &c., to suppress the evidence of Christ's resurrection, and silence the apostles.

Verse 2. *Being grieved*] Διαπονουμενοι, They were *thoroughly fatigued* with the continuance of this preaching; their minds suffered more *labour, through vexation* at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day.

Verse 4. *The number—was about five thousand.*] That is, as I understand the passage, the one hundred and twenty which were converted before pentecost, the three thousand converted at pentecost, and one thousand eight hundred and eighty converted since the conversion of the three thousand; making in the whole five thousand, or ὡσει *about* that number: there might have been more or less; the historian does not fix the number absolutely. A goodly flock in one city, as the commencement of the Christian Church! Some think all the five thousand were converted on this day; but this is by no means likely.

Verse 5. *Their rulers, and elders, and scribes*] Those with the high priest Annas formed the Sanhedrin, or grand council of the Jews.

Verse 6. *Annas*] Though this man was not now actually in the office of high priest, yet he had possessed it for eleven years, bore the title all his life, and had the honour of seeing five of his sons fill that eminent place after him—an honour that never happened to any other person from the commencement of the Mosaic institution. He is the same who is called Ananus by Josephus, Ant. b. xx. c 8.

And Caiaphas] He was son-in-law to Annas, John xviii. 13, was now high priest, and the same who, a short time before, condemned Christ to be crucified.

And John] Dr. Lightfoot conjectures, with great probability, that this was *Jochanan ben Zaccai*, who was very famous at that time in the Jewish nation.—Of him it is said in the Talmud, *Jucas.* fol. 60: "Rabbin Jochanan ben Zaccai the priest lived 120 years. He found favour in the eyes of Cæsar, from whom he obtained Jafneh. When he died, the glory of wisdom ceased." The following is a remarkable passage: *Yoma*, fol. 39: Forty years before the destruction of the city, (the very time of which St. Luke now treats,) when the gates of the temple flew open of their own accord, Rab. Jochanan ben Zaccai said, "O temple! temple! why dost thou disturb thyself? I know thy end, that thou shalt be destroyed, for so the Prophet Zachary hath spoken concerning thee: open thy doors, O Lebanon! that the fire may devour thy cedars."—See *Lightfoot* and *Schoettgen.*

And Alexander] This was probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by King Agrippa. See *Calmet.* He was brother to the famous Philo Judæus, and father of Alexander Tiberius, who married Berenice, the daughter of Agrippa the elder, and was governor of Judea after Cuspius Fadus. See Josephus, Ant. l. xix. c. 5, s. 1.

Of the kindred of the high priest] Or rather, as Bp. Pearce renders it, "*of the race of the high priests*, i. e. of the family out of which the high priests were chosen." It may, however, comprehend those who belonged to the families of *Annas* and *Caiaphas*, and all who were *connected* with the sacerdotal family.—Luke distinctly mentions all these, to show how *formidable* the enemies were against whom the infant Church of Christ had to contend.

Verse 7. *By what power, or by what name, have ye done this?*] It seems that this council were convinced that the lame man was miraculously healed; but it is very likely that they believed the whole to be the effect of magic; and, as all intercourse with familiar spirits, and all spells, charms, &c., were unlawful,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

8 [e] Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, [f] that by the name of Jesus Christ of Nazareth, whom ye crucified, [g] whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [h] This is the stone which was set at nought of you builders, which is become the head of the corner.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

12 [i] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, [k] and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them, that they had been with Jesus.

[e] Luke xii. 11, 12.—[f] Chap. iii. 6, 16.—[g] Chap. ii. 24.—[h] Psa. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.

[i] Matt. i. 21; chap. x. 43; 1 Tim. ii. 5, 6.—[k] Matt. xi. 25; 1 Cor. i. 27.

they probably hoped that, on the examination, this business would come out, and that then these disturbers of *their* peace would be put to death. Hence they inquired by what power, *εν ποιᾳ δυναμει*, by what supernatural energy; or *in what name*, by what mode of incantation; and who is the spirit you invoke, in order to do these things? False prophets, reputed witches, wizards, &c., were to be brought before the sanhedrin, to be by them judged, acquitted, or condemned, according to the evidence. Some think the words should be thus understood: Who gave you authority to teach publicly? This belongs to the sanhedrin. What, therefore, is your *authority*, and *who* is he who gave it to you?

Verse 8. *Then Peter, filled with the Holy Ghost*] Which guided him into all truth, and raised him far above the fear of man; placing him in a widely different state of mind to that in which he was found when, in the hall of Caiaphas, he denied his Master, through fear of a servant girl. But now was fulfilled the promise of Christ, Matt. x. 18, 19, 20: *And ye shall be brought before governors and kings for my sake; but take no thought how or what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you.*

Verse 9. *The good deed done*] Επι ευεργεσιᾳ, The *benefit* he has received in being restored to perfect soundness.

Verse 10. *By the name of Jesus Christ of Nazareth*] This was a very bold declaration in the presence of such an assembly; but he felt he stood on good ground. The cure of the lame man the day before was notorious; his long infirmity was well known; his person could be easily identified; and he was now standing before them whole and sound: they themselves therefore could judge whether the miracle was true or false. But the *reality* of it was not questioned, nor was there any difficulty about the instruments that were employed; the only question is, *How* have ye done this? and in *whose name?* Peter immediately answers, We have done it in the name of Jesus of Nazareth whom *ye crucified*, and whom God hath raised from the dead.

Verse 11. *This is the stone which was set at nought of you builders*] By your rejection and crucifixion of Jesus Christ, you have fulfilled one of your own prophecies, Psa. cxviii. 22; and, as *one* part of this prophecy is now so literally fulfilled, ye may rest assured, so shall the *other;* and this rejected stone shall speedily become the head stone of the corner. See the note on Matt. xxi. 42.

Verse 12. *Neither is there salvation in any other*] No kind of *healing*, whether for *body* or *soul*, can come through any but him who is called Jesus. The spirit of *health* resides in him; and from him alone its influences must be received.

For there is none other name] Not only no other *person*, but no *name* except that divinely appointed one, Matt. i. 21, by which salvation from sin can be expected—*none given under heaven*—no other means ever devised by God himself for the salvation of a lost world. All other means were only *subordinate*, and *referred to him*, and had their efficacy from him alone. He was the Lamb slain from the foundation of the world; and no man ever came, or can come, to the Father but by him.

Verse 13. *The boldness of Peter and John*] Την παρρησιαν, The *freedom* and *fluency* with which they spoke; for they spoke now from the immediate influence of the Holy Ghost, and their word was with power.

That they were unlearned and ignorant men] Αγραμματοι, Persons without literature, not brought up in nor given to literary pursuits—*and ignorant*, ιδιωται, persons in *private* life, brought up in its occupations alone. It does not mean *ignorance* in the common acceptation of the term; and our translation is very improper. In *no* sense of the word could any of the apostles be called *ignorant men;* for though their spiritual knowledge came all from heaven, yet in all other matters they seem to have been men of good, sound, strong, common sense.

They took knowledge of them] Επεγινωσκον may imply that they *got information*, that they had been disciples of Christ, and probably they might have seen them in our Lord's company; for there can be little doubt that they had often seen our Lord teaching the multitudes, and these disciples attending him.

That they had been with Jesus.] Had they not had his teaching, the present company would soon have confounded them; but they spoke with so much power and authority that the whole sanhedrin was confounded.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

14 And beholding the man which was healed [1] standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, [m] What shall we do to these men? for that indeed a notable miracle hath been done by them *is* [n] manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 [o] And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

19 But Peter and John answered and said unto them, [p] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 [q] For we cannot but speak the things which [r] we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, [s] because of the people: for all *men* glorified God for [t] that which was done.

22 For the man was above forty years old,

[1] Chap. iii. 11.——[m] John xi. 47.——[n] Chapter iii. 9, 10. [o] Again, chap. v. 40.——[p] Chap. v. 29.——[q] Chap. i. 8: ii. 32. [r] Chap. xxii. 15; 1 John i. 1, 3.——[s] Matt. xxi. 26; Luke xx. 6, 19; xxii. 2; chap. v. 26.——[t] Chap. iii. 7, 8.

He who is taught in spiritual matters by Christ Jesus has a better gift than the tongue of the learned. He who is taught in the school of Christ will ever speak to the point, and intelligibly too; though his words may not have that polish with which they who prefer *sound* to *sense* are often carried away.

Verse 14. *They could say nothing against it.*] They could not gainsay the apostolic doctrine, for that was supported by the miraculous fact before them. If the doctrine be false, the man cannot have been miraculously healed: if the man be miraculously healed, then the doctrine must be true that it is by the name of Jesus of Nazareth that he has been healed. But the man is incontestably healed; therefore the doctrine is true.

Verse 16. *A notable miracle hath been done*] A miracle has been wrought, and this miracle is *known*, and acknowledged to be such; all Jerusalem knew that he was lame—lame from his birth, and that he had long begged at the Beautiful gate of the temple; and now all Jerusalem knew that he was healed; and there was no means by which such a self-evident fact could be disproved.

Verse 17. *But that it spread no farther*] Not the news of the miraculous healing of the lame man, but the doctrine and influence which these men preach and exert. More than a thousand people had already professed faith in Christ in consequence of this miracle, (see ver. 4,) and if this teaching should be permitted to go on, probably accompanied with similar miracles, they had reason to believe that all Jerusalem (themselves excepted, who had steeled their hearts against all good) should be converted to the religion of him whom they had lately crucified.

Let us straitly threaten them] Απειλη απειλησωμεθα, *Let us threaten them with threatening*, a *Hebraism*, and a proof that St. Luke has translated the words of the council into Greek, just as they were spoken.

That they speak—to no man in this name.] Nothing so ominous to them as the name of Christ *crucified*, because they themselves had been his crucifiers. On this account they could not bear to hear salvation preached to mankind through him of whom they had been the betrayers and murderers, and who was soon likely to have no enemies but themselves.

Verse 18. *Not to speak—nor teach in the name of Jesus.*] Any other doctrine, and any other name, scribes and Pharisees, hypocrites and infidels will bear, but the doctrine which is according to godliness, proclaiming salvation through the blood of Christ crucified, they will not bear. If their doctrine were not the truth of God it could not be so unpopular; there is such an enmity in human nature against all that is good and true, that whatever comes from God is generally rejected by wicked men.

Verse 19. *Whether it be right in the sight of God*] As if they had said: Worldly prudence and a consideration of our secular interests would undoubtedly induce us to obey you; but acting as before God, and following the dictates of eternal truth and justice, we dare not be silent. Can it be right to obey men contrary to the command and will of God? When he commands us to speak, dare we hold our tongue? We have received our authority from God through Christ, and feel fully persuaded of the truth by the Holy Spirit which now dwells in us; and we should be guilty of treason against God, were we on any consideration to suppress his testimony. Your own consciences testify that we should be sinners against our heavenly King, were we to act according to your orders; and the conclusion is, that *we cannot but speak what we have seen and heard.*

Verse 21. *When they had farther threatened them*] Προσαπειλησαμενοι, When they had added to their former threatenings, repeating the former menaces, and adding new penalties.

Finding nothing how they might punish them] Or, as the *Codex Bezæ* reads, μη ευρισκοντες αιτιαν, πως κολασωνται, *not finding a cause why they might punish them.* This reading is supported by the *Syriac* and *Arabic*. Bp. Pearce says, "This is better sense and better Greek."

Because of the people] The people saw the miracle, confessed the finger of God, believed on the Lord Jesus, and thus became converts to the Christian faith; and the converts were now so numerous that

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

on whom this miracle of healing was showed.

23 ¶ And being let go, [u] they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, [v] thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, [w] Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

27 For [x] of a truth against [y] thy holy child Jesus, [z] whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 [a] For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings; and grant unto thy servants, [b] that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal,

[u] Chap. xii. 12.——[v] 2 Kings xix. 15.——[w] Psa. ii. 1.——[x] Matt. xxvi. 3; Luke xxii. 2; xxiii. 1, 8.——[y] Luke i. 35.——[z] Luke iv. 18; John x. 36.——[a] Chap. ii. 23; iii. 18.——[b] Ver. 13, 31, ch. ix. 27; xiii. 46; xiv. 3; xix. 8; xxvi. 26; xxviii. 31; Eph. vi. 19.

the sanhedrin was afraid to proceed to any extremities, lest an insurrection should be the consequence.

Verse 22. *The man was above forty years old*] The disease was of long standing, and consequently the more inveterate; but all difficulties, small or great, yield equally to the sovereign power of God. It is as easy with God to convert a sinner of *forty* or *fourscore*, as one of *ten* years old. But he who *now* refuses to obey the call of God has neither reason nor revelation to support himself even in the most distant hope that he shall get, in a future time, the salvation which he rejects in the present.

Verse 23. *They went to their own company*] This was properly the first persecution that had been raised up against the Church since the resurrection of Christ; and as the rest of the disciples must have known that Peter and John had been cast into prison, and that they were to be examined before the sanhedrin, and knowing the evil disposition of the rulers toward their brethren, they doubtless made joint supplication to God for their safety. In this employment it is likely Peter and John found them on their return from the council, and repeated to them all their treatment, with the threats of the chief priests and elders.

Verse 24. *Lord, thou* art *God*] Δεσποτα, συ ὁ Θεος, *Thou God* art the *sovereign Lord*. Thy rule is universal, and thy power unlimited; for thou hast the heaven and its glories, the earth and the sea, and their endlessly varied and numerous inhabitants, under thy direction and control.

Verse 25. *By the mouth of thy servant David hast said*] Several add, but impertinently, δια πνευματος ἁγιου, *by the Holy Spirit;* but it is sufficient that GOD has said it; and thus we find that David spoke by the inspiration of God; and that the second Psalm relates to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

Verse 26. *Against the Lord and against his Christ.*] Κατα του Χριστου αυτου should be translated, *against his* ANOINTED, because it particularly agrees with ὁν εχρισας, *whom thou hast* ANOINTED, in the succeeding verse.

Verse 27. There is a parenthesis in this verse that is not sufficiently noticed: it should be read in connection with ver. 28, thus: *For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done,) both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together.*

It is evident that what God's *hand and counsel determined before to be done* was not that which Herod, Pontius Pilate, the Gentiles, (Romans,) and the people of Israel had done and were doing; for, then, their *rage* and *vain counsel* would be such as God himself had determined should take place, which is both impious and absurd; but these gathered together to *hinder* what God had before determined that his Christ or Anointed should perform; and thus the passage is undoubtedly to be understood.

Were gathered together] Εν τη πολει ταυτη, *In this very city*, are added by ABDE, and several others; all the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Slavonian*, *Vulgate*, *Itala*, and several of the primitive fathers. This reading Griesbach has received into the text. This makes the words much more emphatic; in this thy own city, these different and in all other cases dissentient powers are leagued together against thine Anointed, and are determined to prevent the accomplishment of thy purpose.

Verse 29. *And now, Lord, behold their threatenings*] It is not against *us*, but against *thee*, that they conspire: it is not to prevent the success of *our preaching*, but to bring to nought *thy counsel:* the whole of their enmity is against thee. Now, Lord, look upon it; consider this.

And grant unto thy servants] While we are endeavouring to fulfil thy counsels, and can do nothing without thee, sustain our courage, that we may proclaim thy truth with boldness and irresistible power.

Verse 30. *By stretching forth thine hand to heal*] Show that it is thy truth which we proclaim, and confirm it with miracles, and show how highly thou hast magnified thy Son Jesus, whom they have despised and crucified, by causing signs and wonders to be wrought in his name.

Thy holy child Jesus.] Του ἁγιου παιδος σου should be translated, *thy holy* SERVANT, as in ver. 25. Δαβιδ παιδος σου, *thy servant David, not thy* CHILD *David*: the word is the same in both places.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

[c] and that signs and wonders may be done [d] by the name of [e] thy holy child Jesus.

31 ¶ And when they had prayed, [f] the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, [g] and they spake the word of God with boldness.

32 And the multitude of them that believed [h] were of one heart and of one soul: [i] neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

33 And with [k] great power gave the apostles [l] witness of the resurrection of the Lord Jesus: and [m] great grace was upon them all.

34 Neither was there any among them that lacked: [n] for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

[c] Chap. ii. 43; v. 12.——[d] Ch. iii. 6, 16.——[e] Ver. 27.——[f] Ch. ii. 2, 4; xvi. 26.——[g] Ver. 29.——[h] Ch. v. 12; Rom. xv. 5, 6; 2 Cor. xiii. 11; Phil. i. 27; ii. 2; 1 Pet. iii. 8.——[i] Chap. ii. 44. [k] Chap. i. 8.——[l] Chap. i. 22.——[m] Chap. ii. 47.——[n] Chap. ii. 45.

Verse 31. *The place was shaken*] This earthquake was an evidence of the presence of God, and a most direct answer to their prayer, as far as that prayer concerned themselves. The earthquake proclaimed the *stretched-out arm of God*, and showed them that resistance against his counsels and determinations must come to nought.

And they were all filled with the Holy Ghost] And, in consequence of this, *they spake the word of God with boldness;* a pointed answer to a second part of their request, verse 29. A right prayer will always have a right and ready answer. Though these disciples had received the Holy Spirit on the day of pentecost, yet they were capable of larger communications; and what they had then received did not preclude the necessity of frequent supplies, on emergent occasions. Indeed, one communication of this Spirit always makes way and disposes for another. Neither apostle nor private Christian can subsist in the Divine life without frequent influences from on high. Had these disciples depended on their pentecostal grace, they might have sunk now under the terror and menaces of their combined and powerful foes. God gives grace for the *time being*, but no stock for *futurity*, because he will keep all his followers *continually dependent* on himself.

With boldness.] Παντι τῳ θελοντι πιστευειν, *To all who were willing to believe*, is added by DE, two others, *Augustin*, *Irenæus*, and *Bede*.

Verse 32. *The multitude of them that believed*] The whole 5000, mentioned verse 4, and probably many others, who had been converted by the ministry of the other apostles since that time.

Were of one heart and of one soul] Were in a state of the most perfect friendship and affection. In all the 5000 there appeared to be but one heart and one soul; so perfectly did they agree in all their views, religious opinions, and holy affections. Some MSS. add, και ουκ ην διακρισις εν αυτοις ουδεμια, *and there was no kind of difference* or *dissension among them*. This remarkable reading is found in the *Codex Bezæ*, another of great authority, E, two others, *Ambrose*, *Bede*, *Cyprian*, and *Zeno*. Diogenes Laertius relates of Aristotle, ερωτηθεις, τι εστι φιλος; *being asked, What is a* FRIEND? εφη, μια ψυχη δυο σωμασιν ενοικουσα· *answered,* ONE *soul dwelling in* TWO *bodies*. This saying has been justly celebrated: but what would this wonderful philosopher have thought and said, had he seen these disciples of Jesus, and friends of mankind: *one* soul dwelling in 5000 *bodies!*

They had all things common.] See the notes on chap. ii. 44, where this subject is examined. See below, ver. 34.

Verse 33. *With great power gave the apostles witness*] This power they received from the Holy Spirit, who enabled them, μεγαλη δυναμει, *with striking miracles*, to give proof of *the resurrection of the Lord Jesus;* for this is the point that was particularly to be proved: that he was slain and buried, all knew; that he rose again from the dead, many knew; but it was necessary to give such proofs as should convince and confound all. This preaching and these miracles demonstrated this Divine truth: Jesus died for your sins—he rose again for your justification; behold what God works in confirmation of these glorious truths; believe therefore in the Lord Jesus, and ye shall not perish, but have everlasting life.

Great grace was upon them all.] They all received much of the favour or grace of God; and they had much favour with all who feared God. In both these ways this clause may be understood; for χαρις means *favour*, whether that be evidenced by *benevolence* or *beneficence*, or by *both*. The favour of God is the *benevolence* of God; but his benevolence is never exerted without the exertions of his *beneficence*. Hence the *grace* or *favour* of God always implies a blessing or gift from the hand of his mercy and power. The favour or benevolence of men may exist without *beneficence*, because it may not be in their power to communicate any gift or benefit, though they are disposed to do it; or, 2dly. the persons who enjoy their favour may not stand in need of any of their kind acts; but it is not so with God: his good will is ever accompanied by his good work; and every soul that is an object of his benevolence stands in the utmost need of the acts of his beneficence. Hence, as he *loved* the world, he gave his Son a ransom for all. All needed his help; and, because they all needed it, therefore all had it. And truly we may say of the whole human race, for whom the Son of God tasted death, that *great grace was upon all;* for ALL have been purchased by his sacrificial death. This by the way.

Verse 34. *Neither was there any among them that lacked*] It was customary with the Jews to call the poor together, to eat of the sacrifices; but as the

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

35 [o] And laid *them* down at the apostles' feet: [p] and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

37 [q] Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

[o] Ver. 37; chap. v. 2.——[p] Chap. ii. 45; vi. 1.

[q] Ver. 34, 35; chap. v. 1, 2.

priests, &c., were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied; so there was none among them that lacked. This provision therefore of the community of goods, which could be but temporary, was made both suitably and seasonably. See Bp. Pearce, and see the note on chap. ii. 44.

Verse 35. *Laid—down at the apostles' feet*] To show how cordially and entirely they parted with them. And they entrusted the management of the whole to those men to whom they found God had entrusted the gifts of his Holy Spirit, and the doctrine of the kingdom of heaven.

Verse 36. *Joses*] Or, *Joseph*, as many excellent MSS. read; but who he was, farther than what is here said, we know not.

Surnamed Barnabas] Or, *Barsabbas*, according to the *Coptic*.

The son of consolation] Υἱος παρακλησεως; As παρακλησις signifies *exhortation*, as well as *consolation*, and is indeed distinguished from the latter, 1 Cor. xiv. 3, the original name was probably בר נבא *Bar naba*, or בר נביא *Bar nebia*, which signifies the *son of prophecy* or *exhortation;* and this is certainly one sense which *prophecy* has in the New Testament; and in this way Barnabas distinguished himself among the apostles. See chap. xi. 23. *And Barnabas* EXHORTED *them all that with purpose of heart they should cleave unto the Lord.*

A Levite, and *of the country of Cyprus*] Cyprus is an island in the Mediterranean Sea, off Cilicia, and not very distant from the Jewish coast. The Jews were very numerous in that island: see Dion. Cas. lib. 68, 69. Though he was a Levite, he might have had land of his own by private purchase. The Levites, as a tribe, had no land in Israel; but the individuals certainly might make purchases any where in the country: but, as Barnabas was of Cyprus, his land probably lay there; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen who were at Jerusalem at this time; and so, being called to the work of the ministry, continued to associate with the apostles, travelling every where, and preaching the Gospel of the kingdom of God. He was the constant companion of St. Paul, till the separation took place on account of John Mark, mentioned chap. xv. 36–39.

It is worthy of remark that the two apostles of the Gentiles, though of Jewish extraction, were both born in Gentile countries; Paul in Cilicia, Barnabas in Cyprus: this gave them many advantages; served to remove prejudices from the heathens; and gave them no doubt much facility in the Greek tongue, without which they could have done but little in Asia Minor, nor in most parts of the Roman empire where they travelled. How admirably does God determine even the place of our birth, and the bounds of our habitation! When under the influence of the grace of Christ, every thing is turned to a man's advantage. The man whom he calls to his work he will take care to endue with every necessary qualification. And is it too much to say that God never did call a man to preach the Gospel whom he did not qualify in such a manner that both the workman and the work should appear to be of God?

Some have said that *ignorance is the mother of devotion*. Devotion and religion are both scandalized by the saying. Enlightened piety has ever been the most sincere, steady, and active. God makes those *wise* who turn unto him; and by experimental religion all the powers of the mind are greatly improved. Every genuine minister of Christ has an enlightened heart; and, to this, it is his duty to add a well-cultivated mind. *Ex quovis ligno Mercurius non fit:* A blockhead never did, and never can, make a minister.

CHAPTER V.

The hypocrisy of Ananias and his wife Sapphira, and their awful death, 1–11. *The apostles work many miracles, and the Church of God is increased*, 12–16. *The high priest and the Sadducees, being incensed against the apostles, seize and put them in prison*, 17, 18. *The angel of God delivers them, and commands them to go to the temple, and proclaim the Gospel*, 19, 20. *The high priest, having gathered the council together in the morning, sends to the prison to have the apostles brought before him*, 21. *The officers return, and report that they found the prison shut, and the watch set, but that the men had got out*, 22, 23. *A messenger arrives in the meanwhile, and says that the apostles are preaching in the temple*, 24, 25. *The captain and officers go and bring them before the council, who expostulate with them*, 26–28. *The apostles defend themselves, and charge the council with the murder of Christ; and assert his resurrection from the dead and ascension to the right hand of God*, 29–32. *The council are confounded*,

and purpose to slay the apostles, 33. *Gamaliel gives them seasonable and prudent advice*, 34–39. *The council agree to it, but, before they discharge the apostles, beat them, and command them not to teach in the name of Jesus*, 40. *They depart rejoicing in their persecution, and continue to preach Jesus Christ*, 41, 42.

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, [a] and brought a certain part, and laid *it* at the apostles' feet.

3 [b] But Peter said, Ananias, why hath [c] Satan filled thine heart [d] to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

5 And Ananias hearing these words [e] fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, [f] wound him up, and carried *him* out, and buried *him*.

[a] Chap. iv. 37.——[b] Num. xxx. 2; Deut. xxiii. 21; Eccles. v. 4. [c] Luke xxii. 3.

[d] Or, *to deceive*, verse 9.——[e] Verse 10, 11.——[f] John xix. 40.

NOTES ON CHAP. V.

Verse 1. *But a certain man named Ananias*] Of these unhappy people we have no farther account than what is recorded here. In reference to birth, connections, &c., their names are written in the dust. The import of his name, חנניה *chananiyah*, the *grace* or *mercy of the Lord*, agrees very ill with his conduct.

Verse 2. *Kept back* part *of the price*] Ananias and Sapphira were evidently persons who professed faith in Christ with the rest of the disciples. While all were making sacrifices for the present necessity, they came forward among the rest, pretending to bring *all* the money they had got for a possession, κτημα, (of what kind we know not,) which they had sold. A *part* of this price, however, they kept back, not being willing to trust entirely to the bounty of Providence, as the others did; thinking probably, that, as the whole was their own, they had a right to do with it as they pleased. And so they had: they were under no necessity to sell their possession; but the act of selling it for the ostensible purpose of bringing it into the common stock, left them no farther control over it, nor property in it; and their pretence, that the money which they brought was the whole produce of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the *iniquity* of their sin.

Verse 3. *Why hath Satan filled thine heart*] The verb πληροειν, which we translate *to fill*, Kypke has showed by many examples to signify, to *instigate*, *excite*, *impel*, &c., and it was a common belief, as well among the heathens as among the Jews and Christians, that, when a man did evil, he was *excited* to it by the influence and malice of an *evil spirit*. It is strange that, by the general consent of mankind, sin against God has been ever considered so perfectly unnatural, and so evil in itself, that no man would commit it unless *impelled* to it by the *agency* of the *devil*. The words of St. Peter here prove that such an agency is not fictitious: if there had been no devil, as some wish and perhaps feel it their interest to believe, or if this devil had no influence on the souls of men, Peter, under the agency of the Holy Spirit, would not have expressed himself in this way; for, if the thing were not so, it would have been the most direct means to lead the disciples to form *false opinions*, or to confirm them in *old* and *absurd prejudices*.

To lie to the Holy Ghost] Ψευσασθαι το Πνευμα το Αγιον, *To deceive the Holy Spirit*. Every *lie* is told with the *intention to deceive*; and they wished to deceive the apostles, and, in effect, that Holy Spirit under whose influence they professed to act. Lying against the Holy Ghost is in the next verse said to be *lying against God*; therefore the Holy Ghost is GOD.

To keep back part *of the price*] Νοσφισασθαι απο της τιμης. The verb νοσφιζειν, νοσφιζεσθαι, is used by the Greek writers to signify *purloining part of the public money*, *peculation*. The word is used here with great propriety, as the money for which the estate was sold was *public property*; as it was for this purpose alone that the sale was made.

Verse 4. *Whiles it remained, was it not thine own?*] See the note on ver. 2, and see that also on chap. ii. 44.

Verse 5. *Fell down, and gave up the ghost*] Πεσων εξεψυξε, *Falling down, he expired, breathed his last*: "Gave up the ghost" is a very improper translation here. See the notes on Gen. xxv. 8, and on Matt. xxvii. 50. Two things may be remarked here: 1. That the sin of this person was of no ordinary magnitude, else God would not have visited it with so signal a punishment. 2. That Peter must have had the power to *discern the state of the heart*, else he had not known the perfidy of Ananias. This power, commonly called the *discernment of spirits*, the apostles had as a particular gift, not probably *always*, but at *select times*, when God saw it necessary for the good of his Church.

Verse 6. *The young men arose*] Some of the stout young men belonging to the disciples then present, who were the fittest to undertake a work of this kind which required considerable bodily exertion.

Buried him.] This was on the same day in which he died. It was a clear case that he was dead, and

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together [g] to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 [h] Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

A. M. cir. 4034 A. D. cir. 30. An. Olymp. cir. CCII. 2.

11 [i] And great fear came upon all the Church, and upon as many as heard these things.

12 ¶ And [k] by the hands of the apostles were many signs and wonders wrought among the people; ([l] and they were all with one accord in Solomon's porch.

13 And [m] of the rest durst no man join himself to them: [n] but the people magnified them

14 And believers were the more added to the Lord, multitudes both of men and women.)

[g] Ver. 3; Matt. iv. 7.——[h] Ver. 5.——[i] Ver. 5; chap. ii. 43; xix. 17.——[k] Chap. ii. 43; xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 4.——[l] Chap. iii. 11; iv. 32.——[m] John ix. 22; xii. 42; xix. 38.——[n] Chap. ii. 47; iv. 21.

dead by a judgment of God that would not be revoked. As therefore it was no case of *suspended animation*, there was no reason to *delay* the burial.

Verse 9. *To tempt the Spirit of the Lord?*] So the *Holy Ghost*, *God*, and the *Spirit of the Lord*, are the same person.

Verse 10. *Yielded up the ghost*] See ver. 5. It was not by Peter's *words*, nor through Peter's *prayers*, nor through *shame*, nor through *remorse*, that this guilty pair died, but by an immediate judgment of God. The question of the salvation of Ananias and Sapphira has not been a little agitated; and most seem inclined to hope that, though their sin was punished by this awful display of the Divine judgment, mercy was extended to their souls. For my own part, I think their sin was what the apostle, 1 John v. 16, calls *a sin unto death;* a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right in this infant state of the Church to show God's displeasure against *deceit*, *fraud*, and *hypocrisy:* had this guilty pair been permitted to live after they had done this evil, this *long-suffering* would have been infallibly abused by others; and, instead of leading them who had sinned to *repentance*, might have led them to *hardness of heart*, by causing them to presume on the mercy of God. That hypocrisy may be afraid to show her face, God makes these *two* an example of his justice; but, because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case, however, cannot become a precedent, allowing them to have received mercy; because those who have seen in this case the *severity* of God must expect much sorer punishment, if, with such an example before their eyes, they should presume on the *mercy* of their Maker: this would be doing evil that good might come, and the perdition of such would be just.

Verse 11. *Great fear came upon all the Church*] This judgment answered the end for which it was inflicted; a deeply religious fear occupied every mind, and hypocrisy and deception were banished from this holy assembly. On the word *Church*, see the observations at the end of Matt. xvi. It has been properly observed that we have in this place a native specimen of a New Testament Church: 1. Called by the Gospel; 2. grafted into Christ by baptism; 3. animated by love; 4. united by all kinds of fellowship; 5. and disciplined by the exemplary punishment of hypocrites. See *Dodd*.

Verse 12. *By the hands of the apostles*] This verse should be read with the 15th, to which it properly belongs.

Solomon's porch.] See the note on John x. 23.

Verse 13. *And of the rest, durst no man join himself to them*] Who were these called *the rest*, *των λοιπων*? Dr. Lightfoot thinks the 120 are intended, of which he supposes Ananias to have been one; who, all seeing such wonders wrought by the *apostles*, were afraid to associate themselves with them in any way of *equality*, as they saw that God put *peculiar* honour upon them. Calmet more rationally observes, that the Jewish nation was then divided into many *different sects*, who entertained widely different opinions on various articles. The apostles adopted none of these jarring sentiments, and none of the *different sects dared to join themselves to them;* neither *Pharisees*, *Sadducees*, nor *Herodians*, as such, were found in this simple, holy Church. *The people* felt the force and power of the apostles' doctrine, and *magnified them*, no more attending to the teaching of the others: the apostles taught them as men having *authority*, and not as the scribes and Pharisees. This irritated the high priest and his Sadducean council, and led them to adopt the measures mentioned below, ver. 17.

Verse 14. *And believers were the more added to the Lord*] Believers: 1. Those who credited the Divine mission of Christ. 2. That he was the Messiah. 3. That he died for their sins. 4. That he rose again. 5. That he ascended into heaven. 6. That he sent down the gift of the Holy Spirit. 7. That he ever appeared in the presence of God for them. 8. That it was he who gives repentance and remission of sins. And, 9. He by whom the world is to be judged. These were simple articles, of the truth of which they had the fullest evidence.

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

15 Insomuch that they brought forth the sick [o] into the streets, and laid *them* on beds and couches, [p] that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing [q] sick folks, and them which were vexed with unclean spirits: and they were healed every one.

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

17 ¶ [r] Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with [s] indignation.

[o] Or, *in every street.*——[p] Matt. ix. 21; xiv. 36; chap. xix. 12.

[q] Mark xvi. 17, 18; John xiv. 12.——[r] Ch. iv. 1, 2, 6.——[s] Or, *envy.*

Verse 15. *Insomuch that they brought forth the sick*] This verse is a continuation of the subject begun in the 12th. The following is the order in which all these verses should be read, from the 11th to the 15th.

Verse 11. And great fear came upon all the Church, and upon as many as heard these things.
Verse 13. And of the rest durst no man join himself to them; but the people magnified them:
Verse 14. And believers were the more added to the Lord, both men and women.
Verse 12. (last clause.) And they were all with one accord in Solomon's porch.
Verse 12. (first clause.) And by the hands of the apostles were many signs and wonders wrought among the people;
Verse 15. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, &c., &c.

How these different verses, and clauses of verses, got so intermingled and confounded as they are now in our common text, I cannot tell; but the above will appear at once to be the natural order in which they should be placed.

That—the shadow of Peter passing by] I cannot see all the miraculous influence here that others profess to see. The people who had seen the miracles wrought by the apostles pressed with their sick to share the healing benefit: as there must have been *many* diseased people, it is not likely that the apostles, who generally addressed such persons, prayed and used imposition of hands, could reach all those that were brought to them, as fast as the solicitude of their friends could wish. As, therefore, they could not get Peter or the other apostles, *personally*, to all their sick, they thought if they placed them on that side of the way where the shadow was projected, (the sun probably now declining, and consequently the shadow lengthening,) they should be healed by the *shadow* of the man passing over them, in whose *person* such miraculous powers were lodged. But it does not appear that the persons who thus thought and acted were of the number of those converts already made to the faith of Christ; nor does it appear that any person was healed in this way. The sacred penman simply relates the *impression* made on the people's minds; and how they acted in consequence of this impression. A popish writer, assuming that the *shadow* of Peter *actually cured all on which it was projected*, argues from this precarious principle in favour of the wonderful efficacy of *relics!* For, says he, "if the shadow of a saint can do so much, how much more may his *bones*, or *any thing* that was in *contact* with his *person*, perform!" Now, before this conclusion can be valid, it must be proved: 1. That the shadow of Peter did actually cure the sick; 2. That this was a virtue common to all the apostles; 3. That all eminent *saints* possess the same virtue; 4. That the *bones*, &c., of the *dead*, possess the same virtue with the *shadow* of the *living*; 5. That those whom they term *saints* were actually *such*; 6. That miracles of healing have been wrought by their *relics*; 7. That touching these *relics* as necessarily produces the miraculous healing as they suppose the shadow of Peter to have done. I think there is not sufficient evidence here that Peter's shadow healed any one, though the people thought it could; but, allowing that it did, no evidence can be drawn from this that any virtue is resident in the relics of *reputed* or *real saints*, by which miraculous influence may be conveyed. It was only in *rare cases* that God enabled even an *apostle* to work a miracle.

After the words, *might overshadow some of them*, the Vulgate adds, *et liberarentur ab infirmitatibus suis*; a Greek MS. (E) has nearly the same words, *και ῥυσθωσιν απο πασης ασθενειας ἡς ειχον*, *and that they might be freed from all the infirmities which they had:* a few other MSS. agree in the main with this reading.

Verse 16. *Sick folks, and them which were vexed with unclean spirits*] Here it is evident that *sick people* are distinguished from those who were *vexed with unclean spirits*; and therefore they were not one and the same thing. The same distinction is made Matt. iv. 24; x. 1; Mark i. 32, 34; xvi. 17, 18; and Luke iv. 40, 41, and vii. 21.

Verse 17. *The high priest—and—the sect of the Sadducees*] Αἱρεσις των Σαδδουκαιων, *The heresy of the Sadducees.* In this place, as well as in several others, the word *αἱρεσις*, *heresy*, has no *evil* meaning in itself; it is a word of distinction, and may receive either a *good* or *bad* colouring from the *persons* or *opinions* designated by it. It signifies a *sect* or *party*, whether good or bad, distinguished from any other *sect.* Αἱρεσις, *heresy*, comes from *αἱρεω*, *I choose*, and was anciently applied to the *different sects* of the heathen philosophers, the members of each sect having *chosen* their own in preference to all the others. It has been applied among ecclesiastical writers in the same way—when a man *chooses* one party of Christians, in preference to others, to be his companions in the way of salvation; and he *chooses* them and their creed and Christian discipline, because he believes the whole to be more consistent with the oracles of God than any of the rest. The Church of Rome has thought proper to attach a very *bad* meaning to this *innocent* word, and then apply it to all those who can neither credit her *transubstantiation*, depend on her *purgatory*, nor

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

18 [t] And laid their hands on the apostles, and put them in the common prison.

19 But [u] the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people [v] all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. [w] But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

A. M. cir. 4034. A. D. cir. 30. An. Olymp cir. CCII.2.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

[t] Luke xxi. 12.——[u] Chap. xii. 7; xvi. 26.

[v] John vi. 68; xvii. 3; 1 John v. 11.——[w] Chap. iv. 5, 6.

worship her *relics*. A *heretic*, in her acceptation, is one who is *not* a *papist*, and, because not a papist, utterly *out of the way* and out of the *possibility* of being *saved*. These persons should recollect that, by a then *persecuting brother*, St. Paul, all the apostles, and the whole Church of Christ, were termed Ναζωραιων αἱρεσις, *the heresy of the Nazarenes*, chap. xxiv. 5; and it was *after the way* which the persecuting Jews called *heresy* that St. Paul and the rest of the apostles *worshipped the God of their fathers*, ib. ver. 14; and it was according to the *strictest* HERESY in the Jewish Church, ακριβεστατην αἱρεσιν, that St. Paul lived before his conversion, chap. xxvi. 5; and we find, from chap. xxviii. 22, that the *whole Church of Christ* was termed *this heresy*, ταυτης αἱρεσεως, and this by persons who intended *no reproach*, but wished simply to distinguish the *Christians* from *scribes*, *Pharisees*, *Sadducees*, &c. *Heresy* therefore, in its *first* acceptation, signifies simply *a choice:* afterwards it was applied to designate all those persons who made the same choice; and hence the word *sect* and it became synonymous: in process of time it was applied to those professing Christianity who made, in some cases, a different *choice* as to some *article of faith*, or *form of worship*, from those which had obtained in that part of the Church with which they had been before connected. The majority, from whom they became thus separated, spoke evil of them, and treated them ill, because they presumed to *choose* for *themselves* on the foundation of the Holy Scriptures; and because they would take nothing for the truth of God that was not accredited from heaven. Thus, when the people now called *Protestants*, began to examine their creed according to the Holy Scriptures, and, in consequence of this examination, left out *auricular confession*, *indulgences*, the *priests' power to forgive sins*, *adoration of saints*, *angels*, and *relics*, *purgatory*, and the *doctrine of transubstantiation*, because they could not find them in the word of God, the papists called them *heretics*, by which *they* meant, in opposition to the meaning of the word, persons holding *damnable errors;* and, as such, they persecuted, *burnt*, and destroyed them wherever they had power. Now be it known to these persecutors, that the Protestants still *choose* to reject opinions and practices which they know to be unscriptural, absurd, and superstitious; and which they have a thousand times *demonstrated to be such:* and, on this ground, may they still be HERETICS!

Were filled with indignation.] Ζηλου, *With zeal.* Ζηλος, from ζεω, to be *hot*, and λα or λιαν, *very much*, signifies a vehement affection or disposition of the mind, which, according to its object, is either *good* or *bad*, *laudable* or *blamable*. Its meaning in this place is easily discerned; and not improperly translated *indignation*, in our version. We need not be surprised that the *Sadducees* were *filled with indignation*, because the apostles proclaimed the *resurrection* of Christ, and, through that, the *general resurrection*, which was diametrically opposed to their doctrine; for they denied the possibility of a resurrection, and believed not in the being of either *angel* or *spirit;* nor did they allow of the existence of a spiritual world. See on chap. iv. 2.

Verse 18. *Put them in the common prison.*] It being too late in the evening to bring them to a hearing. To this verse the *Codex Bezæ* adds, και επορευθη εις ἑκαστος εις τα ιδια, *And each of them went to his own house.*

Verse 19. *But the angel of the Lord—opened the prison doors*] This was done: 1. To increase the confidence of the apostles, by showing them that they were under the continual care of God; and, 2. To show the Jewish rulers that they were fighting against Him while persecuting his followers, and attempting to prevent them from preaching the Gospel. This was another warning graciously given them by a good and merciful God, that they might repent, and so escape the coming wrath.

Verse 20. *All the words of this life.*] All the doctrines of life eternal, founded on the *word*, *death*, and *resurrection* of Christ Jesus. This is another periphrasis for *Gospel*. *Go to the temple*—the most public place, and *speak to the people*—who come there to worship according to the law, *the words of this life*—the whole doctrine of salvation from *sin* and *death*, and show that the law is fulfilled in the sacrifice of Jesus, and that, by his resurrection, he has brought life and immortality to light.

Verse 21. *Called the council together*] Συνεδριον, The *sanhedrin*, *all the senate;* την γερουσιαν, the *elders*, or what we would call *the aldermen*. How these differed from the πρεσβυτεριον, *presbytery*, if they did differ, is not now known.

Verse 23. *The prison truly found we shut*] All the doors were properly bolted, and the keepers at their post; *but when we had opened*, for it appears they

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

24 Now when the high priest and [x] the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: [y] for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [z] Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine [a] and intend to bring this man's [b] blood upon us.

A. M. cir. 4034 A. D. cir. 30. An. Olymp. cir. CCII. 2.

29 ¶ Then Peter and the *other* apostles answered and said, [c] We ought to obey God rather than men.

30 [d] The God of our fathers raised up Jesus, whom ye slew and [e] hanged on a tree.

31 [f] Him hath God exalted with his right hand *to be* [g] a Prince and [h] a Saviour, [i] for to give repentance to Israel, and forgiveness of sins.

[x] Luke xxii. 4; ch. iv. 1.——[y] Matt. xxi. 26.——[z] Chap. iv. 18. [a] Chap. ii. 23, 36; iii. 15; vii. 52.——[b] Matt. xxiii. 35; xxvii. 25. [c] Chap. iv. 19.——[d] Chap. iii. 13, 15; xxii. 14.——[e] Chap. x. 39; xiii. 29; Gal. iii. 13; 1 Pet. ii. 24.——[f] Chap. ii. 33, 36; Phil. ii. 9; Hebrew ii. 10; xii. 2.——[g] Chapter iii. 15.——[h] Matt. i. 21. [i] Luke xxiv. 47; chap. iii. 26; xiii. 38; Eph. i. 7; Col. i. 14.

were alone in possession of the keys; how much must this have increased their astonishment when they found that the doors were not *broken* open, the guards properly posted, and every thing as they left it, for they themselves had put the apostles in prison; but, when they had opened, there was no man within!

Verse 24. *They doubted of them whereunto this would grow.*] They did not know what to think of the *apostles*, whether they had saved themselves by magic, or whether they were delivered by a real miracle; and they were at a loss to tell what the *issue* of these things would be.

Verse 25. *Then came one and told them*] While they were in the perplexity mentioned above, a messenger surprised them with the information that the very men whom they had imprisoned the preceding night were standing in the temple and teaching the people!

Verse 26. *Brought them without violence*] On receiving the information mentioned above, proper officers were sent to seize and bring them before the council. The officers, on reaching the temple, found the multitude gladly receiving the doctrine of the apostles, and so intent on hearing *all the words of this life* that they were afraid to show any hostility to the apostles, lest the people should stone them: we may therefore conclude that the officers entreated them to accompany them to the council; and that they felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

Verse 28. *Did not we straitly command you*] Ου παραγγελια παρηγγειλαμεν, *With commanding did we not command you;* a Hebraism—another proof of the accuracy and fidelity of St. Luke, who seems always to give every man's speech *as he delivered it;* not the *substance*, but the *very words*. See chap. iv. 17.

Not teach in this name?] That is, of JESUS as the *Christ* or *Messiah*. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses.

Intend to bring this man's blood upon us.] You speak in such a way of him to the people as to persuade them that we have crucified an *innocent* man; and that we must on that account fall victims to the Divine vengeance, or to the fury of the people, whom, by your teaching, you are exciting to sedition against us.

Verse 29. *We ought to obey God rather than men.*] The same answer they gave before, chap. iv. 19, founded on the same reason, which still stood good. We have received our commission from GOD; we dare not lay it down at the desire or command of *men*. See the note on chap. iv. 19.

Verse 30. *The God of our fathers raised up Jesus*] It was well to introduce this, that the council might at once see that they preached no strange God; and that *he* who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead and seating him at his right hand, and proclaiming him as the only giver of salvation and the repentance which leads to it.

Whom ye slew] They charge them again with the murder of Christ, as they had done before, chap. iv. 10–12, where see the notes.

Verse 31. *Him hath God exalted with his right hand*] By a supereminent display of his *almighty power*, for so the *right hand* of God often means; he has raised him from the dead, and raised his human nature to the throne of his glory. Instead of δεξια, the *right hand*, the *Codex Bezæ* has δοξη, *to glory*.

A Prince] The leader or director in the way See the notes on chap. iii. 15 and 19.

And a Saviour] Σωτηρα, *A deliverer* or *preserver*. The word σωτηρ comes from σωω to *save*, *deliver*, *preserve*, *escape from death* or *danger*, *bring into a state of security* or *safety*. JESUS and SAVIOUR are nearly of the same import. See the note on John i. 17. He alone *delivers* from *sin*, *death*, and *hell:* by him alone we *escape* from the *snares* and *dangers* to which we are exposed: and it is by and in him, and in connection with him, that we are *preserved blameless* and *harm-*

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

32 And [k] we are his witnesses of these things; and *so is* also the Holy Ghost, [l] whom God hath given to them that obey him.

33 ¶ [m] When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [n] Gamaliel, a doctor of the law, had in reputation among all the people,

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all,

[k] John xv. 26, 27.——[l] Chap. ii. 4; x. 44.

[m] Chap. ii. 37; vii. 54.——[n] Chap. xxii. 3.

less, and made the sons of God without rebuke. He alone can *save* the soul from sin, and *preserve* it in that state of salvation.

To give repentance] See this explained, Matt. iii. 2.

Forgiveness of sins.] Αφεσιν των ἁμαρτιων, The *taking away of sins*. This is not to be restrained to the mere act of *justification*; it implies the *removal of sin*, whether its *power*, *guilt*, or *impurity* be considered. Through Jesus we have the *destruction* of the *power*, the *pardon* of the *guilt*, and the *cleansing* from the *pollution*, of sin. And was Jesus Christ exalted a Prince and a Saviour to give repentance and remission of sins to ISRAEL? Then none need despair. If such as were *now* before the apostles could be saved, then the salvation of the very worst of transgressors, of *any* or *all* on this side perdition, is gloriously possible. Yes, for he tasted death for every man; and he prayed for his murderers, compared to some of whom JUDAS himself was a *saint*.

The two words in Italics, in this text, *to be*, are impertinently introduced; it reads much better without them.

Verse 32. *We are his witnesses*] The word αυτου, *his*, is omitted by AD, and several others of good note; the *Syriac*, all the *Arabic*, *Æthiopic*, and *Vulgate*. It does not seem to be necessary.

Of these things] Των ῥηματων .τουτων, *Of these transactions:* i. e. of Christ's life and miracles, and of your murderous proceedings against him.

And so is *also the Holy Ghost*] In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection.

To them that obey him.] We obey GOD, not *you;* and therefore God gives us this Spirit, which is in us a fountain of light, life, love, and power. The Spirit of God is given to the obedient: in proportion as a man who has received the *first* influences of it (for without this he cannot *move* in the spiritual life) is obedient to those influences, in the same proportion the gifts and graces, the light, life, and power, of the Holy Spirit, are increased in his soul.

Verse 33. *They were cut* to the heart] Διεπριοντο, Literally, *they were sawn through*, from δια *through*, and πριω, *to saw*. They were stung to the heart, not with *compunction* nor *remorse*, but with *spite*, *malice*, and *revenge:* for, having the murder of Christ thus brought home to their consciences, in the first feelings of their malice and revenge, they thought of destroying the persons who had witnessed their nefarious conduct.

Verse 34. *A Pharisee, named Gamaliel, a doctor of the law*] "This," says Dr. Lightfoot, "was *Rabban Gamaliel* the *first;* commonly, by way of distinction, called *Rabban Gamaliel the elder*. He was president of the council after the death of his own father, *Rabban Simeon*, who was the son of *Hillel*. He was St. Paul's master, and the 35th receiver of the traditions, and on this account might not be improperly termed νομοδιδασκαλος, a *doctor of the law*, because he was one that kept and handed down the *Cabala* received from Mount Sinai. He died eighteen years before the destruction of Jerusalem, his son *Simeon* succeeding him in the chair, who perished in the ruins of the city." Though probably no favourer of Christianity, yet, for a Pharisee, he seems to have possessed a more liberal mind than most of his brethren; the following advice was at once humane, sensible, candid, and enlightened.

Verse 35. *What ye intend to do*] Τι μελλετε πρασσειν, *What ye are about to do:* they had already *intended* to destroy them; and they were now *about to do* it.

Verse 36. *Rose up Theudas*] Josephus, Ant. lib. xx. cap. 4, sect. 1, mentions one named *Theudas* who was the author of an insurrection; about whom there has been much controversy whether he were the person spoken of here by Gamaliel. Every circumstance, as related by Josephus, agrees well enough with what is referred to here, except the *chronology;* for the *Theudas* mentioned by Josephus made his insurrection when *Fadus* was governor of Judea; which was at least *ten* years after the time in which the apostles were brought before this council. Much labour has been thrown away in unsuccessful attempts to reconcile the *historian* and the *evangelist*, when it is very probable they speak of different transactions. Bp *Pearce* thinks "the whole difficulty will disappear if we follow the opinion of Abp. *Usher*, who imagined that Luke's *Theudas* was the same with that *Judas* of whom Josephus gives this account, Ant. lib. xvii. cap. 12, sect. 5; and War, lib. ii. cap. 4, sect. 1: 'that a little after the death of Herod the Great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea,' and that he was defeated and put to death, as is implied in sect. 10, of the same chapter. That *Theudas* and *Judas* might be names for the *same person*, Bp. *Pearce* thinks probable from the consideration, that the same apostle who is called *Judas* in John xiv. 22, and Luke vi. 16, and called *Jude* in Jude 1, is, in Mark iii. 18, called *Thaddeus;* and, in Matt. x. 3, is also called *Lebbeus*. This apostle having the names *Judas* and *Thaddeus* and

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

as many as [o] obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: [p] for if this counsel or this work be of men, it will come to nought:

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

39 [q] But if it be of God, ye cannot overthrow it; lest haply ye be found even [r] to fight against God.

40 And to him they agreed: and when they had [s] called the apostles, [t] and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

[o] Or, *believed.*——[p] Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13. [q] Luke xxi. 15; 1 Cor. i. 25.

[r] Chap. vii. 51; ix. 5; xxiii. 9.——[s] Chap. iv. 18.——[t] Matt. x. 17; xxiii. 34; Mark xiii. 9.

Lebbeus given to him, *two* of these must have been the *same;* because no Jew had more than *two* names, unless when a *patronymic* name was given to him, as when *Joseph* surnamed *Justus* was called *Barsabas*, i. e. the son of *Saba*. It is no unreasonable thing to suppose that *Thaddeus* and *Theudas* are the same name; and that therefore the person called *Theudas* in Luke is probably the same whom Josephus, in the places above quoted, calls *Judas*."

Dr Lightfoot thinks that "Josephus has made a slip in his chronology;" and rather concludes that the Theudas mentioned in the Ant. lib. xx. cap. 4, sect. 1, is the person referred to in the text. I confess the matter does not appear to me of so much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke, as we have already seen, scrupulously *gives the words of every speaker*. The story was no doubt well known, and there were no doubts formed on it by the Jewish council. We see plainly the *end* for which it was produced; and we see that it answered this end most amply; and certainly we have no farther concern with Gamaliel or his story.

Boasting himself to be somebody] Λεγων ειναι τινα ἑαυτον, *Saying that he was a great personage*, i. e., according to the supposition of Bp. Pearce, setting himself up to be *king of the Jews:* see the preceding note. After ἑαυτον, *himself*, μεγαν, *great one*, is added by several very respectable MSS. and versions.

Verse 37. *Judas of Galilee*] Concerning Judas of Galilee, Rabbi Abraham, in *Jucasin*, fol. 139, writes thus: "In this time there were three sects: for, besides the *Pharisees* and *Sadducees*, *Judas of Galilee* began another sect, which was called *Essenes*. They caused the Jews to rebel against the Romans, by asserting that they should not obey strangers; nor call any one *Lord* (or Governor) but the holy blessed God above." Rabbi Abraham makes a mistake here: the *Essenes* existed long before the days of Judas of Galilee; but it is very possible that he might have been *one* of that sect. Josephus mentions the insurrection made by Judas of Galilee, Ant. lib. xviii. cap. 1, and says it was when Cyrenius was governor of Syria: see the note on Luke ii. 2. Bp. Pearce supposes that there were two απογραφαι, *taxations* or *enrolments;* and that the one mentioned here took place *ten years after* that mentioned in Luke ii. He observes also, in conformity with the note on the preceding verse, that the Judas mentioned here, was not only different from that Judas or *Theudas* spoken of before, but that his pretence for rebellion was *different;* the former wished to have the *empire of Judea;* the latter only maintained that it was *base* and *sinful* to *obey* a *heathen governor*.

Verse 38. *Refrain from these men*] Do not molest them, leave them to God; for if this counsel and work be of man it will come to nought, like the rebellion of Theudas, and that of Judas of Galilee: for whatever pretends to be done in the name of God, but is not of him, will have his *curse* and not his *blessing*. He whose name is prostituted by it will vindicate his injured honour, and avenge himself.

Verse 39. *But if it be of God, ye cannot overthrow it*] Because his counsel cannot fail; and his work cannot be counteracted. If he be determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

Lest haply ye be found—to fight against God. Μηποτε και θεομαχοι ευρεθητε. Some have thought that they saw a parallel to these words in the speech of Diomede, when, seeing *Mars*, associated with Hector, oppose the Grecians, he judged farther opposition vain, and desired his troops to retire from the battle.

Τῳ δ' αιει παρα εἰς γε θεων, ὁς λοιγον αμυνει
Και νυν οἱ παρα κεινος Αρης, βροτῳ ανδρι εοικως.
Αλλα προς Τρωας τετραμμενοι αιεν οπισσω
Εικετε, μηδε Θεοις μενεαινεμεν ιφι μαχεσθαι.
Iliad, lib. v. 603.

Protected always by some power divine;
And Mars attends this moment at his side,
In form a man. Ye therefore still retire,
But facing still your foes: nor *battle wage*,
However fierce, yet fruitless, with the *gods*.
COWPER

Verse 40. *To him they agreed*] That is, not to *slay* the apostles, nor to attempt any farther to *imprison* them; but their malevolence could not be thus easily satisfied; and therefore they *beat them*—probably gave each of them thirty-nine stripes; and, having commanded them not to speak in the name of Jesus, they let them go. It was of JESUS they were afraid: not of the *apostles*. They plainly saw that, if the doctrine of Christ was preached, it must prevail; and, if it prevailed, they must come to nought. It was a wise saying of the popish bishops in the time of Queen Mary—

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

41 ¶ And they departed from the presence of the counsel, [u] rejoicing that they were counted worthy to suffer shame for his name.

42 And daily [v] in the temple, and in every house, [w] they ceased not to teach and preach Jesus Christ.

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2.

[u] Matt. v. 12; Rom. v. 3; 2 Cor. xii. 10; Phil. i. 29; Heb. x. 34; James i. 2; 1 Pet. iv. 13, 16.——[v] Chap. ii. 46.——[w] Ch. iv. 20, 29.

If we do not put down this PRINTING, *it will put us down.* They laboured to *put down the printing*, but they could not; and, under God, the printing, by exposing the wickedness of their doctrine and practices, and especially by multiplying copies of the New Testament, did most effectually *put them down.*

Verse 41. *Rejoicing that they were counted worthy, &c.*] The whole verse may be read thus: *But they departed rejoicing from the presence of the sanhedrin, because they were deemed worthy to be dishonoured on account of* THE NAME. The word, *αυτου, his*, is omitted by ABCD, several others; Erpen's *Syriac*, and the *Coptic*. THE NAME, probably, by this time, distinguished both the *author* of salvation and the sacred *system of doctrine* which the apostles preached. To *rejoice* in *persecution*, and *triumph* in the midst of *pain*, shame, disgrace, and various threatened deaths, is the privilege of the *New Testament*. Nothing of this kind, as far as I can recollect, appears even in the choicest *saints* under the Old Testament dispensation. Some of them fretted and mourned, and sometimes even murmured; some merely possessed their souls in *patience;* Christians exulted and triumphed in the God of their salvation. This is no mean proof of the additional light and evidence which the New Testament dispensation affords.

Verse 42. *Daily in the temple*] That is, at the hours of morning and evening prayer; for they felt it their duty to worship God in *public*, and to help others to make a profitable use of the practice. Every man that professes Christianity should, in this respect also, copy their conduct: nor can any man be considered to have any religion, let his sentiments be what they may, who does not attend on the *public worship* of his Maker.

They ceased not to teach and preach Jesus.] Far from *desisting*, they became more *zealous*, yea, *incessant*, in their work. They took advantage of the public assemblies in the temple, as well as of all private opportunities, to *teach* all the truths of their holy religion; and to *preach*, proclaim Jesus as the only Messiah, that he who was crucified rose from the dead, and was exalted a Prince and a Saviour at the right hand of God. How little must these men have regarded their lives, who in the midst of such danger could pursue a line of conduct which, to all human views, must terminate in their ruin. They loved their Master, they loved his work, they loved their thankless countrymen, they loved their present wages—persecution and stripes, and *hated* nothing but their own lives! These men were proper persons to be employed in converting the world. Preachers of the Gospel, look at those men, and learn at once your duty, your employment, and your interest. Live and preach like apostles, and God will crown your labours with similar success.

CHAPTER VI.

The Hellenistic Jews complain against the Hebrews, that their widows were neglected in the daily ministration, 1. *To remedy the evil complained of, the apostles appoint seven deacons to superintend the temporal affairs of the Church*, 2–6. *The progress of the word of God in Jerusalem*, 7. *Stephen, one of the deacons, becomes very eminent, and confounds various Jews of the synagogues of the Libertines*, &c., 8–10. *They suborn false witnesses against him, to get him put to death*, 11–14. *He appears before the council with an angelic countenance*, 15.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

AND in those days, [a] when the number of the disciples was multiplied, there arose a murmuring of the [b] Grecians against the Hebrews, because their widows were neglected [c] in the daily ministration.

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2 Then the twelve called the multitude of

[a] Chap. ii. 41; iv. 4; v. 14; ver. 7.——[b] Chap. ix. 29; xi. 20.——[c] Chap. iv. 35.

NOTES ON CHAP. VI.

Verse 1. *A murmuring of the Grecians against the Hebrews*] Those who are here termed Grecians, Ελληνισται, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the *Greek language* was spoken, and probably in general knew no other. They are distinguished here from those called *Hebrews*, by which we are to understand *native Jews*, who spoke what was then termed the Hebrew language, a sort of Chaldaio-Syriac.

It has been remarked that Greek words ending in ιστης imply *inferiority*. Ἑλληνες, *Hellenes*, was distinguished from Ἑλληνισται: the former implies *pure Greeks, native* Greeks, who spoke the Greek tongue in its purity; and the latter, Jews or others sojourning among the Greeks, but who spoke the Greek language according to the *Hebrew idiom*. Pythagoras divided his disciples into two classes; those who were capable of entering into the *spirit* and mystery of his doctrine he called Πυθαγορειοι, *Pythagoreans;* those who were

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the disciples *unto them*, and said, [d] It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, [e] look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

A. M. cir. 4035 A. D. cir. 31. An. Olymp. cir. CCII. 3.

4 But we [f] will give ourselves continually to prayer, and to the ministry of the word.

[d] Exod. xviii. 17.——[e] Deut. i. 13; ch. i. 21; xvi. 2; 1 Tim. iii. 7.

[f] Chap. ii. 42.

of a different cast he termed Πυθαγοριστα, *Pythagorists:* the former were *eminent* and *worthy* of their master; the latter only *so so*. The same distinction is made between those called Αττικοι and Αττικισται, *Attics* and *Atticists*, the pure and less pure Greeks, as between those called Ἑλληνες and Ἑλληνισται, *Hellenes* and *Hellenists*, *pure Greeks* and *Græcising Jews*. See *Jamblicus*, De Vit. Pyth. cap. 18, and *Schoettgen* on this place.

The cause of the murmuring mentioned here seems to have been this: When all the disciples had put their property into a common stock, it was intended that out of it each should have his quantum of supply. The foreign or Hellenistic Jews began to be jealous, that their widows were neglected in the daily ministration, that they either had not the *proportion*, or were not *duly* served; the Palestine Jews being *partial* to those of their own country. This shows that the community of goods could never have been designed to become general. Indeed, it was no ordinance of God; and, in any state of society, must be in general impracticable. The apostles, hearing of this murmuring, came to the resolution mentioned below.

Verse 2. *It is not reason*] Ουκ αρεστον εστι, *it is not pleasing*, *proper*, or *fitting*, *that we should leave the word of God*, that we should give up ourselves, or confide to others, the doctrine of salvation which God has commanded *us* to preach unto the people.

And serve tables.] Become providers of daily bread for your widows and poor: others can do this, to whom our important office is not intrusted.

Verse 3. *Wherefore—look ye out among you seven men*] Choose persons in whom ye can all confide, who will distribute the provisions impartially, and in due time; and let these persons be the objects of the choice both of the Hebrews and Hellenists, that all cause of murmuring and discontent may be done away. Though seven was a *sacred* number among the Jews, yet there does not appear to be any mystery intended here. Probably the *seven* men were to take each his *day* of service; and then there would be a superintendent for these widows, &c., for *each day of the week.*

Of honest report] Μαρτυρουμενους, Persons to whose character there is authentic *testimony*, well known and accredited.

Full of the Holy Ghost] Saved into the spirit of the Gospel dispensation; and made partakers of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ.

And wisdom] Prudence, discretion, and economy; for mere piety and uprightness could not be sufficient, where so many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand.

Whom we may appoint] Instead of καταστησωμεν *we may appoint*, καταστησομεν, *we shall appoint*, is the reading of ABCDE, and several others. It makes, however, very little difference in the sense.

Verse 4. *We will give ourselves continually to prayer*] Προσκαρτερησομεν, We will *steadfastly* and *invariably* attend, we will *carefully keep* our *hearts* to this work. The word is very emphatic.

To prayer.—See this defined, Matt. vi. 5. Even apostles could not live without prayer; they had no *independent* graces; what they had could not be *retained* without an *increase;* and for this increase they must make prayer and supplication, depending continually on their God.

Ministry of the word.] Διακονια του λογου, The *deaconship of the word.* The continual proclamation of the Gospel of their Lord; and, to make this effectual to the souls of the hearers, they must *continue* in *prayer*: a minister who does not *pray much*, *studies in vain.*

The office of *deacon*, διακονος, came to the Christian from the Jewish Church. Every synagogue had at least three *deacons*, which were called פרנסים *parnasim*, from פרנס *parnes*, *to feed*, *nourish*, *support*, *govern.* The פרנס *parnas*, or *deacon*, was a sort of judge in the synagogue; and, in each, *doctrine* and *wisdom* were required, that they might be able to *discern* and give *right judgment* in things both *sacred* and *civil.* The חזן *chazan*, and שמש *shamash*, were also a sort of *deacons.* The first was the priest's *deputy;* and the last was, in some cases, the *deputy* of this *deputy*, or the *sub-deacon.* In the New Testament the *apostles* are called *deacons*, 2 Cor. vi. 4; Eph. iii. 7; Col. i. 23: see also 2 Cor. xi. 15. Christ himself, the Shepherd and Bishop of souls, is called the *deacon of the circumcision*, λεγω δε Χριστον Ιησουν διακονον γεγενησθαι περιτομης, Rom. xv. 8. As the word implies to *minister* or *serve*, it was variously applied, and pointed out all those who were employed in helping the bodies or souls of men; whether *apostles*, *bishops*, or those whom we call *deacons.* Some remark that there were *two orders of deacons:* 1. Διακονοι της τραπεζης, *deacons of the* TABLE, whose business it was to take care of the alms collected in the Church, and distribute them among the poor, widows, &c. 2. Διακονοι του λογου, *deacons of the* WORD, whose business it was to *preach*, and variously instruct the people. It seems that after the persecution raised against the apostolic Church, in consequence of which they became *dispersed*, the *deaconship* of *tables* ceased, as did also the *community of goods;* and Philip, who was one of these deacons, who at first served tables, betook himself entirely to preaching of the word: see chap. viii. 4, &c. In the primitive Church, it is sufficiently evident that the deacons gave the bread and wine in the

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5 ¶ And the saying pleased the whole multitude; and they chose Stephen, [g] a man full of faith and of the Holy Ghost, and [h] Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [i] Nicolas, a proselyte of Antioch:

A. M. cir. 4035. A. D. cir. 31. An. Olymp, cir. CCII. 3.

6 Whom they set before the apostles: and [k] when they had prayed, [l] they laid *their* hands on them.

[g] Chapter xi. 24.——[h] Chapter viii. 5, 26; xxi. 8.——[i] Rev. ii. 6, 15.

[k] Chap. i. 24.——[l] Chap. viii. 17; ix. 17; xiii. 3; 1 Tim. iv 14; v. 22; 2 Tim. i. 6.

Eucharist to the believers in the Church, and carried it to those who were absent, *Just. Mar.* Apol. ii. p. 162; they also *preached*, and in some cases administered *baptism*. See *Suicer* on the words Διακονος, Κηρυσσω, and Βαπτισμα. But it appears they did the two last by the special authority of the bishop. In the ancient Roman Church, and in the Romish Church, the number of *seven* deacons, in imitation of those appointed by the apostles, was kept up; and in the council of Neocæsarea it was decreed that this number should never be exceeded, even in the largest cities: vide *Concil. Neocæsar.* Canon. xiv. Other Churches varied this number; and the Church of Constantinople had not less than one hundred. Deacons were ordained by the bishops, by *imposition of hands*. None was ordained deacon till he was twenty-five years of age, and we find that it was lawful for them to have wives. See *Suicer* under the word Διακονος, and see the note on Matt. xx. 26.

In the Church of England, (the purest and nearest to the apostolical model in doctrine and discipline of all national Churches,) a deacon receives ordination by the imposition of the hands of a bishop, in consequence of which he can preach, assist in the sacrament of the Lord's Supper, and in general perform any sacred office, except consecrating the elements, and pronouncing the absolution. No person in this Church can be ordained deacon till he be twenty-three years of age, unless by dispensation from the Abp. of Canterbury. There were *deaconesses*, both in the apostolic and primitive Church, who had principally the care of the women, and visited and ministered to them in those circumstances in which it would have been improper for a deacon to attend. They also assisted in preparing the female candidates for baptism.

At present, the office for which the seven deacons were appointed is, in the Church of England, filled by the churchwardens and overseers of the poor; in other Churches and religious societies, by elders, stewards, &c., chosen by the people, and appointed by the minister.

Verse 5. *Stephen, a man full of faith and of the Holy Ghost*] A person every way properly fitted for his work; and thus qualified to be the first *martyr* of the Christian Church.

Nicolas, a proselyte of Antioch] A heathen Greek, who had not only believed in the God of Israel, but had also received circumcision, and consequently was a *proselyte of the covenant*; for, had he been only a *proselyte of the gate*, the Jews could not have associated with him. On the word *proselyte*, see the note on Exod. xii. 43. As this is the only proselyte mentioned here, we may presume that all the rest were *native Jews*. From this Nicolas, it is supposed that the sect called *Nicolaitans*, mentioned Rev. ii. 6, 15, derived their origin. Dr. Lightfoot doubts this, and rather inclines to derive the name "from ניכולא *nicola*, *let us eat together;* those brutes encouraging each other to eat meats offered to idols, like those in Isa. xxii. 13, who said, *Let us eat flesh and drink wine*, &c." Both *Irenæus* and *Epiphanius* derive this sect from Nicolas the deacon. *Clemens Alexandrinus* gives this Nicolas a good character, even while he allows that the sect who taught the community of wives pretended to derive their origin from him. See on Rev. ii. 6.

Verse 6. *And when they had prayed*] Instead of και, *and*, the *Codex Bezæ* reads οιτινες, *who*, referring the act of praying to the apostles, which removes a sort of ambiguity. The apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And, when they had done this, they *laid their hands* upon them, and by this rite appointed them to their office. —So then, it plainly appears that the *choice* of the Church was not *sufficient:* nor did the Church think it sufficient; but, as they knew their own members best, the apostles directed them, ver. 3, to *choose* those persons whom they deemed best qualified, according to the criterion laid down by the apostles themselves, that they should be *of honest report*, and *full of the Holy Ghost* and *wisdom*. Let us examine the process of this business: 1. There was an evident *necessity* that there should be more *helpers* in this blessed work 2. The *apostles* called the *disciples* together, that they might consider of this necessity and provide for it ver. 3. 3. They directed the disciples to *choose out from among themselves* such persons as they judged the most proper for the work. 4. They gave them the *criterion* by which their choice should be directed; not *any* man, not *every* man, not their nearest *relative*, or *best* beloved *friend;* but such as were of *honest report*, whose *public character* was known to be unblemished; and men who were *full of the Holy Ghost*, the influence of which would keep all right *within*, and direct their hearts into all truth; and men who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples, according to this criterion, are presented to the apostles for their approbation and confirmation.— 6. The apostles, receiving them from the hands of the Church, consecrated them to God by *prayer*, imploring his blessing on them and their labour. 7. When this was done, *they laid their hands upon them* in the presence of the disciples, and thus *appointed* them to this sacred and important work; for it is evident they did not get their commission merely to *serve tables*, but to *proclaim*, in *connection with* and under the *di-*

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

7 And [m] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company [n] of the priests were obedient to the faith.

8 ¶ And Stephen, [o] full of faith and power, did great wonders and miracles among the people.

A. M. cir. 4035 A. D. cir. 31. An. Olymp. cir. CCII. 3.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the [p] Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and

[m] Chap. xii. 24; xix. 20; Col. i. 6.——[n] John xii. 42.

[o] Gal. v. 6.——[p] Chap. xxii. 28; xiii. 45; xvii. 18.

rection of the apostles, the word of life. Let no man say that any of the things here enumerated was unnecessary, and let no Church pretend or affect to do without them. 1. No preacher or minister should be provided till there is a place for him to labour in, and necessity for his labour. 2. Let none be imposed upon the Church of Christ who is not of that Church, well known and fully approved by that branch of it with which he was connected. 3. Let none be sent to *publish* salvation from *sin*, and the necessity of a *holy life*, whose *moral character* cannot bear the strictest scrutiny among his neighbours and acquaintance. 4. Let none, however *moral*, or well reported of, be sent to convert souls, who has not the most solid reason to believe *that he is moved thereto by the Holy Ghost*. 5. Let those who have the power to appoint see that the person be a man of *wisdom*, i. e. sound understanding—for a *witling* or a *blockhead*, however upright, will never make a Christian minister; and that he be a man of *prudence*, knowing how to direct his own concerns, and those of the Church of God, with discretion. 6. Let no private person, nor number of private members in a Church, presume to authorize such a person, though in every way qualified to preach the Gospel; for even the one hundred and twenty primitive disciples did not arrogate this to themselves. 7. Let the person be brought to those to whom God has given authority in the Church, and let them, after most solemnly *invoking* God, *lay their hands upon him*, according to the *primitive* and *apostolic plan*, and thus devote him to the work of the ministry. 8. Let such a one from that moment consider himself the property of God and his Church, and devote all his time, talents, and powers, to convert sinners, and build up believers in their most holy faith. 9. And let the Church of God consider such a person as *legitimately* and *divinely* sent, and receive him as the ambassador of Christ.

Verse 7. *The word of God increased*] By such preachers as the apostles and these deacons, no wonder the doctrine of God increased—became widely diffused and generally known; in consequence of which, the number of the disciples must be greatly multiplied: for God will ever bless his own word, when ministered by those whom he has qualified to proclaim it.

A great company of the priests were obedient to the faith.] This was one of the greatest miracles wrought by the grace of Christ: that persons so intent on the destruction of Christ, his apostles, and his doctrine, should at last espouse that doctrine, is astonishing; and that they who had withstood the evidence of the *miracles* of Christ should have yielded to the doctrine of his *death* and *resurrection*. is worthy of note. And from this we may learn that it is not by *miracles* that sinners are to be converted unto God, but by the *preaching of Christ dying for their offences, and rising again for their justification.*

Instead of *ιερεων*, *priests*, a few MSS., and the *Syriac*, read *Ιουδαιων*, *Jews*; for the copyists seem to be struck here with *two* difficulties: 1. That such persons as *these* priests could be converted. 2. That the word *οχλος*, *company*, or *multitude*, could with propriety be applied to this class, which must have been inconsiderable in their numbers, when compared with the rest of the Jews. To preserve the ancient reading, which is undoubtedly genuine, some have altered the text by *conjecture*; and, by putting a comma after *οχλος*, and a *και* before *των ιερεων*, make the text read thus: *And a great multitude, and some of the priests, were obedient to the faith.* This conjecture is unnecessary, as there is no such difficulty here as to require so desperate an expedient, which is not recommended by the evidence of a single MS. or version. 1. The grace of Christ Jesus can save even a murderous Jewish priest: his death is a grand atonement for *all crimes* and for the *worst* of *sinners.*—2. In the twenty-four courses of priests, there was not a *multitude* merely, but *multitudes:* indeed the number of ecclesiastics at Jerusalem was enormous. A great company out of these might be converted, and yet multitudes be left behind.

Verse 8. *Stephen, full of faith and power*] Instead of *πιστεως*, *faith*, *χαριτος*, *grace*, is the reading of ABD, several others, the *Syriac* of Erpen, the *Coptic*, *Armenian*, *Vulgate*, and some of the *fathers*. This reading Griesbach has admitted into the text.—Some MSS. join both readings. Stephen was full of *faith*—gave unlimited credence to the promises of his Lord; he was full of *grace*—receiving the fulfilment of those promises, he enjoyed much of the unction of the Divine Spirit, and much of the *favour* of his God; and, in consequence, he was full of *power*, *δυναμεως*, of the *Divine energy* by which he was enabled to work *great wonders and miracles among the people*.

Verse 9. *The synagogue—of the Libertines*, &c.] That Jews and proselytes from various countries had now come up to Jerusalem to bring offerings, and to attend the feast of pentecost, we have already seen, chap. ii. The persons mentioned here were *foreign Jews*, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship when they came to the public festivals.

Various opinions have been entertained concerning the *Libertines* mentioned here: Bp. *Pearce's* view of the subject appears to me to be the most correct.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

of Asia, disputing with Stephen.

10 And [q] they were not able to resist the wisdom and the spirit by which he spake.

[q] Luke xxi. 15; chap. v. 39; see Exod. iv. 12; Isa. liv. 17.

A. M. cir. 4035 A. D. cir. 31. An. Olymp. cir. CCII. 3.

11 [r] Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the

[r] 1 Kings xxi. 10, 13; Matt. xxvi. 59, 60.

"It is commonly thought that by this name is meant the sons of such Jews as had been slaves, and obtained their freedom by the favour of their masters; but it is to be observed that with these *Libertines* the *Cyrenians* and *Alexandrians* are here joined, as having one and the same synagogue for their public worship. And it being known that the *Cyrenians* (chap. ii. 10) lived in *Libya*, and the *Alexandrians* in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas*, in his Lexicon, saying, upon the word Λιβερτινοι, [that it is *ονομα του εθνους, the name of a people*. And in *Gest. Collationis Carthagine habitæ inter Catholicos et Donatistas*, published with *Optatus's* works, Paris, 1679, (No. 201, and p. 57,) we have these words: *Victor episcopus Ecclesiæ Catholicæ* LIBERTINENSIS *dixit, Unitas est illic, publicam non latet conscientiam. Unity is there: all the world knows it.* From these two passages it appears that there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of Λιβερτινοι, *Libertines*, when Christianity prevailed there. They had an episcopal see among them, and the above-mentioned Victor was their bishop at the council of *Carthage*, in the reign of the Emperor *Honorius*. And from hence it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking. They were *Jews*, (no doubt,) and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. *Cunæus*, in his *Rep. Hebr.* ii. 23, says that the Jews who lived in *Alexandria* and *Libya*, and all other Jews who lived out of the Holy Land, except those of *Babylon* and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea; partly on account of their quitting their proper country, and partly on account of their using the *Greek* language, and being quite ignorant of the other. For these reasons it seems probable that the *Libertines*, *Cyrenians*, and *Alexandrians*, had a separate synagogue; (as perhaps the *Cilicians* and those of Asia had;) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used which they did not understand."

It is supposed, also, that these synagogues had *theological*, if not *philosophical*, schools attached to them; and that it was the disciples or scholars of these schools who came forward to dispute with Stephen, and were enraged because they were confounded. For it is not an uncommon custom with those who have a bad cause, which can neither stand the test of Scripture nor reason, to endeavour to support it by *physical* when logical force has failed; and thus

"Prove their doctrine orthodox,
By apostolic blows and knocks."

In the reign of Queen Mary, when popery prevailed in this country, and the simplest women who had read the Bible were an overmatch for the greatest of the popish doctors; as they had neither Scripture nor reason to allege, they burned them alive, and thus terminated a controversy which they were unable to maintain. The same cause will ever produce the same effect: the Libertines, Cilicians, Cyrenians, and Alexandrians, pursued this course: Stephen confounded them by *Scripture* and *reason*, and they beat his brains out with *stones!* This was the most effectual way to silence a disputant whose wisdom they could not resist. In the same way were the Protestants treated, when by Scripture and reason they had shown the absurdity and wickedness of that anti-christian system which the fire and the sword were brought forth to establish. These persecutors professed great concern at first for the *souls* of those whom they variously tortured, and at last burned; but their tender mercies were cruel, and when they gave up the body to the flames, they most heartily consigned the soul to Satan. *Scires è sanguine natos:* their conduct proclaimed their genealogy.

Verse 10. *They were not able to resist the wisdom*, &c.] He was *wise*, well exercised and *experienced*, in Divine things; and, as appears by his defence, in the following chapter, well versed in the Jewish history. The spirit by which he spake was the Holy Spirit, and its power was irresistible. They were obliged either to *yield* to its teachings, or were *confounded* by its truth. Several MSS. add to this verse, *because he reproved them with boldness, they could not resist the truth.* This reading is not genuine, though it exists (but in different forms) in some good MSS.

Verse 11. *Then they suborned men*] Υπεβαλον. They made *underhand* work; got associated to themselves profligate persons, who for money would swear any thing.

Blasphemous words against Moses, and against *God.*] This was the most deadly charge they could bring against him. We have already seen, Matt. ix. 4, that *blasphemy*, when against GOD, signifies speaking *impiously* of his *nature*, *attributes*, or *works;* and, when against *men*, it signifies speaking *injuriously* of their *character*, *blasting* their *reputation*, &c. These false witnesses came to prove that he had blasphemed *Moses* by representing him as an impostor, or the like; and GOD, by either denying his being, his providence, the justice of his government, &c.

Verse 12. *And they*] The Libertines, &c., mentioned before, *stirred up the people*—raised a *mob* against him, and, to assist and countenance the mob got the *elders* and *scribes* to conduct it, who thus made

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 [s] For we have heard him say, that this Jesus of Nazareth shall [t] destroy this place, and shall change the [u] customs which Moses delivered us.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

[s] Chap. xxv. 8.

[t] Dan. ix. 26.——[u] Or, *rites*.

themselves *one* with the basest of the people, whom they collected; and then, altogether, without *law* or *form of justice*, rushed on the good man, seized him, and brought him to a council who, though they sat in the seat of judgment, were ready for every evil work.

Verse 13. *Against this holy place*] The *temple*, that it shall be destroyed.

And the law] That it *cannot* give *life*, nor save from *death*. It is very likely that they had heard him speak words to this amount, which were all as true as the spirit from which they proceeded; but they gave them a very false colouring, as we see in the succeeding verse.

Verse 15. *Saw his face, as it had been the face of an angel.*] Sayings like this are frequent among the Jewish writers, who represent God as distinguishing eminent men by causing a glory to shine from their faces. *Rabbi Gedalia* said that, "when Moses and Aaron came before Pharaoh, they appeared like those *angels* which minister before the *face of the Lord*; for their stature appeared *greater*, and the *splendour of their faces* was like the sun, and their eyes like the wheels of the sun; their beard like clusters of grapes, and their words like *thunder and lightning*; and that, through fear of them, those who were present fell to the earth."

The like is said of Moses, in *Debarim Rabba*, fol. 75, that "when Sammael (Satan) came to Moses, the *splendour of his face* was like the *sun*, and himself resembled *an angel of God*." The reader may find several similar sayings in *Schoettgen*.

It appears that the light and power of God which dwelt in his soul shone through his face, and God gave them this proof of the *falsity* of the testimony which was now before them; for, as the *face of Stephen* now *shone* as the *face of Moses* did when he came down from the mount, it was the fullest proof that he had not spoken blasphemous words either against Moses or God, else this splendour of heaven had not rested upon him.

The history of the apostolic Church is a series of wonders. Every thing that could prevent such a Church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defence had neither *might* nor *power*, but what came immediately from God. They work, and God works with them; the Church is founded and built up; and its adversaries, with every advantage in their favour, cannot overthrow it. Is it possible to look at this, without seeing the mighty hand of God in the whole? He permits *devils* and *wicked men* to work—to avail themselves of all their advantages, yet counterworks all their plots and designs, turns their weapons against themselves, and promotes his cause by the very *means* that were used to *destroy* it. How true is the saying, There is neither might nor counsel against the Lord!

CHAPTER VII.

Stephen, being permitted to answer for himself relative to the charge of blasphemy brought against him by his accusers, gives a circumstantial relation of the call of Abraham, when he dwelt in Mesopotamia, in Charran, &c., 1–8. The history of Jacob and Joseph, 9–17. The persecution of their fathers in Egypt, 18, 19. The history of Moses and his acts till the exodus from Egypt, 20–37. The rebellion and idolatry of the Israelites in the wilderness, 38–43. The erection of the tabernacle of witness, which continued till the time of David, 44–46. Of the temple built by Solomon for that God who cannot be confined to temples built by hands, 47–50. Being probably interrupted in the prosecution of his discourse, he urges home the charge of rebellion against God, persecution of his prophets, the murder of Christ, and neglect of their own law against them, 51–53. They are filled with indignation, and proceed to violence, 54. He sees the glory of God, and Christ at the right hand of the Father; and declares the glorious vision, 55, 56. They rush upon him, drag him out of the city, and stone him, 57, 58. He invokes the Lord Jesus, prays for his murderers, and expires, 59, 60.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

THEN said the high priest, [a] Are these things so?

2 And he said, [b] Men, brethren, and fathers, hearken; [c] The God of glory appeared unto our father Abraham, when he was in Meso-

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

[a] Chap. vi. 13, 14.——[b] John ix. 22; chap. xxii. 1.

[c] Gen. xi. 27, 28; xii. 1–3.

NOTES ON CHAP. VII.

Verse 1. *Are these things so?*] Hast thou predicted the *destruction* of the *temple?* And hast thou said that *Jesus of Nazareth* shall *change our customs*, abolish our religious rites and temple service? Hast thou spoken these *blasphemous things against Moses, and*

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

potamia, before he dwelt in Charran,

3 And said unto him, [d] Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then [e] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: [f] yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

6 And God spake on this wise, [g] That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil [h] four hundred years.

7 And the nation to whom they shall be in

Gen. xii. 1.——[e] Gen. xi. 31; xii. 4, 5.——[f] Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 3.

[g] Genesis xv. 13, 16.——[h] Exodus xii. 40; Galatians iii. 17.

against God? Here was some *colour of justice;* for Stephen was permitted to defend himself. And, in order to do this he thought it best to enter into a detail of their history from the commencement of their nation; and thus show how kindly God had dealt with *them*, and how ungraciously they and their fathers had requited *Him*. And all this naturally led him to the conclusion, that God could no longer bear with a people the cup of whose iniquity had been long overflowing; and therefore they might expect to find wrath, without mixture of mercy.

But how could St. Luke get all this circumstantial account? 1. He might have been present, and heard the whole; or, more probably, he had the account from St. Paul, whose companion he was, and who was certainly present when St. Stephen was judged and stoned, for he was consenting to his death, and kept the clothes of them who stoned him. See chap. vii. 58; viii. 1; and xxii. 20.

Verse 2. *Men, brethren, and fathers*] Rather, *brethren and fathers*, for *ανδρες* should not be translated separately from *αδελφοι*. Literally it is men-brethren, a very usual form in Greek; for every person knows that *ανδρες Αθηναιοι* and *ανδρες Περσαι* should not be translated men-Athenians and men-Persians, but simply *Athenians* and *Persians*. See Acts xvii. 22. So, in Luke ii. 15, *ανθρωποι ποιμενες* should be translated *shepherds*, not *men-shepherds*. And *ανθρωπος βασιλευς*, Matt. xviii. 23, should not be translated *man-king*, but *king*, simply. By translating as we do, *men, brethren, and fathers*, and putting a comma after men, we make Stephen address *three* classes, when in fact there were but *two:* the elders and scribes, whom he addressed as *fathers;* and the *common people*, whom he calls *brethren*. See Bp. *Pearce*, and see chap. viii. 27.

The God of glory appeared, &c.] As Stephen was now vindicating himself from the false charges brought against him, he shows that he had uttered no blasphemy, either against God, Moses, or the temple; but states that his accusers, and the Jews in general, were guilty of the faults with which they charged him: that they had from the beginning rejected and despised Moses, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed: they had been without a temple till the days of David; nor does God ever confine himself to temples built by hands, seeing he fills both heaven and earth; that Jesus is the prophet of whom Moses spoke, and whom they had persecuted, condemned, and at last put to death; that they were wicked and uncircumcised in heart and in ears, and always resisted the Holy Ghost as their fathers did. This is the substance of St. Stephen's defence as far as he was permitted to make it: a defence which they could not confute; containing charges which they most glaringly illustrated and confirmed, by adding the murder of this faithful disciple to that of his all-glorious Master.

Was in Mesopotamia] In that part of it where *Ur* of the Chaldees was situated, near to Babel, and among the rivers, (Tigris and Euphrates,) which gave the name of Mesopotamia to the country. See the note on Gen. xi. 31.

Before he dwelt in Charran] This is called *Haran* in our translation of Gen. xi. 31; this place also belonged to Mesopotamia, as well as *Ur*, but is placed *west* of it on the maps. It seems most probable that Abraham had *two* calls, one in *Ur*, and the other in *Haran*. He left *Ur* at the first call, and came to *Haran;* he left *Haran* at the second call, and came into the promised land. See these things more particularly stated in the notes on Gen. xii. 1.

Verse 4. *When his father was dead*] See the note on Gen. xi. 26.

Verse 5. *Gave him none inheritance*] Both Abraham and Jacob had small parcels of land in Canaan; but they had them by *purchase*, not by God's gift; for, as Abraham was obliged to *buy* a *burying-place* in Canaan, Gen. xxiii., it is obvious he had no *inheritance* there.

And to his seed after him] See Gen. xii. 7; and xiii. 15, and the note there.

Verse 6. *That his seed should sojourn in a strange land*] See Gen. xv. 13, 14.

Four hundred years.] Moses says, Exod. xii. 40, *that the sojourning of the children of Israel in Egypt—was 430 years.* See the note there. St. Paul has the same number, Gal. iii. 17; and so has Josephus, *Ant.* lib. ii. cap. 1, sect. 9; in *Bell.* lib. v. cap. 9, sect. 4. St. Stephen uses the round number of 400, leaving out the odd *tens*, a thing very common, not only in the sacred writers, but in all others, those alone excepted who write professedly on *chronological* matters.

Verse 7. *Will I judge*] *Κρινω εγω, I will punish*, for in this sense the Greek word is frequently taken

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

bondage will I judge, said God: and after that shall they come forth, and [i] serve me in this place.

8 [k] And he gave him the covenant of circumcision: [l] and so *Abraham* begat Isaac, and circumcised him the eighth day: [m] and Isaac *begat* Jacob; and [n] Jacob *begat* the twelve patriarchs.

9 ¶ [o] And the patriarchs, moved with envy, sold Joseph into Egypt: [p] but God was with him,

10 And delivered him out of all his afflictions, [q] and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 [r] Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

12 [s] But when Jacob heard that there was corn in Egypt, he sent out our fathers first:

13 [t] And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 [u] Then sent Joseph, and called his father Jacob to *him*, and [v] all his kindred, threescore and fifteen souls.

15 [w] So Jacob went down into Egypt, [x] and died, he, and our fathers,

16 And [y] were carried over into Sychem, and

[i] Exod. iii. 12.——[k] Gen. xvii. 9, 10, 11.——[l] Gen. xxi. 2, 3, 4.——[m] Gen. xxv. 26.——[n] Gen. xxix. 31, &c.; xxx. 5, &c.; xxxv. 18, 23.——[o] Gen. xxxvii. 4, 11, 28; Psa. cv. 17.——[p] Gen. xxxix. 2, 21, 23.

[q] Gen. xli. 37; xlii. 6.——[r] Gen. xli. 54.——[s] Gen. xlii. 1. [t] Gen. xlv. 4, 16.——[u] Gen. xlv. 9, 27.——[v] Gen. xlvi. 27; Deut. x. 22.——[w] Gen. xlvi. 5.——[x] Gen. xlix. 33; Exod. i. 6. [y] Exod. xiii. 19; Josh. xxiv. 32.

"When," says Bp. *Pearce*, "a malefactor is brought before a judge, the judge does *three* things: 1. he tries or judges him; 2. he then gives his judgment or sentence; and, 3. he puts the law in execution, and punishes him. Hence κρινω, at different times, signifies each of these things; and the sense of the word is to be determined by the context. Here it signifies *to punish*, as κριμα is used for *punishment*, in Rom. xiii. 2; 1 Cor. xi. 29, compared with ver. 30, 31." The Egyptians, to whom the Israelites were in bondage, were punished by the *ten plagues*, described Exod. vii., viii., ix., x., xi., xii.

Verse 8. *He gave him the covenant of circumcision*] That is, he instituted the *rite* of circumcision, as a *sign* of that *covenant* which he had made with him and his posterity. See Gen. xvii. 10, &c.

And so Abraham *begat Isaac*] Και ουτως, And *thus*, in this covenant, he begat Isaac; and as a proof that he was born under this covenant, was a true son of Abraham and inheritor of the promises, he circumcised him the eighth day; and this rite being observed in the family of Isaac, Jacob and his twelve sons were born under the covenant; and thus their descendants, the twelve tribes, being born under the same covenant, and practising the same rite, were, by the ordinance of God, legal inheritors of the promised land, and all the secular and spiritual advantages connected with it.

Verse 9. *And the patriarchs*] The twelve sons of Jacob, thus called because each was *chief* or *head* of his respective *family* or tribe.

Moved with envy] Ζηλωσαντες. We translate ζηλος variously: *zeal* or *fervent affection*, whether its object be good or bad, is its general meaning; and ζηλοω signifies to be *indignant*, *envious*, &c. See the note on chap. v. 17. The brethren of Joseph, hearing of his dreams, and understanding them to portend his future advancement, filled with envy, (with which no ordinary portion of malice was associated,) sold Joseph into the land of Egypt, hoping by this means to prevent his future grandeur; *but God*, from whom the portents came, *was with him*, and made their envy the direct means of accomplishing the great design.

Verse 10. *Gave him favour and wisdom in the sight of Pharaoh*] God gave him much *wisdom*, in consequence of which he had *favour* with the king of Egypt. See the whole of this remarkable history explained at large, Gen. xli–xlv.

Verse 14. *Threescore and fifteen souls.*] There are several difficulties here, which it is hoped the reader will find satisfactorily removed in the note on Genesis xlvi. 20. It is well known that in Gen. xlvi., and in Deut. x. 22, their number is said to be *threescore and ten;* but Stephen quotes from the Septuagint, which adds five persons to the account which are not in the Hebrew text, *Machir*, *Gilead*, *Sutelaam*, *Taham*, and *Edem;* but see the note referred to above.

Verse 16. *And were carried over to Sychem*] "It is said, Gen. l. 13, that Jacob was buried in the cave of the field of *Machpelah* before Mamre. And in Josh. xxiv. 32, and Exod. xiii. 19, it is said that the bones of Joseph were carried out of Egypt by the Israelites, and buried in Shechem, which Jacob bought from the sons of Hamor the father of Shechem. As for the eleven brethren of Joseph, we are told by Josephus, Ant. lib. ii. cap. 8. sect. 2, that they were buried in *Hebron*, where their father had been buried. But, since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke here) for their being buried in *Sychem* is at least as good as that of Josephus for their being buried in Hebron."—Bp. *Pearce*.

We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan, but none, except Stephen, mentions their being buried in *Sychem*. As Sychem belonged to the *Samaritans*, probably the Jews thought it too great an honour for that people to possess the bones of the patriarchs; and therefore have carefully avoided making any mention of it. This is Dr. Lightfoot's conjecture; and it is as probable as any other.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

laid in [z] the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when [a] the time of the promise drew nigh, which God had sworn to Abraham, [b] the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, [c] so that they cast out their young children, to the end they might not live.

20 [d] In which time Moses was born, and [e] was [f] exceeding fair, and nourished up in his father's house three months:

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

21 And [g] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was [h] mighty in words and in deeds.

23 [i] And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

[z] Gen. xxiii. 16; xxxv. 19.——[a] Gen. xv. 13; ver. 6.——[b] Exod. i. 7, 8, 9; Psa. cv. 24, 25.——[c] Exod. i. 22.

[d] Exod. ii. 2.——[e] Heb. xi. 23.——[f] Or, *fair to God*.——[g] Exod. ii. 3–10.——[h] Luke xxiv. 19.——[i] Exod. ii. 11, 12.

That Abraham bought for a sum of money] Two accounts seem here to be confounded: 1. The *purchase* made by Abraham of the cave and field of Ephron, which was in the field of Machpelah: this purchase was made from the children of *Heth*, Gen. xxiii. 3, 10, 17. 2. The purchase made by Jacob, from the sons of *Hamor* or *Emmor*, of a sepulchre in which the bones of Joseph were laid: this was in Sychem or Shechem, Gen. xxxiii. 19; Josh. xxiv. 32. The word *Abraham*, therefore, in this place, is certainly a mistake; and the word *Jacob*, which some have supplied, is doubtless more proper. Bp. *Pearce* supposes that Luke originally wrote, ὁ ωνησατο τιμης αργυριου, *which he bought for a sum of money:* i. e. which *Jacob* bought, who is the last person, of the *singular* number, spoken of in the preceding verse. Those who saw that the word ωνησατο, *bought*, had no *nominative* case joined to it, and did not know where to find the proper one, seem to have inserted Αβρααμ, *Abraham*, in the text, for that purpose, without sufficiently attending to the different circumstances of *his* purchase from that of *Jacob's*.

Verse 18. *Which knew not Joseph.*] That is, did not approve of him, of his mode of governing the kingdom, nor of his people, nor of his God. See the note on Exod. i. 8.

Verse 19. *The same dealt subtilly*] Ούτος κατασοφισαμενος, A word borrowed from the Septuagint, who thus translate the Hebrew נתחכמה לו *nithchokmah lo*, *let us deal wisely with it*, i. e. with *cunning* and *deceit*, as the *Greek* word implies; and which is evidently intended by the *Hebrew*. See Gen. xxvii. 35, *Thy brother came with subtilty*, which the Targumist explains by בחוכמא *be-chokma*, *with wisdom*, that is, *cunning* and *deceit*. For this the Egyptians were so *remarkable* that αιγυπτιαζειν, to *Egyptize*, signified to *act cunningly*, and to *use wicked devices*. Hence the Jews compared them to *foxes;* and it is of them that Cant. chap. ii. 15, is understood by the rabbins: *Take us the little foxes which spoil our vines;* destroy the Egyptians, who, having slain our male children, sought to destroy the name of Israel from the face of the earth.

To the end they might not live.] Might not grow up and propagate, and thus build up the Hebrew nation.

Verse 20. *Moses—was exceeding fair*] Αστειος τω Θεω, *Was fair to God*, i. e. was divinely beautiful. See the note on Exod. ii. 2.

Verse 22. *In all the wisdom of the Egyptians*] Who were, at that time, the most intelligent and best instructed people in the universe. Philo says, Moses was taught *arithmetic*, *geometry*, *poetry*, *music*, *medicine*, and the knowledge of *hieroglyphics*. In *Sohar Cadash*, fol. 46, it is said, "that, of the *ten portions* of wisdom which came into the world, the Egyptians had *nine*, and that all the inhabitants of the earth had only the remaining portion." Much of the same nature may be seen in the *rabbins*, though they apply the term wisdom here to magic.

Was mighty in words and in deeds.] This may refer to the *glorious doctrines* he taught, and the *miracles* he wrought in Egypt. Josephus Ant. lib. ii. cap. 10, sect. 1, gives an account of his being general of an Egyptian army, defeating the Ethiopians, who had invaded Egypt, driving them back into their own country, and taking *Saba* their capital, which was afterwards called *Meroë*. But this, like many other *tales* of the same writer, is worthy of little credit.

Phœnix says the same of Achilles:—

Μυθων τε ῥητηρ' εμεναι, πρηκτηρα τε εργων. Il. ix. v. 443.

Not only an orator of words, but a performer of deeds.

Verse 23. *When he was full forty years old*] This was a general tradition among the Jews: "Moses was forty years in Pharaoh's court, forty years in Midian, and forty years he served Israel."

To visit his brethren] Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God; and the effect of this desire to deliver his oppressed countrymen was his refusing to be called the son of Pharoah's daughter—see Heb. xi. 24, and thus renouncing all *right* to the Egyptian crown, *choosing rather to endure affliction with the people of God than enjoy the pleasures of sin for a season.*

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

25 For he [k] supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 [l] And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [m] Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 [n] Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 [o] And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it* the voice of the Lord came unto him,

32 *Saying*, [p] I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then [q] said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

34 [r] I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer [s] by the hand of the angel which appeared to him in the bush.

36 [t] He brought them out, after that he had [u] showed wonders and signs in the land of Egypt, [v] and in the Red Sea, [w] and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, [x] A prophet shall the Lord your God raise up unto you of your brethren, [y] like unto me; [z] him shall ye hear.

38 [a] This is he that was in the church in the wilderness with [b] the angel which spake to him in the mount Sinai, and *with* our fathers [c] who received the lively [d] oracles to give unto us:

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[k] Or, *Now.*——[l] Exod. ii. 13.——[m] See Luke xii. 14; chap. iv. 7.——[n] Exod. ii. 15, 22; iv. 20; xviii. 3, 4.——[o] Exod. iii. 2. [p] Matt. xxii. 32; Heb. xi. 16.——[q] Exod. iii. 5; Josh. v. 15. [r] Exod. iii. 7.——[s] Exod. xiv. 19; Num. xx. 16.——[t] Exod. xii. 41; xxxiii. 1.——[u] Exod. vii.–xi. and xiv; Psa. cv. 27. [v] Exod. xiv. 21–29.——[w] Exod. xvi. 1, 35.——[x] Deut. xviii. 15, 18; chap. iii. 22.——[y] Or, *as myself.*——[z] Matt. xvii. 5. [a] Exod. xix. 3, 17.——[b] Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2. [c] Exod. xxi. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17.——[d] Rom. iii. 2.

Verse 24. *Smote the Egytian*] See this explained, Exod. ii. 11, 12.

Verse 25. *He supposed his brethren would have understood*, &c.] He probably imagined that, as he felt from the Divine influence he was appointed to be their deliverer, they would have his Divine appointment signified to them in a similar way; and the act of justice which he now did in behalf of his oppressed countryman would be sufficient to show them that *he* was now ready to enter upon his office, if *they* were willing to concur.

Verse 26. *Unto them as they strove*] Two Hebrews, See on Exod. ii. 13, &c.

Verse 30. *In a flame of fire in a bush.*] See this and the following verses largely explained in the notes on Exod. iii. 1–8.

Verse 36. *He brought them out, after that he had showed wonders*, &c.] Thus the very person whom they had rejected, and, in effect, delivered up into the hands of Pharaoh that he might be slain, was the person alone by whom they were redeemed from their Egyptian bondage. And does not St. Stephen plainly say by this, that the very person, Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified, was the person *alone* by whom they could be delivered out of their *spiritual bondage*, and made partakers of the inheritance among the saints in light? No doubt they felt that this was the drift of his speech.

Verse 37. *This is that Moses, which said—A prophet*, &c.] This very Moses, so highly esteemed and honoured by God, announced that very prophet whom ye have lately put to death. See the observations at the end of Deut. xviii.

Verse 38. *With the angel which spake to him*] Stephen shows that Moses received the law by the ministry of angels; and that he was only a mediator between the angel of God and them.

The lively oracles] Λογια ζωντα, The *living oracles*. The *doctrines* of *life*, those *doctrines*—obedience to which entitled them, by the promise of God, to a *long life upon earth*, which spoke to them of that *spiritual life* which every true believer has in union with his God, and promised that *eternal life* which those who are faithful unto death shall enjoy with him in the realms of glory.

The Greek word λογιον, which we translate *oracle*, signifies a *Divine revelation*, a *communication from*

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [e] Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 [f] And they made a calf in those days, and offered a sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then [g] God turned, and gave them up to worship [h] the host of heaven; as it is written in the book of the prophets, [i] O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

A. M. cir. 4035 A. D. cir. 31. An. Olymp. cir. CCII. 3.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

[e] Exod. xxxii. 1.——[f] Deut. ix. 16; Psa. cvi. 19.——[g] Psa. lxxxi. 12; Ezek. xx. 25, 39; Rom. i. 24; 2 Thess. ii. 11.

[h] Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 13. [i] Amos v. 25, 26.

God himself, and is here applied to the *Mosaic law;* to the *Old Testament* in general, Rom. iii. 2; Heb. v. 12; and to *Divine revelation* in general, 1 Pet. iv. 11.

Verse 39. *In their hearts turned back again into Egypt*] Became idolaters, and preferred their Egyptian bondage and their idolatry to the promised land and the pure worship of God. See the whole of these transactions explained at large in the notes on Exod. xxxii.

Verse 42. *Then God turned, and gave them up*, &c.] He left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars.

In the book of the prophets] As this quotation is found in Amos, chap. v. 25, by the *book of the prophets* is meant the *twelve minor prophets*, which, in the ancient Jewish division of the sacred writings, formed only *one book*.

Have ye offered to me slain beasts] It is certain that the Israelites did offer various sacrifices to God, while in the wilderness; and it is as certain that they scarcely ever did it with an upright heart. They were idolatrous, either in *heart* or *act*, in almost all their religious services; these were therefore so very imperfect that they were counted for *nothing* in the sight of God; for this seems to be strongly implied in the question here asked, *Have ye offered to* ME (exclusively and with an upright heart) *slain beasts and sacrifices by the space of forty years?* On the contrary, these forty years were little else than a tissue of rebellion and idolatry.

Verse 43. *Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them.*] This is a literal translation of the place, as it stands in the *Septuagint;* but in the Hebrew text it stands thus: *But ye have borne the tabernacle of your Molech, and Chiun, your images, the star of your god which ye made to yourselves.* This is the simple version of the place, unless we should translate ונשאתם את סכות מלככם *venasatem eth Siccuth malkekem, ye took* SIKUTH *your king*, (instead of *ye took up the tabernacle of your* MOLEK,) as some have done. The place is indeed very obscure, and the two texts do not tend to cast light on each other. The rabbins say *siccuth*, which we translate *tabernacle*, is the name of an *idol*. Molech is generally understood to mean the *sun;* and several persons of good judgment think that by *Remphan* or *Raiphan* is meant the planet *Saturn*, which the *Copts* call Ρηφαν, *Rephan*. It will be seen above that instead of *Remphan*, or, as some of the best MSS. have it, *Rephan*, the Hebrew text has כיון *Chiun*, which might possibly be a corruption of ריפן *Reiphan*, as it would be very easy to mistake the כ *caph* for ר *resh*, and the *vau shurek* ו for פ *pe*. This emendation would bring the *Hebrew*, *Septuagint*, and the *text of Luke*, nearer together; but there is no authority either from MSS. or *versions* for this correction: however, as *Chiun* is mentioned in no other place, though *Molech* often occurs, it is the more likely that there might have been some very early mistake in the text, and that the Septuagint has preserved the true reading.

It was customary for the idolaters of all nations to carry images of their gods about them in their journeys, military expeditions, &c.; and these, being *very small*, were enclosed in little boxes, perhaps some of them in the shape of temples, called *tabernacles;* or, as we have it, chap. xix. 24, *shrines*. These little gods were the *penates* and *lares* among the Romans, and the *tselems* or *talismans* among the ancient eastern idolaters. The Hebrew text seems to refer to these when it says, the *tabernacle* of your Molech, and *Chiun, your images*, צלמיכם *tsalmeycem*, your *tselems*, τους τυπους, the types or simulachres of your gods. See the note on Gen. xxxi. 19. Many of those small portable images are now in my own collection, all of copper or brass; some of them the identical *penates* of the ancient *Romans*, and others the offspring of the *Hindoo* idolatry; they are from an *ounce* weight to *half a pound*. Such images as these I suppose the idolatrous Israelites, in imitation of their neighbours, the *Moabites*, *Ammonites*, &c., to have *carried about* with them; and to such the prophet appears to me unquestionably to allude.

I will carry you away beyond Babylon.] You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of *beyond Babylon*, Amos, from whom the quotation is made, says, *I will carry you beyond Damascus* Where they were carried was into Assyria and Media, see 2 Kings xvii. 6: now, this was not only *beyond Damascus*, but *beyond Babylon* itself; and, as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity. The

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, [k] speaking unto Moses, [l] that he should make it according to the fashion that he had seen.

45 [m] Which also our fathers [n] that came after brought in with Jesus into the possession of the Gentiles, [o] whom God drave out before the face of our fathers, unto the days of David;

46 [p] Who found favour before God, and [q] desired to find a tabernacle for the God of Jacob.

47 [r] But Solomon built him a house.

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

48 Howbeit, [s] the Most High dwelleth not in temples made with hands; as saith the prophet,

49 [t] Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye [u] stiff-necked and [v] uncircumcised in heart and ears, ye do always resist the Holy

[k] Or, *who spake*.——[l] Exod. xxv. 40; xxvi. 30; Heb. viii. 5. [m] Josh. iii. 14.——[n] Or, *having received*.——[o] Neh. ix. 24; Psa. xliv. 2; lxxviii. 55; chap. xiii. 19.——[p] 1 Sam. xvi. 1; 2 Sam. vii. 1; Psa. lxxxix. 19; chap. xiii. 22.——[q] 1 Kings viii. 17; 1 Chron. xxii. 7; Psa. cxxxii. 4, 5.

[r] 1 Kings vi. 1; viii. 20; 1 Chron. xvii. 12; 2 Chron. iii. 1. [s] 1 Kings viii. 27; 2 Chron. ii. 6; vi. 18; chap. xvii. 24.——[t] Isa. lxvi. 1, 2; Matt. v. 34, 35; xxiii. 22.——[u] Exod. xxxii. 9; xxxiii. 3; Isa. xlviii. 4.——[v] Lev. xxvi. 41; Deut. x. 16; Jer. iv. 4; vi. 10; ix. 26; Ezek. xliv. 9.

Holy Spirit, in his *farther* revelations, has undoubted right to *extend* or illustrate those which he had given *before*. This case frequently occurs when a former prophecy is quoted in later times.

Verse 44. *Our fathers had the tabernacle of witness in the wilderness*] That is, the tabernacle in which the two tables of stone written by the finger of God were laid up, as a testimony that he had delivered these laws to the people, and that they had promised to obey them. As one great design of St. Stephen was to show the Jews that they placed too much dependence on *outward* privileges, and had not used the law, the tabernacle, the temple, nor the temple service, for the purpose of their institution, he labours to bring them to a due sense of this, that conviction might lead to repentance and conversion. And he farther shows that God did not *confine* his worship to *one place*, or *form*. He was worshipped *without* any *shrine* in the times of the patriarchs, Abraham, Isaac, Jacob, &c. He was worshipped *with* a *tabernacle*, or *portable temple*, in the wilderness. He was worshipped also in the *fixed temple* projected by David, but built by Solomon. He asserts farther that his infinite majesty cannot be confined to temples, made by human hands; and where there is neither *tabernacle* nor *temple*, (in any part of his vast dominions,) he may be worshipped acceptably by the upright in heart. Thus he proves that neither tabernacle nor temple are *essentially* requisite for the true worship of the true God. Concerning the tabernacle to which St. Stephen here refers, the reader is requested to consult the notes on Exod. xxv. 8, &c., and the subsequent chapters.

Speaking unto Moses] Ὁ λαλων, *Who spake*, as in the *margin*; signifying the angel of God who spake to Moses, or God himself. See Exod. xxv. 40.

Verse 45. *Brought in with Jesus*] That is, with Joshua, whom the Greek version, quoted by St. Stephen, always writes Ιησους, Jesus, but which should constantly be written *Joshua* in such cases as the present, in order to avoid ambiguity and confusion.

Possession of the Gentiles] Των εθνων, *of the heathens*, whom Joshua conquered, and gave their land to the children of Israel.

Verse 46. *Desired to find a tabernacle*] This was in David's heart, and it met with the Divine approbation: see 2 Sam. vii. 2, &c., and see the purpose, Psalm cxxxii. 2–5; but, as David had been a man of war, and had shed much blood, God would not permit him to build the temple; but he laid the plan and made provision for it, and Solomon executed the design.

Verse 48. *The Most High dwelleth not in temples made with hands*] Here St. Stephen evidently refers to Solomon's speech, 1 Kings viii. 27. *But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens cannot contain thee, how much less this house that I have builded?* Both Solomon and St. Stephen mean that the *majesty* of God could not be contained, not even in the whole vortex of nature; much less in any *temple* which human hands could erect.

As saith the prophet] The place referred to is Isa. lxvi. 1, 2: *Thus saith the Lord, the heaven is my throne, and the earth my footstool. Where is the house that ye build unto me? And where is the place of my rest, &c.*, with which the quotation by Stephen agrees.

Verse 50. *Hath not my hand made all these things?*] Stephen certainly had not finished his discourse, nor drawn his inferences from the facts already stated; but it is likely that, as they perceived he was about to draw conclusions unfavourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address.

Verse 51. *Ye stiff-necked*] Σκληροτραχηλοι. A metaphor taken from *untoward oxen*, who cannot be broken into the yoke; and whose strong necks cannot be bended to the right or the left.

Uncircumcised in heart and ears] This was a Jewish mode of speech, often used by the prophets. Circumcision was instituted, not only as a *sign* and *seal* of the *covenant* into which the Israelites entered with their Maker, but also as a type of that *purity* and *holiness* which the law of God requires; hence there was an *excision* of what was deemed not only *superfluous* but also *injurious*; and, by this *cutting off*, the propensity to that crime which ruins the body, debases the mind, and was generally the forerunner of *idolatry*, was hap-

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

Ghost: as your fathers *did*, so *do* ye.

52 [w] Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the [x] Just One; of whom ye have been now the betrayers and murderers:

A. M. cir. 4035. A. D. cir. 3. An. Olymp. cir. CCII. 3.

[w] 2 Chron. xxxvi. 16; Matt. xxi. 35; xxiii. 34, 37; 1 Thess. ii. 15.——[x] Chap. iii. 14.

pily lessened. It would be easy to prove this, were not the subject too delicate. Where the spirit of disobedience was found, where the heart was prone to iniquity, and the ears impatient of reproof and counsel, the person is represented as *uncircumcised* in those parts, because devoted to iniquity, impatient of reproof, and refusing to obey. In *Pirkey Eliezer*, chap. 29, "Rabbi Seira said, There are *five* species of *uncircumcision* in the world; *four* in *man*, and *one* in *trees*. Those in man are the following:—

"1. Uncircumcision of the EAR. *Behold, their* EAR *is uncircumcised, and they cannot hearken*, Jer. vi. 10.

"2. The uncircumcision of the LIPS. *How shall Pharaoh hear me, who am of uncircumcised* LIPS? Exod. vi. 12.

"3. Uncircumcision of HEART. *If then their uncircumcised* HEARTS *be humbled*, Lev. xxvi. 41. *Circumcise therefore the* FORESKIN *of your* HEART, Deut. x. 16; Jer. iv. 4. *For all the house of Israel are uncircumcised in the* HEART, Jer. ix. 26.

"4. The uncircumcision of the FLESH. *Ye shall circumcise the* FLESH *of your* FORESKIN, &c., Gen. xvii. 11."

Ye do always resist the Holy Ghost] 1. Because they were uncircumcised in *heart*, they always resisted the *influences* of the Holy Spirit, bringing light and conviction to their minds; in consequence of which they became hardened through the deceitfulness of sin, and neither repented at the preaching of John, nor credited the glad tidings told them by Christ and the apostles. 2. Because they were uncircumcised in *ears*, they would neither hear nor obey Moses, the prophets, Christ, nor the apostles.

As your fathers did, *so* do *ye*.] They were disobedient *children*, of disobedient *parents:* in all their generations they had been disobedient and perverse. This whole *people*, as well as this *text*, are fearful proofs that the Holy Spirit, the almighty energy of the living God, may be resisted and rendered of none effect. This Spirit is not sent to *stocks*, *stones*, or *machines*, but to *human beings* endued with *rational* souls; therefore it is not to work on them with that *irresistible* energy which it must exert on *inert* matter, in order to conquer the *vis inertiæ*, or disposition to abide eternally in a motionless state, which is the state of all inanimate beings; but it works upon *understanding*, *will*, *judgment*, *conscience*, &c., in order to enlighten, convince, and persuade. If, after all, the *understanding*, the eye of the mind, refuses to behold the *light;* the *will* determines to remain obstinate; the *judgment* purposes to draw false inferences; and the *conscience* hardens itself against every check and remonstrance, (and all this is possible to a rational soul, which must be dealt with in a rational way,) then the Spirit of God, being thus resisted, is grieved, and the sinner is left to reap the fruit of his doings. To *force* the man to see, feel, repent, believe, and be saved, would be to alter the essential principles of his creation and the nature of *mind*, and reduce him into the state of a *machine*, the *vis inertiæ* of which was to be overcome and conducted by a certain quantum of *physical force*, superior to that resistance which would be the natural effect of the certain quantum of the *vis inertiæ* possessed by the subject on and by which this agent was to operate. Now, *man* cannot be operated on in this way, because it is contrary to the laws of his creation and nature; nor can the Holy Ghost work on that as a *machine* which himself has made a *free agent*. Man therefore *may*, and generally *does*, resist the Holy Ghost; and the whole revelation of God bears unequivocal testimony to this most dreadful *possibility*, and most awful *truth*. It is trifling with the sacred text to say that resisting the Holy Ghost here means resisting the laws of Moses, the exhortations, threatenings, and promises of the prophets, &c. These, it is true, the uncircumcised *ear* may resist; but the uncircumcised *heart* is that *alone* to which the *Spirit* that gave the laws, exhortations, promises, &c., speaks; and, as *matter* resists *matter*, so *spirit* resists *spirit*. These were not only uncircumcised in *ear*, but uncircumcised also in *heart;* and therefore they resisted the Holy Ghost, not only in his *declarations* and *institutions*, but also in his *actual* energetic *operations* upon their *minds*.

Verse 52. *Which of the prophets have not your fathers persecuted?*] Ye have not only resisted the Holy Ghost, but ye have *persecuted* all those who have spoken to you in *his name*, and by his *influence:* thus ye prove your opposition to the Spirit *himself*, by your opposition to every thing that *proceeds* from *him*.

They have slain them, &c.] Isaiah, *who showed before of the coming of Christ*, the Jews report, was sawn asunder at the command of Manasseh.

The coming of the Just One] Τον δικαιον, Meaning Jesus Christ; emphatically called the *just* or *righteous person*, not only because of the *unspotted* integrity of his *heart* and *life*, but because of his plenary *acquittal*, when tried at the tribunal of Pilate: *I find no fault at all in him*. The mention of this circumstance served greatly to aggravate their guilt. The character of *Just One* is applied to our Lord in *three* other places of Scripture: chap. iii. 14; xxii. 14, and James v. 6.

The betrayers and murderers] Ye first *delivered him up* into the hands of the Romans, hoping they would have put him to death; but, when they *acquitted* him, then, in opposition to the declaration of his innocence, and in outrage to every *form* of *justice*, ye took and *murdered* him. This was a most terrible charge; and one against which they could set up no sort of defence. No wonder, then, that they were instigated by the spirit of the old destroyer, which they never resisted, to add another murder to that of which they had been so recently guilty.

A. M. cir. 4035. A. D. cir. 31 An. Olymp. cir. CCII. 3.

53 [y] Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ [z] When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, [a] being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, [b] I see the heavens opened, and the [c] Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.

58 And [d] cast *him* out of the city, [e] and stoned *him:* and [f] the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [g] calling upon *God*, and saying, Lord Jesus, [h] receive my spirit.

60 And he [i] kneeled down, and cried with a loud voice, [k] Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

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[y] Exod. xx. 1; Gal. iii. 19; Heb. ii. 2.——[z] Chap. v. 33. [a] Chap. vi. 5.——[b] Ezek. i. 1; Matt. iii. 16; chap. x. 11.——[c] Dan. vii. 13.——[d] 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. [e] Lev. xxiv. 16.

[f] Deut. xiii. 9, 10; xvii. 7; chapter viii. 1; xxii. 20. [g] Chap. ix. 14.——[h] Psa. xxxi. 5; Luke xxiii. 46.——[i] Chap. ix. 40; xx. 36; xxi. 5.——[k] Matthew v. 44; Luke vi. 28; xxiii. 34.

Verse 53. *By the disposition of angels*] Εις διαταγας αγγελων. After all that has been said on this difficult passage, perhaps the simple meaning is, that there were *ranks*, διαταγαι, *of angels* attending on the Divine Majesty when he gave the law: a circumstance which must have added greatly to the grandeur and solemnity of the occasion; and to this Psa. lxviii. 17 seems to me most evidently to allude: *The chariots of God* are *twenty thousand, even many thousands of angels: the Lord is among them* as in SINAI, *in the holy* place. It was not then by the *mouths* nor by the *hands* of angels, as *prime agents*, that Moses, and through him the people, received the law; but God himself gave it, accompanied with *many thousands* of those glorious beings. As it is probable they might be *assisting* in this most glorious solemnity, therefore St. Paul might say, Gal. iii. 19, that it was *ordained by angels*, διαταγεις δι' αγγελων, *in the hand of a Mediator*. And as they were the only *persons* that could *appear*, for no man hath *seen* God at any time, therefore the apostle might say farther, (if indeed he refers to the same transaction, see the note there,) *the word spoken by angels was steadfast*, Heb. ii. 2. But the circumstances of this case are not sufficiently plain to lead to the knowledge of what was done by the angels in this most wonderful transaction; only we learn, from the use made of this circumstance by St. Stephen, that it added much to the *enormity* of their transgression, that they did not keep a law, in dispensing of which the *ministry of angels* had been employed. Some think Moses, Aaron, and Joshua are the *angels* here intended; and others think that the *fire*, *light*, *darkness*, *cloud* and *thick darkness* were the angels which Jehovah used on this occasion, and to which St. Stephen refers; but neither of these senses appears sufficiently natural, and particularly the latter.

Verse 54. *They were cut to the heart*] Διεπριοντο, They *were sawn through*. See the note on chap. v. 33.

They gnashed on him with their *teeth.*] They were determined to hear him no longer; were filled with rage against him, and evidently thirsted for his blood.

Verse 55. *Saw the glory of God*] The *Shekinah*, the splendour or manifestation of the Divine Majesty. *And Jesus standing on the right hand of God*] In his official character, as Mediator between God and man.

Stephen had this revelation while in the Sanhedrin; for as yet he had not been *forced out of the city*. See ver. 58.

Verse 57. *They—stopped their ears*] As a proof that he had uttered blasphemy, because he said, *He saw Jesus standing at the right hand of God*. This was a fearful proof against them; for if Jesus was at the *right hand of God*, then they had murdered an *innocent* person; and they must infer that God's justice must speedily avenge his death. They were determined not to suffer a man to live any longer who could say he saw the *heavens opened, and Jesus Christ standing at the right hand of God*.

Verse 58. *Cast* him *out of the city, and stoned* him] They did not however wait for any sentence to be pronounced upon him; it seems they were determined to stone him *first*, and then prove, after it had been done, that it was done *justly*. For the manner of *stoning* among the Jews, see the note on Lev. xxiv. 23.

The witnesses laid down their clothes] To illustrate this whole transaction, see the observations at the end of this chapter.

Verse 59. *And they stoned Stephen, calling upon* God] The word *God* is not found in any MS. or version, nor in any of the primitive fathers except *Chrysostom*. It is not genuine, and should not be inserted here: the whole sentence literally reads thus: *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit!* Here is a most manifest proof that *prayer is offered to Jesus Christ;* and that in the most solemn circumstances in which it could be offered, viz. when a man was *breathing his last*. This is, properly speaking, one of the *highest acts of worship* which can be offered to God; and, if Stephen had not conceived Jesus Christ to be GOD, could he have committed his soul into his hands?

We may farther observe that this place affords a full proof of the *immateriality of the soul;* for he could not have commended his spirit to Christ, had he believed that he had no spirit, or, in other words, that his

body and *soul* were *one* and the *same thing*. Allowing this most eminent saint to have had a correct notion of theology, and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast weight and importance, then these two points are satisfactorily stated in this verse: 1. That Jesus *Christ* is God; for Stephen died praying to him. 2. That the soul is *immaterial;* for Stephen, in dying, commends his departing spirit into the hand of Christ.

Verse 60. *He kneeled down*] That he might die as the *subject* of his heavenly MASTER—*acting* and *suffering* in the deepest submission to his Divine will and permissive providence; and, at the same time, showing the genuine nature of the religion of his Lord, in pouring out his prayers with his blood in behalf of his murderers!

Lay not this sin to their charge.] That is, do not impute it to them so as to exact punishment. How much did the servant resemble his Lord, *Father, forgive them, for they know not what they do!* This was the cry of our Lord in behalf of *his* murderers; and the disciple, closely copying his Master, in the same spirit, and with the same meaning, varies the expression, crying with a loud voice, *Lord, lay not this sin to their charge!* What an extent of benevolence! And in what a beautiful light does this place the *spirit* of the *Christian religion!* Christ had given what some have supposed to be an impossible command, *Love your enemies; pray for them that despitefully use and persecute you.* And Stephen shows here, in his own person, how practicable the grace of his Master had made this sublime precept.

He fell asleep.] This was a common expression among the Jews to signify *death*, and especially the death of good men. But this sleep is, properly speaking, not attributable to the *soul*, but to the *body;* for he had commended his spirit to the Lord Jesus, while his body was overwhelmed with the shower of stones cast on him by the mob.

After the word εκοιμηθη, *fell asleep*, one MS. adds, εν ειρηνη, *in peace;* and the *Vulgate* has, *in Domino, in the Lord.* Both these readings are *true*, as to the *state* of St. Stephen; but I believe neither of them was written by St. Luke.

The first clause of the next chapter should come in here, *And Saul was consenting unto his death:* never was there a worse division than that which separated it from the end of this chapter: this should be immediately altered, and the amputated member restored to the body to which it belongs.

1. THOUGH I have spoken pretty much at large on the punishment of *stoning* among the Jews, in the note on Lev. xxiv. 23, yet, as the following extracts will serve to bring the subject more fully into view, in reference to the case of St. Stephen, the reader will not be displeased to find them here.

Dr. *Lightfoot* sums up the evidence he has collected on this subject, in the following particulars:—

"I. *The place of stoning was without the sanhedrin, according as it is said, bring forth him that hath cursed without the camp*, Lev. xxiv. 14. *It is a tradition, the place of stoning was without three camps.* The gloss tells us that the court was the camp of the Divine Presence; the mountain of the temple, the camp of the Levites; and *Jerusalem*, the camp of *Israel.* Now, in every *sanhedrin*, in whatever city, the place of stoning was *without* the city, as it was at *Jerusalem.*

"We are told the reason by the *Gemarists*, why the place of stoning was *without the sanhedrin*, and again *without* three camps: viz. *If the Sanhedrin go forth and sit without the three camps*, they make the place for stoning also distant from the *sanhedrin*, partly lest the *sanhedrin* should seem to kill the man; partly, that by the distance of the place there may be a little stop and space of time before the criminal come to the place of execution, if peradventure any one might offer some testimony that might make for him; for in the expectation of some such thing—

"II. There stood one at the door of the *sanhedrin* having a handkerchief in his hand, and a horse at such a distance as it was only within sight. If any one therefore say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls back the people. Nay, if the man himself say, I have something to offer in my own defence, they bring him back four or five times one after another, if it be any thing of moment that he hath to say." I doubt they hardly dealt so gently with the innocent *Stephen.*

"III. If no testimony arise that makes any thing for him, then they go on to stoning him: the crier proclaiming before him, 'N. the son of N. comes forth to be stoned for such or such a crime. N. and N. are the witnesses against him; if any one have any thing to testify in his behalf, let him come forth and give his evidence.'

"IV. When they come within ten cubits of the place where he must be stoned, they exhort him to confess, for so it is the custom for the malefactor to confess, because every one that confesseth hath his part in the world to come, as we find in the instance of *Achan*, &c.

"V. When they come within four cubits of the place, they strip off his clothes, and make him naked.

"VI. The place of execution was twice a man's height. One of the witnesses throws him down upon his loins; if he roll on his breast, they turn him on his loins again. If he die so, well. If not, then the other witness takes up a stone, and lays it upon his heart. If he die so, well. If not, he is stoned by all *Israel.*

"VII. *All that are stoned, are hanged also*, &c." These things I thought fit to transcribe the more largely, that the reader may compare this present action with this rule and common usage of doing it.

"1. It may be questioned for what crime this person was condemned to die? You will say for blasphemy: *for we have heard him speak blasphemous words against Moses and against God.* But no one is condemned as a blasphemer, unless for *abusing the sacred name with four letters*, viz. יהוה YEHOVAH. Hence it is that although they oftentimes accused our Saviour as a blasphemer, yet he was not condemned for this, but because *he used witchcraft and deceived Israel, and seduced them into apostasy.* And those are reckoned among persons that are to be stoned:

He that evilly persuades; and he that draws into apostasy; and he that is a conjuror.

"2. It may farther be questioned whether our blessed martyr was condemned by any formal sentence of the *sanhedrin*, or hurried in a tumultuary manner by the people, and so murdered: it seems to be the latter."

2. The defence of Stephen against the charges produced by his accusers must be considered as being *indirect;* as they had a *show of truth* for the ground of their accusations, it would have been improper *at once* to have roundly denied the charge. There is no doubt that Stephen had *asserted* and *proved* JESUS to be the *Christ* or MESSIAH; and that the whole nation should consider him as such, receive his doctrine, obey him, or expose themselves to the terrible sentence denounced in the prophecy of Moses: *Whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*, Deut. xviii. 19; for they well knew that this word implied that Divine judgments should inevitably fall upon them. To make proper way for this conclusion, Stephen enters into a detail of their history, showing that, from the beginning, God had in view the dispensation which was now opening, and that his designs were uniformly opposed by their impious forefathers. That, notwithstanding all this, God carried on his work: *First*, by *revealing his will* to ABRAHAM, and giving him the *rite* of *circumcision*, which was to be preserved among his descendants. *Secondly*, to MOSES and AARON in Egypt. *Thirdly*, to the whole congregation of Israel at Mount Sinai, and variously in the wilderness. *Fourthly*, by instituting the *tabernacle worship*, which was completed in the promised land, and continued till the days of Solomon, when the temple was builded, and the worship of God became fixed. *Fifthly*, by the long race of prophets raised up under that temple, who had been all variously persecuted by their forefathers, who departed from the true worship, and frequently became idolatrous; in consequence of which God gave them up into the hands of their enemies, and they were carried into *captivity*. How far St. Stephen would have proceeded, or to what issue he would have brought his discourse, we can only conjecture, as the fury of his persecutors did not permit him to come to a conclusion. But this they saw most clearly, that, *from his statement*, they could expect no mercy at the hand of God, if they persisted in their opposition to Jesus of Nazareth, and that their temple and political existence must fall a sacrifice to their persevering obstinacy. Their guilt stung them to the heart, and they were determined rather to vent their insupportable feelings by hostile and murderous acts, than in penitential sorrow and supplication for mercy. The issue was the *martyrdom of Stephen;* a man of whom the sacred writings give the highest character, and a man who illustrated that character in every part of his conduct. Stephen is generally called the *proto-martyr*, i. e. the FIRST *martyr* or *witness*, as the word μαρτυρ implies; the person who, at the evident risk and ultimate loss of his life, bears testimony to TRUTH. This honour, however, may be fairly contested, and the palm at least divided between him and *John the Baptist*. The martyrdom of Stephen, and the spirit in which he suffered, have been an honour to the cause for which he cheerfully gave up his life, for eighteen hundred years. While Christianity endures, (and it will endure till *time* is swallowed up in *eternity*,) the martyrdom of Stephen will be the *model*, as it has been, for all martyrs, and a cause of triumph to the Church of God.

3. I cannot close these observations without making one remark on his prayer for his murderers. Though this shows most forcibly the *amiable, forgiving spirit* of the martyr, yet we must not forget that *this*, and all the *excellent qualities* with which the mind of this blessed man was endued, proceeded from that HOLY GHOST of whose influences his mind *was full*. The prayer therefore shows most powerfully the *matchless benevolence of* GOD. Even these most unprincipled, most impious, and most brutal of all murderers, were not out of the reach of HIS *mercy!* His Spirit influenced the heart of this martyr to pray for his destroyers; and could such prayers fail? No: Saul of Tarsus, in all probability, was the first fruits of them. St. Augustine has properly remarked, *Si Stephanus non orasset, ecclesia Paulum non haberet.* If Stephen had not prayed, the Church of Christ could not have numbered among her saints the apostle of the Gentiles. Let this example teach us at once the *spirit* that becomes a disciple of Christ, the efficacy of prayer, and the unbounded philanthropy of God

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CHAPTER VIII.

A general persecution is raised against the Church, 1. *Stephen's burial*, 2. *Saul greatly oppresses the followers of Christ*, 3, 4. *Philip the deacon goes to Samaria, preaches, works many miracles, converts many persons, and baptizes Simon the sorcerer*, 5–13. *Peter and John are sent by the apostles to Samaria; they confirm the disciples, and by prayer and imposition of hands they confer the Holy Spirit*, 14–17. *Simon the sorcerer, seeing this, offers them money, to enable him to confer the Holy Spirit*, 18, 19. *He is sharply reproved by Peter, and exhorted to repent*, 20–23. *He appears to be convinced of his sin, and implores an interest in the apostle's prayers*, 24. *Peter and John, having preached the Gospel in the villages of Samaria, return to Jerusalem*, 25. *An angel of the Lord commands Philip to go towards Gaza, to meet an Ethiopian eunuch*, 26. *He goes, meets, and converses with the eunuch, preaches the Gospel to him, and baptizes him*, 27–38. *The Spirit of God carries Philip to Azotus, passing through which, he preaches in all the cities till he comes to Cæsarea*, 39, 40.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

AND [a] Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem; and [b] they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and [c] made great lamentation over him.

A. M. cir. 4036 A. D. cir. 32. An. Olymp. cir. CCII. 4.

3 As for Saul, [d] he made havoc of the Church, entering into every house, and haling men and women, committed *them* to prison.

[a] Chap. vii. 58; xxii. 20.——[b] Chap. xi. 19.——[c] Gen. xxiii. 2; l. 10; 2 Sam. iii. 31.

[d] Chap. vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.

NOTES ON CHAP. VIII.

Verse 1. *Saul was consenting unto his death.*] So inveterate was the hatred that this man bore to Christ and his followers that he *delighted* in their destruction. So blind was his heart with superstitious zeal that he thought he did God service by offering him the blood of a fellow creature, whose creed he supposed to be erroneous. The word *συνευδοκων* signifies *gladly consenting*, being *pleased* with his murderous work! How dangerous is a party spirit; and how destructive may zeal even for the true worship of God prove, if not inspired and regulated by the spirit of Christ!

It has already been remarked that this clause belongs to the conclusion of the preceding chapter; so it stands in the *Vulgate*, and so it *should* stand in every version.

There was a great persecution] The Jews could not bear the doctrine of Christ's *resurrection*; for this point being proved demonstrated *his innocence* and *their* enormous *guilt* in his crucifixion; as therefore the apostles continued to insist strongly on the resurrection of Christ, the persecution against them became hot and general.

They were all scattered abroad—except the apostles.] Their Lord had commanded them, when persecuted in one city, to flee to another: this they did, but, wherever they went, they proclaimed the same doctrines, though at the risk and hazard of their lives. It is evident, therefore, that they did not flee from persecution, or the death it threatened; but merely in obedience to their Lord's command. Had they fled through the fear of death, they would have taken care not to provoke persecution to follow them, by continuing to proclaim the same truths that provoked it in the first instance.

That the *apostles* were not also exiled is a very remarkable fact: they continued in Jerusalem, to found and organize the infant Church; and it is marvellous that the hand of persecution was not permitted to touch *them*. Why this should be we cannot tell; but so it pleased the great Head of the Church. Bp. Pearce justly suspects those accounts, in Eusebius and others, that state that the apostles went very shortly after Christ's ascension into different countries, preaching and founding Churches. He thinks this is inconsistent with the various intimations we have of the continuance of the apostles in Jerusalem; and refers particularly to the following texts: ver. 1, 14, and 25, of this chapter; chap. ix. 26, 27; xi. 1, 2; xii. 1, 2, 3, 4; xv. 2, 4, 6, 22, 23; chap. xxi. 17, 18; Gal. i. 17, 18, 19; ii. 1, 9. The Church at Jerusalem was the *first* CHRISTIAN *Church*; and consequently, the *boast* of the Church of Rome is vain and unfounded. From this time a new æra of the Church arose. Hitherto the apostles and disciples confined their labours among their countrymen in Jerusalem. Now persecution drove the latter into different parts of Judea, and through Samaria; and those who had received the doctrine of Christ at the pentecost, who had come up to Jerusalem from different countries to be present at the feast, would naturally return, especially at the commencement of the persecution, to their respective countries, and proclaim to their countrymen the Gospel of the grace of God. To effect this grand purpose, the Spirit was poured out at the day of pentecost; that the multitudes from different quarters, partaking of the word of life, might carry it back to the different nations among whom they had their residence. One of the fathers has well observed, that "these holy fugitives were like so many lamps, lighted by the fire of the Holy Spirit, spreading every where the sacred flame by which they themselves had been illuminated."

Verse 2. *Devout men carried Stephen* to his burial] The Greek word, *συνεκομισαν*, signifies not only to *carry*, or rather to *gather up*, but also to do every thing necessary for the *interment* of the dead. Among the Jews, and indeed among most nations of the earth, it was esteemed a work of piety, charity, and mercy, to bury the dead. The Jews did not bury those who were condemned by the Sanhedrin in the burying place of the fathers, as they would not bury the *guilty* with the *innocent*; and they had a separate place for those who were stoned, and for those that were burnt. According to the *Tract Sanh.* fol. 45, 46, the *stone* wherewith any one was stoned, the *post* on which he was hanged, the *sword* by which he was beheaded, and the *cord* by which he was strangled, were buried in the same place with the bodies of the executed persons. As these persons died under the curse of the law, the instruments by which they were put to death were considered as unclean and accursed, and therefore buried with their bodies. Among the ancients, whatever was *grateful* or *useful* to a person in life was ordinarily buried with him; thus the *sword*, *spear*, *shield*, &c., of the soldier were put in the same grave; the *faithful dog* of the hunter, &c., &c. And on this principle the wife of a Brahman burns with the body of her deceased husband.

Made great lamentation over him.] This was never done over any condemned by the Sanhedrin—they only bemoaned such privately; this great lamentation over Stephen, if the same custom then prevailed as afterwards, is a proof that Stephen was not condemned by the Sanhedrin; he probably fell a sacrifice to the fury of the bigoted incensed mob, the Sanhedrin not interfering to prevent the illegal execution.

Verse 3. *Saul made havoc of the Church*] The

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4 Therefore [e] they that were scattered abroad went every where preaching the word.

5 Then [f] Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [g] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city [h] used sorcery, and bewitched the people of Samaria, [i] giving out, that himself was some great one:

[e] Matt. x. 23; chap. xi. 19.——[f] Chap. vi. 5.

[g] Mark xvi. 17.——[h] Chap. xiii. 6.——[i] Chap. v. 36.

word ελυμαινετο, from λυμαινω, to *destroy, devastate, ravage*, signifies the act of *ferocious animals*, such as *bears, wolves*, and the like, in seeking and devouring their prey. This shows with what persevering rancour this man pursued the harmless Christians; and thus we see in him what bigotry and false zeal are capable of performing.

Entering into every house] For, however it might be to others, a Christian man's house was not *his* castle.

Haling men and women] Neither sparing age nor sex in the professors of Christianity. The word συρων signifies *dragging* them before the magistrates, or dragging them *to justice*.

Committed them *to prison.*] For, as the Romans alone had the power of life and death, the Sanhedrin, by whom Saul was employed, chap. xxvi. 10, could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says that some of them were put to death, see chap. xxvi. 10; but this was either done by *Roman* authority, or by what was called the *judgment of zeal*, i. e. when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God: for these sanctified their murderous outrage under the specious name of *zeal for God's glory*, and quoted the example of Phineas as a precedent. Such persons as these formed a sect among the Jews; and are known in ecclesiastical history by the appellation of *Zealots* or *Sicarii*.

Verse 4. *They that were scattered—went every where preaching*] Thus the very means devised by Satan to destroy the Church became the very instruments of its diffusion and establishment. What are counsel, or might, or cunning, or rage, or malice, against the Lord, whether they are excited by men or devils!

Verse 5. *Then Philip*] One of the seven deacons, chap. vi. 5, called afterwards, *Philip the Evangelist*, chap. xxi. 8.

The city of Samaria] At this time there was no city of Samaria existing: according to Josephus, *Ant.* lib. xiii. cap. 10, sect. 3, Hyrcanus had so utterly demolished it as to leave no vestige of it remaining. Herod the Great did afterwards build a city on the same spot of ground; but he called it Σεβαστη, i. e. *Augusta*, in compliment to the Emperor Augustus, as Josephus tells us, *Ant.* lib. xv. cap. 8, sect. 5; *War*, lib. i. cap. 2. sect. 7; and by this name of *Sebasté*, or *Augusta*, that city, if meant here, would in all probability have been called, in the same manner as the town called *Strato's Tower*, (which Herod built on the sea coasts, and to which he gave the name of *Cæsarea*, in compliment to Augustus Cæsar,) is always called *Cæsarea*, wherever it is mentioned in the Acts of the Apostles. Bp. Pearce.

As Sychem was the very heart and seat of the Samaritan religion, and Mount Gerizim the cathedral church of that sect, it is more likely that *it* should be intended than any other. See *Lightfoot*. As the Samaritans received the same law with the Jews, as they also expected the Messiah, as Christ had preached to and converted many of that people, John iv., it was very reasonable that the earliest offers of salvation should be made to *them*, before any attempt was made to evangelize the *Gentiles*. The Samaritans, indeed, formed the connecting link between the *Jews* and the *Gentiles;* for they were a mongrel people, made up of both sorts, and holding both Jewish and Pagan rites. See the account of them on Matt. x. 5.

Verse 6. *The people with one accord gave heed*] He had fixed their attention, not only with the gravity and importance of the matter of his preaching, but also by *the miracles which he did.*

Verse 7. *For unclean spirits, crying with loud voice, came out of many that were possessed*] Hence it is evident that these *unclean spirits* were not a species of diseases; as they are here distinguished from the *paralytic* and the *lame*. There is nothing more certain than that the New Testament writers mean real diabolic possessions by the terms *unclean spirits, devils*, &c., which they use. It is absolute trifling to deny it. If we, in our superior sagacity, can show that they were mistaken, that is quite a different matter!

Verse 8. *There was great joy in that city.*] No wonder, when they heard such glorious truths, and were the subjects of such beneficent miracles.

Verse 9. *A certain man called Simon*] In ancient ecclesiastical writers, we have the strangest account of this man; they say that he pretended to be the *Father*, who gave the law to Moses; that he came in the reign of Tiberius in the person of the *Son;* that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the *Holy Spirit;* that he was the *Messiah*, the *Paraclete*, and *Jupiter;* that the *woman* who accompanied him, called *Helena*, was *Minerva*, or the *first intelligence;* with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he *used sorcery*, that he *bewitched the people*, and that he *gave out himself to be some great one.*

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things [k] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the [l] miracles and signs which were done.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;

15 Who, when they were come down, prayed for them, [m] that they might receive the Holy Ghost.

16 For [n] as yet he was fallen upon none of them; only [o] they were baptized in [p] the name of the Lord Jesus.

[k] Chap. i. 3.——[l] Gr. *signs and great miracles.*——[m] Chap. ii. 38.

[n] Ch. xix. 2.——[o] Matt. xxviii. 19; ch. ii. 38.——[p] Ch. x. 48; xix. 5.

This might be sufficient, were not men prone to be wise *above* what is written.

Our word *sorcerer*, from the French *sorcier*, which, from the Latin *sors*, a *lot*, signifies the using of *lots* to draw presages concerning the future; a custom that prevailed in all countries, and was practised with a great variety of forms. On the word *lot* see the note, Lev. xvi. 8, 9; and Josh. xiv. 2.

The Greek word, *μαγευων*, signifies practising the *rites* or *science* of the *Magi*, or مغان *Mughan*, the worshippers of fire among the Persians; the same as مجوس *Majoos*, and مجوسيان *Majooseean*, from which we have our word *magician*. See the note on Matt. ii. 1.

And bewitched the people of Samaria] Εξισων, *Astonishing*, *amazing*, or *confounding* the judgment of the people, from *εξιστημι*, to *remove out of a place* or *state*, to be *transported beyond one's self*, *to be out of one's wits*; a word that expresses precisely the same effect which the tricks or *legerdemain* of a juggler produce in the minds of the common people who behold his feats. It is very likely that Simon was a man of this cast, for the east has always abounded in persons of this sort. The Persian, Arabian, Hindoo, and Chinese jugglers are notorious to the present day; and even while I write this, (July, 1813,) three *Indian* jugglers, lately arrived, are *astonishing the people of London;* and if such persons can *now* interest and amaze the people of a city so cultivated and enlightened, what might not such do among the grosser people of Sychem or Sebasté, eighteen hundred years ago?

That himself was some great one.] That the feats which he performed sufficiently proved that he possessed a most powerful supernatural agency, and could do whatsoever he pleased.

Verse 10. *This man is the great power of God.*] That is, he is invested with it, and can command and use it. They certainly did not believe him to be *God;* but they thought him to be endued with a great supernatural power.

There is a remarkable reading here in several MSS. which should not pass unnoticed. In ABCDE, several others, together with the *Æthiopic*, *Armenian*, later *Syriac*, *Vulgate*, *Itala*, *Origen*, and *Irenæus*, the word *καλουμενη* is *added* before *μεγαλη*, and the passage reads thus, *This person is that power of God which* IS CALLED *the* GREAT. This appears to be the true reading; but what the Samaritans meant by that power of God which they termed *the Great*, we know not. Simon endeavoured to persuade the people that he was a very great personage, and he succeeded.

Verse 12. *But when they believed Philip*] So it is evident that Philip's word came with greater power than that of Simon; and that his *miracles* stood the test in such a way as the *feats* of Simon could not.

Verse 13. *Simon himself believed also*] He was struck with *the doctrine and miracles of Philip*—he saw that these were *real;* he knew his own to be *fictitious*. He believed therefore that Jesus was the Messiah, and was in consequence *baptized*.

Continued with Philip, and wondered] Εξισατο, He was as much *astonished* and *confounded* at the miracles of Philip as the people of Samaria were at his *legerdemain*. It is worthy of remark that *εξισατο* comes from the same root, *εξιστημι*, as the word *εξισων*, in ver. 9, and, if our translation *bewitched* be proper there, it should be retained here; and then we should read, *Then Simon himself believed and was baptized, and continued with Philip, being* BEWITCHED, *beholding the miracles and signs which were done.* We may see, from this circumstance, how improper the term *bewitched* is, in the 9th and 11th verses.

Verse 14. *The word of God*] The doctrine of the Lord Jesus Christ.

They sent unto them Peter and John] There was no individual *ruler* among the apostles—there was not even a *president* of the council; and Peter, far from being *chief* of the apostles, is one of those sent, with the same commission and authority as John, to confirm the Samaritans in the faith.

Verse 15. *When they were come down*] The very same mode of speaking, in reference to *Jerusalem* formerly, obtains now in reference to *London*. The metropolis in both cases is considered as the *centre;* and all parts, in every direction, no matter how distant, or how *situated*, are represented as *below* the metropolis. Hence we so frequently hear of persons going *up* to Jerusalem: and going *down* from the same. So in London the people speak of going *down* to the country; and, in the country, of going *up* to London.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

17 Then [q] laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because [r] thou hast thought that [s] the gift of God may be purchased with money.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, [t] if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [u] the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, [v] Pray

[q] Chap. vi. 6; xix. 6; Heb. vi. 2.——[r] Matt. x. 8; see 2 Kings v. 16.——[s] Chap. ii. 38; x. 45; xi. 17.——[t] Dan. iv. 27; 2 Tim. ii. 25.——[u] Hebrews xii. 15.——[v] Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6; Job xlii. 8; James v. 16.

It is necessary to make this remark, lest any person should be led away with the notion that Jerusalem was situated on the highest ground in Palestine. It is a mode of speech which is used to designate a *royal* or *imperial* city.

Prayed for them, that they might receive the Holy Ghost.] It seems evident, from this case, that even the most holy *deacons*, though full of the Holy Ghost themselves, could not confer this heavenly gift on others. This was the prerogative of the *apostles*, and they were only *instruments*; but they were those alone by which the Lord chose to work. They prayed and laid their hands on the disciples, and God sent down the gift; so, the blessing came *from* God *by* the apostles, and not *from* the apostles to the people. But for what purpose was the Holy Spirit thus given? Certainly not for the sanctification of the souls of the people: this they had on believing in Christ Jesus; and this the apostles never dispensed. It was the *miraculous* gifts of the Spirit which were thus communicated: the *speaking with different tongues*, and those *extraordinary* qualifications which were necessary for the successful preaching of the Gospel; and doubtless many, if not all, of those on whom the apostles laid their hands, were employed more or less in the *public work* of the Church.

Verse 17. *Then laid they* their *hands on them*] Probably only on some select persons, who were thought proper for public use in the Church. They did not lay hands on *all;* for certainly no hands in this way were laid on Simon.

Verse 18. *When Simon saw*, &c.] By hearing these speak with different tongues and work miracles.

He offered them money] Supposing that the dispensing this Spirit belonged to them—that they could give it to whomsoever they pleased; and imagining that, as he saw them to be *poor* men, they would not object to take money for their gift; and it is probable that he had gained considerably by his juggling, and therefore could afford to spare some, as he hoped to make it all up by the profit which he expected to derive from this new influence.

Verse 20. *Thy money perish with thee*] This is an awful declaration; and imports thus much, that *if he did not repent*, he and his ill-gotten goods would perish together; his *money* should be *dissipated*, and his *soul* go into *perdition*.

That the gift of God may be purchased] Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of God is the gift of God alone, and consequently cannot be purchased with money; for what reward can He receive from his *creatures*, to whom the silver and the gold belong, the cattle on a thousand hills, the earth and its fulness!

Verse 21. *Thou hast neither part nor lot in this matter*] Thou hast no part among the *faithful*, and no *lot in this ministry*. That the word κληρος, which we translate *lot*, is to be understood as implying a *spiritual portion*, *office*, &c., see proved in the note on Num. xxvi. 55.

Thy heart is not right] It is not through motives of purity, benevolence, or love to the souls of men, that thou desirest to be enabled to confer the Holy Ghost; it is through pride, vain glory, and love of money: thou wouldest now give a little money that thou mightest, by thy new gift, gain much.

Verse 22. *Repent therefore of this thy wickedness*] St. Peter did not suppose his case to be utterly *hopeless;* though his sin, considered in its *motives* and *objects*, was of the most heinous kind.

If perhaps the thought of thine heart may be forgiven thee.] His sin, as yet, only existed in *thought* and *purpose;* and therefore it is said, *if perhaps the thought of thine heart may be forgiven.*

Verse 23. *The gall of bitterness*] A Hebraism for *excessive bitterness:* gall, wormwood, and such like, were used to express the dreadful effects of *sin* in the soul; the bitter *repentance*, bitter *regret*, bitter *sufferings*, bitter *death*, &c., &c., which it produces. In Deut. xxix. 18, idolatry and its consequences are expressed, by having among them *a root that beareth* GALL *and* WORMWOOD. And in Heb. xii. 15, some grievous sin is intended, when the apostle warns them, *lest any root of* BITTERNESS *springing up, trouble you*, and *thereby many be defiled.*

Bond of iniquity.] An allusion to the mode in which the Romans secured their prisoners, chaining the *right hand* of the *prisoner* to the *left hand* of the *soldier* who guarded him; as if the apostle had said, Thou art tied and bound by the chain of thy sin; justice hath laid hold upon thee, and thou hast only a short respite before thy execution, to see if thou wilt repent.

Verse 24. *Pray ye to the Lord for me*] The

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

words of Peter certainly made a deep impression on Simon's mind; and he must have had a high opinion of the apostle's sanctity and influence with God, when he thus commended himself to their prayers. And we may hope well of his repentance and salvation, if the reading of the *Codex Bezæ*, and the margin of the later *Syriac* may be relied on: *Pray ye to the Lord for me, that none* (τουτων των κακων) OF ALL THOSE EVILS *which ye have spoken* (μοι) TO ME, *may come upon me:* (ὁς πολλα κλαιων ου διελιμπανεν) WHO WEPT GREATLY, *and* DID NOT CEASE. That is, he was an *incessant* penitent. However favourably this or any other MS. may speak of Simon, he is generally supposed to have "grown worse and worse, opposing the apostles and the Christian doctrine, and deceiving many cities and provinces by magical operations; till being at Rome, in the reign of the Emperor *Claudius*, he boasted that he could *fly*, and when exhibiting before the emperor and the senate, St. Peter and St. Paul being present, who knew that his flying was occasioned by *magic*, prayed to God that the people might be undeceived, and that his power might fail; in consequence of which he came tumbling down, and died soon after of his bruises." This account comes in a most questionable shape, and has no evidence which can challenge our assent. To me, *it* and the rest of the things spoken of Simon the sorcerer appear utterly unworthy of credit. *Calmet* makes a general collection of what is to be found in *Justin Martyr*, *Irenæus*, *Tertullian*, *Eusebius*, *Theodoret*, *Augustine*, and others, on the subject of Simon Magus; and to him, if the reader think it worth the pains, he may refer. The substance of these accounts is given above, and in the note on ver. 9; and to say the least of them they are all very *dubious*. The tale of his having an altar erected to him at Rome, with the inscription, *Simoni sancto deo*, "To the holy god Simon," has been founded on an utter mistake, and has been long ago sufficiently confuted. See the inscriptions in *Gruter*, vol. i. p. 96, inscript. No. 5, 6, 7.

Verse 25. *And they, when they had—preached—returned to Jerusalem*] That is, Peter and John returned, after they had borne testimony to and confirmed the work which Philip had wrought.

Verse 26. *Arise, and go toward the south*] How circumstantially particular are these directions! Every thing is so precisely marked that there is no danger of the apostle missing his way. He is to perform some great *duty;* but *what*, he is not informed. The *road* which he is to take is marked out; but *what* he is to *do* in that road, or *how far* he is to proceed, he is not told! It is GOD who employs him, and requires of him *implicit* obedience. If he *do his will*, according to the *present direction*, he shall know, by the *issue*, that God hath sent him on an errand worthy of his wisdom and goodness. We have a similar instance of *circumstantial direction* from God in chap. ix. 11: *Arise, go into the street called Straight, and inquire in the house of Judas for one Saul of Tarsus*, &c. And another instance, still more particular, in chap. x. 5, 6: *Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the sea-side.* God never sends any man on a message, without giving him such directions as shall prevent all mistakes and miscarriages, if simply and implicitly followed. This is also strictly true of the doctrines contained in his word: no soul ever missed salvation that simply followed the directions given in the word of God. Those who will refine upon every thing, question the Divine testimony, and dispute with their Maker, cannot be saved. And how many of this stamp are found, even among *Christians*, professing *strict* godliness!

Gaza, which is desert.] Αὐτη εστιν ερημος, *This is the desert*, or *this is in the desert.* Gaza was a town about two miles and a half from the sea-side; it was the last town which a traveller passed through, when he went from Phœnicia to Egypt, and was at the entrance into a wilderness, according to the account given by Arrian in Exped. Alex. lib. ii. cap. 26, p. 102. [Ed. Gronov.] *That it was the last inhabited town, as a man goes from Phœnicia to Egypt,* επι τη αρχη της Ερημου, *on the commencement of the desert.* See Bp. *Pearce*.

Dr. *Lightfoot* supposes that the word *desert* is added here, because at that time the ancient Gaza was actually *desert*, having been destroyed by Alexander, and μενουσα ερημος, *remaining desert*, as *Strabo*, lib. xvi. p. 1102, says; and that the angel mentioned this desert Gaza to distinguish it from another city of the *same name*, in the tribe of Ephraim, not far from the place where Philip now was. On this we may observe that, although Gaza was desolated by Alexander the Great, as were several other cities, yet it was afterwards rebuilt by *Gabinius*. See Josephus, *Ant.* lib. xv. cap. 5, sect. 3. And writers of the first century represent it as being flourishing and populous in their times. See *Wetstein*.

Schoettgen thinks that ερημος, *desert*, should be referred, not to *Gaza*, but to ὁδος, the *way;* and that it signifies a road that was *less frequented*. If there were two roads to Gaza from Jerusalem, as some have imagined, (see *Rosenmüller*,) the eunuch might have chosen that which was desert, or less frequented, for the sake of privacy in his journeying religious exercises.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

27 And he arose and went: and, behold, [w] a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and [x] had come to Jerusalem, for to worship,

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

[w] Zeph. iii. 10.

[x] John xii. 20.

Verse 27. *A man of Ethiopia*] Ανηρ Αιθιοψ should be translated *an Ethiopian*, for the reasons given on chap. vii. ver. 2.

An eunuch] See this word interpreted, on Matt. xix. 12. The term eunuch was given to persons in authority at court, to whom its *literal* meaning did not apply. Potiphar was probably an eunuch only as to his *office*; for he was a *married* man. See Gen. xxxvii. 36; xxxix. 1. And it is likely that this Ethiopian was of the same sort.

Of great authority] Δυναστης, *A perfect lord chamberlain* of the royal household; or, rather, her *treasurer*, for it is here said, *he had charge of all her treasure*, ην επι παση της γαζης αυτης. The apparent Greek word Γαζα *Gaza*, is generally allowed to be *Persian*, from the authority of *Servius*, who, in his comment on Æn. lib. i. ver. 118:—

Apparent rari nantes in gurgite vasto,
Arma virûm, tabulæque, et Troïa GAZA *per undas.*

"And here and there above the waves are seen
Arms, pictures, *precious goods*, and floating men."
DRYDEN.

The words of *Servius* are: "Gaza Persicus sermo est, et significat *divitias*; unde Gaza urbs in Palæstina dicitur, quod in ea Cambyses rex Persarum cum Ægyptiis bellum inferret divitias suas condidit." GAZA is a Persian word, and signifies RICHES: hence Gaza, a city in Palestine, was so called because Cambyses, king of Persia, laid up his *treasures* in it, when he waged war with the Egyptians. The nearest Persian word of this signification which I find is گنج *gunj*, or ganz, and گنجا *gunja*, which signify a magazine, store, hoard, or hidden treasure. The Arabic خزانه *kluzaneh*, comes as near as the Persian, with the same meaning. Hence مخزن *makhzen*, called *magazen* by the Spaniards, and *magazine* by the English; a word which signifies a *collection* of *stores* or *treasures*, or the *place* where they are laid up. It is scarcely necessary to remark that this name is given also to certain monthly publications, which are, or profess to be, a *store of treasures*, or *repository* of *precious*, or *valuable* things.

But who was Candace? It is granted that she is not found in the common lists of Ethiopic sovereigns with which we have been favoured. But neither the *Abyssinians* nor the *Jews* admitted *women* in their *genealogies*. I shall not enter into this controversy, but shall content myself with quoting the words of Mr. Bruce. "It is known," says he, "from credible writers engaged in no controversy, that this *Candace* reigned upon the Nile in *Atbara*, near Egypt. Her capital also, was taken in the time of Augustus, a few years before the conversion of the slave by Philip: and we shall have occasion often to mention her successors and her kingdom, as existing in the reign of the *Abyssinian* kings, long after the Mohammedan conquest: they existed when I passed through *Atbara*, and do undoubtedly exist there to this day."—*Bruce's Travels*, vol. ii. page 431.

It does not appear, as some have imagined, that the Abyssinians were converted to the Christian faith by this *eunuch*, nor by any of the *apostles*; as there is strong historic evidence that they continued *Jews* and *Pagans* for more than three hundred years after the Christian æra. Their conversion is with great probability attributed to *Frumentius*, sent to Abyssinia for that purpose by Athanasius, bishop of Alexandria, about A. D. 330. See *Bruce* as above.

The Ethiopians mentioned here are those who inhabited the isle or peninsula of *Meroe*, above and southward of Egypt. It is the district which Mr. Bruce calls *Atbara*, and which he proves formerly bore the name of *Meroe*. This place, according to Diodorus Siculus, had its name from Meroë, daughter of Cambyses, king of Persia, who died there in the expedition which her father undertook against the Ethiopians. Strabo mentions a queen in this very district named *Candace:* his words are remarkable. Speaking of an insurrection of the Ethiopians against the Romans he says: Τουτων δ' ησαν και οι της βασιλισσης στρατηγοι της Κανδακης, ἡ καθ' ἡμας ηρξε των Αιθιοπων, ανδρικη τις γυνη, πεπηρωμενη τον οφθαλμον, "Among these were the officers of Queen CANDACE, who in our days reigned over the Ethiopians. She was a masculine woman, and blind of one eye." Though this could not have been the *Candace* mentioned in the text, it being a little before the Christian æra, yet it establishes the fact that a queen of this *name* did reign in this place; and we learn from others that it was a *common* name to the queens of Ethiopia. Pliny, giving an account of the report made by Nero's messengers, who were sent to examine this country, says, *Ædificia oppidi* (Meroës) *pauca: regnare fœminam* CANDACEN; *quod nomen multis jam annis ad reginas transiit.* Hist. Nat. lib. vi. cap. 29, ad fin. They reported that "the edifices of the city were few: that a woman reigned there of the name of *Candace*; which name had passed to their queens, *successively*, for many years." To one of those queens the eunuch in the text belonged; and the above is sufficient authority to prove that queens of this name reigned over this part of Ethiopia.

Had come to Jerusalem for to worship] Which is a proof that he was a worshipper of the God of Israel; but how came he acquainted with the Jewish religion? Let us, for a little, examine this question. In 1 Kings x. 1, &c., we have the account of the visit paid to Solomon by the *queen of Sheba*, the person to whom our Lord refers, Matt. xii. 42, and Luke xi. 31. It

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

28 Was returning, and sitting in his chariot, [y] read Esaias the prophet.

29 Then [z] the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him [a] read the Prophet Esaias, and said, Understandest thou what thou readest?

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

31 And he said, [b] How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

[y] Col. iii. 16.——[z] Chap. xiii. 2.

[a] Rom. xii. 11.——[b] Eph. iii. 3, 4.

has been long credited by the Abyssinians that this queen, who by some is called *Balkis*, by others *Maqueda*, was not only instructed by Solomon in the Jewish religion, but also established it in her own empire on her return; that she had a son by Solomon named *Menilek*, who succeeded her in the kingdom; and, from that time till the present, they have preserved the Jewish religion. Mr. Bruce throws some light upon this subject: the substance of what he says is the following: "There can be no doubt of the expedition of the queen of Sheba; as Pagan, Moor, Arab, Abyssinian, and all the countries round, vouch for it, nearly in the terms of Scripture. Our Saviour calls her queen of the south; and she is called, in 1 Kings x. 1, &c., 2 Chron. ix. 1, &c., queen of *Sheba* or *Saba;* for *Saba*, *Azab*, and *Azaba*, all signify the *south:* and she is said to have come from the *uttermost parts of the earth*. In our Saviour's time the boundaries of the known land, *southward*, were *Rapham* or *Prassum;* which were the uttermost parts of the known earth, and were with great propriety so styled by our Lord. The gold, myrrh, cassia, and frankincense, which she brought with her, are all products of that country. The annals of the Abyssinians state that she was a pagan when she left *Saba* or *Azab*, to visit Solomon; and that she was there converted and had a son by Solomon, who succeeded her in the kingdom, as stated above. All the inhabitants of this country, whether Jews or Christians, believe this; and, farther, that the 45th Psalm was a prophecy of her journey to Jerusalem; that she was accompanied by a daughter of Hiram from Tyre; and that the latter part of the Psalm is a prophecy of her having a son by Solomon, and of his ruling over the Gentiles." Travels, vol. ii. page 395, &c. All this being granted, and especially the Scripture fact of the queen of Sheba's visit, and the great probability, supported by uninterrupted tradition, that she established the Jewish religion in her dominions on her return, we may at once see that the eunuch in question was a descendant of those *Jews;* or that he was a *proselyte* in his own country to the Jewish faith, and was now come up at the great feast to worship God at Jerusalem. Mr. Bruce may be right; but some think that *Saba*, in Arabia Felix, is meant: see the note on Matt. xii. 42.

Verse 28. *Sitting in his chariot, read Esaias the prophet.*] He had gone to Jerusalem to worship: he had profited by his religious exercises: and even in travelling, he is improving his time. God sees his simplicity and earnestness, and provides him an instructer, who should lead him into the great truths of the Gospel, which, without such a one, he could not have understood. Many, after having done their duty, as they call it, in attending a place of worship, forget the errand that brought them thither, and spend their time, on their return, rather in idle conversation than in reading or conversing about the word of God. It is no wonder that such should be always learning, and never able to come to the knowledge of the truth.

Verse 29. *Then the Spirit said unto Philip*] This holy man having obeyed the first direction he received from God, and gone southward without knowing the reason why, it was requisite that he should now be informed of the object of his mission: the *Spirit said unto* him, *go near, and join thyself*, &c. The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the Spirit did in this case was by a strong impression on his mind, which left him no doubt of its being from God.

Verse 30. *Heard him read the Prophet Esaias*] The eunuch, it seems, was reading aloud, and apparently in *Greek*, for that was the common language in Egypt; and, indeed, almost in every place it was understood. And it appears that it was the *Greek version* of the *Septuagint* that he was reading, as the quotation below is from that version.

Verse 31. *How can I, except some man should guide me?*] This is *no proof* that "the Scriptures cannot be understood without an authorized interpreter," as some of the papistical writers assert. How could the eunuch know any thing of the Gospel dispensation, to which this scripture referred? That dispensation had not yet been proclaimed to him; he knew nothing about *Jesus*. But where that dispensation has been published, where the four Gospels and the apostolic epistles are at hand, every thing relative to the salvation of the soul may be clearly apprehended by any simple, upright person. There are difficulties it is true, in different parts of the sacred writings, which neither the *pope* nor his *conclave* can solve; and several which even the *more* enlightened *Protestant* cannot remove; but these difficulties do not refer to matters in which the *salvation of the soul* is immediately concerned: they refer to such as are common to every ancient author in the universe. These difficulties, being understood, add to the beauty, elegance, and justness of the language, thoughts, and turns of expression; and these, only the *few* who are capable of *understanding* are able to *relish*. As to all the rest, all that relates to *faith* and *practice*, all in which the present and eternal interest of the soul is concerned, "the wayfaring man, though a fool, (quite illiterate,) shall not err therein."

That he would come up, and sit with him.] So earnestly desirous was he to receive instruction relative to those things which concerned the welfare of his soul.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

32 The place of the scripture which he read was this, [c] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, [d] and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [e] what doth hinder me to be baptized?

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

37 And Philip said, [f] If thou believest with all thine heart, thou mayest. And he answered and said, [g] I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the

[c] Isa. liii. 7, 8.——[d] Luke xxiv. 27; chap. xviii. 28.——[e] Chap. x. 47.——[f] Matt. xxviii. 19; Mark xvi. 16.

[g] Matt. xvi. 16; John vi. 69; ix. 35, 38; xi. 27; chap. ix. 20; 1 John iv. 15; v. 5, 13.

Verse 32. *The place of the scripture*] Περιοχη της γραφης, The *section*, or *paragraph*.

Verse 33. *In his humiliation, his judgment was taken away*] He who was the *fountain of judgment* and *justice* had no justice shown him (*mercy* he needed not) in *his humiliation;* viz. that time in which he *emptied himself*, and appeared in the form of a servant.

Who shall declare his generation] Την γενεαν αυτου: Answering to the Hebrew דורו *doro*, which Bp. Lowth understands as implying *his manner of life*. It was the custom among the Jews, when they were taking away any criminal *from judgment* to *execution*, to call out and inquire whether there was any person who could appear in behalf of the character of the criminal—whether there was any who, from intimate acquaintance with his *manner of life*, could say any thing in his favour? This circumstance I have noticed before, and it has been particularly remarked in the case of Stephen: see at the end of chap. vii. In our Lord's case, this benevolent inquiry does not appear to have been made; and perhaps to this breach of *justice*, as well as of *custom*, the prophet refers; and this shows how minutely the conduct of those bad men was known seven hundred years before it took place. God can *foreknow* what he pleases, and can *do* what he pleases; and all the operations of his infinite mind are just and right. Some think that, *who shall declare his generation?* refers to his *eternal Sonship;* others, to his *miraculous conception* by the *Holy Spirit*, in the womb of the *virgin;* others, to the *multitudinous progeny* of *spiritual children* which should be born unto God, in consequence of his passion and meritorious death. Perhaps the *first*, which refers to the usual custom in behalf of the criminal, is the *best* and most natural sense.

Verse 34. *Of whom speaketh the prophet this*] This was a very natural inquiry: for in the text itself, and in its circumstances, there was nothing that could determine the meaning, so as to ascertain whether the prophet meant himself or some other person; and the very inquiry shows that the eunuch had thought deeply on the subject.

Verse 35. *Began at the same scripture*] He did not confine himself to this one scripture, but made this his text, and showed, from the general tenor of the sacred writings, that *Jesus* was the *Christ*, or *Messiah;* and that in *his* person, birth, life, doctrine, miracles, passion, death, and resurrection, the Scriptures of the Old Testament were fulfilled. This preaching had the desired effect, for the eunuch was convinced of the truth of Philip's doctrine, and desired to be baptized in the *name of Jesus*.

Verse 36. *See, here is water*] He was not willing to omit the first opportunity that presented itself of his taking upon *himself* the *profession of the Gospel*.—By this we may see that Philip had explained the whole of the Christian faith to him, and the *way* by which believers were brought into the Christian Church.

Verse 37. *I believe that Jesus Christ is the Son of God.*] He believed that Jesus, whom Philip preached to him, was THE CHRIST or *Messiah*, and consequently the *Son of God*.

This whole verse is omitted by ABCG, several others of the first authority, Erpen's edit. of the *Arabic*, the *Syriac*, the *Coptic*, *Sahidic*, *Æthiopic*, and some of the *Slavonic:* almost all the critics declare against it as spurious. *Griesbach* has left it out of the text; and Professor *White* in his *Crisews* says, "Hic versus *certissime* delendus," *this verse, most assuredly, should be blotted out*. It is found in E, several others of minor importance, and in the *Vulgate* and *Arabic*. In those MSS. where it is extant it exists in a variety of forms, though the sense is the same.

Verse 38. *And they went down*] They *alighted from the chariot into the water*. While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who had received his confession of faith was he to whom the baptism was attributed, as it was administered by his authority.

Verse 39. *The Spirit of the Lord caught away Philip*] Perhaps this means no more than that the Holy Spirit suggested to the mind of Philip that he should *withdraw abruptly* from the eunuch, and thus

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

water, [h] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea.

A. M. cir. 4036. A. D. cir. 32. An. Olymp. cir. CCII. 4.

[h] 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14.

leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the *angel of the Lord*, and the *Spirit of the Lord*, are the same person throughout this chapter. There is a remarkable reading in the *Codex Alexandrinus* which exists thus in two lines:—

ΠΝΑΑΓΙΟΝΕΠΕΠΕCΕΝΕΠΙΤΟΝΕΥΝΟΥΧΟΝ

The Spirit of the Lord fell upon the eunuch:

ΑΓΓΕΛΟCΔΕΚΥΡΙΟΥΗΡΠΑCΕΝΤΟΝΦΙΛΙΠΠΟΝ.

But the angel of the Lord snatched away Philip.

This reading is found in several other *MSS.* and in some *versions*. Many think that the *Spirit* or *angel* of God carried off Philip in some such manner as the Apocrypha represents the transportation of Habakkuk, who was taken up by the hair of the head, and carried from Judea to Babylon! For such an interposition there was no need. When Philip had baptized the eunuch, the Spirit of God showed him that it was not the will of God that he should accompany the eunuch to *Meroe*, but, on the contrary, that he should hasten away to *Ashdod;* as God had in that, and the neighbouring places, work sufficient to employ him in.

Verse 40. *Philip was found at Azotus*] From the time he left the eunuch, he was not heard of till he got to Azotus, which, according to Dr. Lightfoot, was about 34 miles from Gaza, and probably it was near Gaza that Philip met the eunuch. The Azotus of the New Testament is the Ashdod of the Old. It was given by Joshua to the tribe of Judah, Josh. xv. 47. It was one of the five lordships which belonged to the Philistines, and is a seaport town on the Mediterranean Sea, between Gaza on the *south*, and Joppa or Jaffa on the *north*. Herodotus reports, lib. ii. cap. 157, that Psammeticus, king of Egypt, besieged this city 29 years, which, if true, is the longest siege which any city or fortress ever endured.

Preached in all the cities, till he came to Cæsarea.] This was *Cæsarea* in *Palestine*, formerly called *Strato's Tower*, built by Herod the Great in honour of Augustus. There was an excellent harbour here made by Herod; and, after the destruction of Jerusalem, it became the *capital* of the whole land of Judea. It must be always distinguished from *Cæsarea Philippi*, which was an inland town not far from the springs of Jordan. Whenever the word *Cæsarea* occurs without *Philippi*, the former is intended. As Philip preached in all the cities of Palestine till he came to Cæsarea, he must have preached in the different cities of the *Philistine* country, *Ashdod*, *Akkaron*, and *Jamnia*, and also in the principal parts of *Samaria*, as these lay in his way from *Gaza* to Cæsarea. As there was a readier disposition to receive the word in those places, the Spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to *Abyssinia*. It appears, from chap. xxi. 8, that Philip settled at Cæsarea, where he had a house and family, four of his unmarried daughters being prophetesses. It is likely that his itinerant mission ended here; though he continued occasionally to perform the work of an *evangelist*, and to bring up his family in the knowledge and fear of God, which is the most imperious duty that any master of a family can be called on to perform, and which it is impossible for any man to accomplish by substitute; and which none can neglect without endangering his own salvation.

CHAPTER IX.

Saul, bent on the destruction of the Christians, obtains letters from the high priest, authorizing him to seize those whom he should find at Damascus, and bring them bound to Jerusalem, 1, 2. *On his way to Damascus, he has a Divine vision, is convinced of his sin and folly, is struck blind, and remains three days without sight, and neither eats nor drinks*, 3–9. *Ananias, a disciple, is commanded in a vision to go and speak to Saul, and restore his sight*, 10–16. *Ananias goes and lays his hands on him, and he receives his sight, and is baptized*, 17–19. *Saul, having spent a few days with the Christians at Damascus, goes to the synagogues, proclaims Christ, and confounds the Jews*, 20–22. *The Jews lay wait to kill him, but the disciples let him down over the walls of the city in a basket, by night, and he escapes to Jerusalem*, 23–25. *Having wished to associate with the disciples there, they avoid him; but Barnabas takes and brings him to the apostles, and declares his conversion*, 26, 27. *He continues in Jerusalem preaching Christ, and arguing with the Hellenistic Jews, who endeavour to slay him; but the disciples take him to Cæsarea, and send him thence to his own city Tarsus*, 28–30. *About this time, the Churches, being freed from persecution, are edified and multiplied*, 31. *Peter heals Eneas at Lydda, who had been afflicted with the palsy eight years: in consequence of which miracle, all the people of Lydda and Saron are converted*, 32–35. *Account of the sickness and death of a Christian woman named Tabitha, who dwelt at Joppa; and her miraculous restoration to life by the ministry of Peter*, 36–41. *Gracious effects produced among the inhabitants of Lydda by this miracle*, 42, 43.

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

AND [a] Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any [b] of this way, whether they were men or women,

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII 1.

[a] Chap. viii. 3; Gal. i. 13; 1 Tim. i. 13.

[b] Gr. *of the way:* so chap. xix. 9, 23.

NOTES ON CHAP. IX.

Verse 1. *Saul, yet breathing out threatenings and slaughter*] The original text is very emphatic, *ετι εμπνεων απειλης και φονου*, and points out how determinate Saul was to pursue and accomplish his fell purpose of totally destroying the infant Church of Christ. The mode of speech introduced above is very frequent in the Greek writers, who often express any *vehement* and *hostile* affection of the mind by the verb *πνεειν*, to *breathe*, to *pant;* so Theocritus, Idyll. xxii. ver. 82:

Εϛ μεσσον συναγον, *φονον αλλαλοισι πνεοντεϛ.*

They came into the assembly, breathing mutual slaughter.

Euripides has the same form, *πυρ πνεουσα και φονον, breathing out fire, and slaughter. Iphig. in Taur.*

And *Aristophanes* more fully, referring to all the preparations for *war*:—

Αλλα πνεοντας δορυ και λογχας και λευκολοφους τρυφαλειας,
Και πηληκας, και κνημιδας, και θυμους επταβοειους.

They breathed spears, and pikes, and helmets, and crests, and greaves, and the fury of redoubted heroes.

The figure is a favourite one with *Homer:* hence *μενεα πνειοντες Αβαντες, the Abantes breathing strength.*—Il. ii. 536. And how frequently he speaks of his *fierce* countrymen as, *μενεα πνειοντες Αχαιοι, the Greeks breathing strength*, see Il. iii. 8; xi. 508; xxiv. 364, which phrase an old Scholiast interprets, *being filled with strength and fury.* St. Luke, who was master of the Greek tongue, chose such terms as best expressed *a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment.* Such at this time was the heart of Saul of Tarsus; and it had already given full proof of its malignity, not only in the martyrdom of Stephen, but also in making *havoc of the Church, and* in forcibly *entering every house, and dragging men and women*, whom he suspected of Christianity, *and committing them to prison.* See chap. viii. 3.

Went unto the high priest] As the high priest was chief in all matters of an ecclesiastical nature, and the present business was pretendedly *religious*, he was the proper person to apply to for letters by which this virulent persecutor might be accredited. The letters must necessarily be granted in the name of the whole *Sanhedrin*, of which *Gamaliel*, Saul's master, was at that time the *head;* but the *high priest* was the proper organ through whom this business might be negotiated.

Verse 2. *Letters to Damascus to the synagogues*] Damascus, anciently called דמשק *Damask*, and דרמשק *Darmask*, was once the metropolis of all Syria. It was situated at fifty miles' distance from the sea; from which it is separated by lofty mountains. It is washed by two rivers, *Amara* or *Abara*, which ran through it, and *Pharpar*, called by the Greeks *Chrysorrhoas*, the golden stream, which ran on the outside of its walls. It is one of the most ancient cities in the world, for it existed in the time of Abraham, Gen. xiv. 15; and how long *before* is not known. The city of Damascus is at present a place of considerable trade, owing to its being the rendezvous for all the pilgrims from the north of Asia, on their road to and from the temple of *Mecca*. It is surrounded with pretty strong walls, which have *nine* gates, and is between four and five miles in circumference. It contains about 100,000 inhabitants, some say more, the principal part of whom are *Arabs* and *Turks*, with whom live, in a state of considerable degradation, about 15,000 *Christians*. Damascus, like other places of importance, has passed through the hands of many *masters*. It was captured and ruined by *Tiglath Pileser*, who carried away its inhabitants to *Kin*, beyond the Euphrates, about 740 years before the Christian æra; and thus was fulfilled the prophecy of *Isaiah*, chap. xvii. 1–3, and that of *Amos*, chap. i. 4, 5. It was also taken by *Sennacherib*, and by the *generals* of Alexander the Great. *Metellus* and *Lælius* seized it, during the war of *Pompey* with *Tigranes;* before Christ 65. It continued under the dominion of the *Romans* till the *Saracens* took possession of it, in A. D. 634. It was besieged and taken by *Teemour lenk*, A. D. 1400, who put all the inhabitants to the sword. The Egyptian *Mamelukes* repaired Damascus when they took possession of *Syria;* but the Turkish Emperor *Selim* having defeated them at the battle of Aleppo in 1516, Damascus was brought under the government of the *Turks*, and in their hands it still remains. In the time of St. Paul it was governed by Aretas, whose father, *Obodas*, had been governor of it under Augustus. Damascus is 112 miles south of Antioch; 130 N. N. E. of Jerusalem; and 270 S. S. W. of Diarbek. Longitude 37° east: latitude 33° 45′ north. The fruit tree called the *Damascene*, vulgarly *Damazon*, and the flower called the *Damask* rose, were transplanted from Damascus to the gardens of Europe; and the *silks* and *linens*, known by the name of *Damasks*, were probably first manufactured by the inhabitants of this ancient city.

Any of this way] That is, this *religion*, for so דרך *derec* in Hebrew, and *ὁδος*, *hodos*, in Hellenistic Greek, are often to be understood. דרך יהוה *derec Yehovah*, the way of the Lord, implies the *whole* of the *worship* due to him, and prescribed by himself: the *way* or *path* in which he wills men to *walk*, that they may get safely through life, and finally attain everlasting felicity. The Jewish writers designate the whole doctrine and practice of Christianity by a similar expression, דרך הנוצרים *derec hanotsarim*, the *way*, *doctrine*, or *sect* of the Christians.

Whether they were men or women] Provided they

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

he might bring them bound unto Jerusalem.

3 And [c] as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And [d] he fell to the earth, and heard a voice saying unto him, Saul, Saul, [e] why persecutest thou me?

A. M. cir. 4037 A. D. cir. 33. An. Olymp. cir. CCIII. 1.

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [f] *it is* hard for thee to kick against the pricks.

[c] Chap. xxii. 6; xxvi. 12; 1 Cor. xv. 8.——[d] Dan. viii. 17; x. 9.

[e] Matt. xxv. 40, &c.——[f] Chap. v. 39.

were *Jews;* for no converts had as yet been made among the *Gentiles;* nor did the power of the high priest and Sanhedrin extend to any but those who belonged to the *synagogues.* *Pearce.*

In every country where there were Jews and synagogues, the power and authority of the Sanhedrin and high priest were acknowledged: just as papists in all countries acknowledge the authority of the pope. And as there can be but *one pope*, and *one conclave*, so there could be but *one high priest*, and *one Sanhedrin;* and this is the reason why the high priest and sanhedrin at Jerusalem had authority over all Jews, even in the *most distant countries.*

Verse 3. *Suddenly there shined round about him*] This might have been an extraordinary flash of the *electric fluid*, accompanied with thunder, with which God chose to astonish and confound Saul and his company; but so modified it as to prevent it from striking them dead. *Thunder* would naturally follow such a large quantity of this fluid as appears to have been disengaged at this time; and *out* of this thunder, or immediately *after* it, Christ spoke in an awful and distinct voice, which appears to have been understood by Saul only.

Verse 4. *And he fell to the earth*] Being struck down with the lightning: many persons suppose he was on horseback, and painters thus represent him; but this is utterly without foundation. Painters are, in almost every case, wretched commentators.

Verse 5. *Who art thou, Lord?*] Τις ει, Κυριε; *Who art thou,* Sir? He had no knowledge who it was that addressed him, and would only use the term Κυριε, as any Roman or Greek would, merely as a term of *civil respect.*

I am Jesus whom thou persecutest] "Thy enmity is against *me* and my religion; and the injuries which thou dost to my followers I consider as done to *myself.*"

The following words, making twenty in the original, and thirty in our version, are found in no Greek MS. The words are, It is *hard for thee to kick against the pricks: and he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord* said *unto him.* It is not very easy to account for such a large *addition*, which is not only not found in any *Greek* MS. yet discovered, but is wanting in the *Itala*, Erpen's *Arabic*, the *Syriac*, *Coptic*, *Sahidic*, and most of the *Slavonian.* It is found in the *Vulgate*, one of the *Arabic*, the *Æthiopic*, and *Armenian;* and was probably borrowed from chap. xxvi. 14, and some marginal notes. It is wanting also in the *Complutensian* edition, and in that of *Bengel.* *Griesbach* also leaves it out of the text.

It is *hard for thee* &c.] Σκληρον σοι προς κεντρα λακτιζειν. This is a *proverbial* expression, which exists, not only in *substance*, but even in *so many words*, both in the Greek and Latin writers. Κεντρον, *kentron*, signifies an ox goad, a piece of pointed iron stuck in the end of a stick, with which the ox is urged on when drawing the plough. The origin of the proverb seems to have been this: sometimes it happens that a restive or stubborn ox kicks back against the goad, and thus wounds himself more deeply: hence it has become a proverb to signify the fruitlessness and absurdity of rebelling against lawful authority, and the getting into greater difficulties by endeavouring to avoid trifling sufferings. So the proverb, *Incidit in Scyllam qui vult vitare Charybdim.* Out of the *cauldron* into the *fire.* "Out of *bad* into *worse.*" The saying exists, almost in the apostolic form, in the following writers. Euripides, in *Bacch.* ver. 793:—

Θυοιμ' αν αυτῳ μαλλον, η θυμουμενος
Προς κεντρα λακτιζοιμι, θνητος ων, Θεῳ.

"I, who am a frail mortal, should rather sacrifice to him who is a God, than, by giving place to anger, *kick against the goads.*"

And Æschylus, in *Agamemnon*, ver. 1633:—

Προς κεντρα μη λακτιζε

Kick not against the goads.

And again in *Prometh. Vinct.* ver. 323:—

Προς κεντρα κωλον εκτενεις, ὁρων ὁτι
Τραχυς μοναρχος ουδ' ὑπευθυνος κρατει.

"Thou *stretchest out thy foot against goads*, seeing the fierce monarch governs according to his own will."

Resistance is of no use: the more thou dost rebel, the more keenly thou shalt suffer. See the *Scholiast* here.

Pindar has a similar expression, *Pyth.* ii. ver. 171–5:—

Φερειν δ' ελαφρως
Επαυχενιον λαβοντα
Ζυγον γ' αρηγει. Ποτι κεντρον δε τοι
Λακτιζεμεν, τελεθει
Ολισθηρος οιμος.

"It is profitable to bear willingly the assumed yoke
To kick against the goad is pernicious conduct."

Where see the Scholiast, who shows that "it is ridiculous for a man to fight with fortune: for if the unruly ox, from whom the metaphor is taken, kick against the goad, he shall suffer still more grievously."—Terence uses the same figure. *Phorm.* Act i. scen 2, ver. 27:—

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

6 And he, trembling and astonished, said, Lord, [g] what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And [h] the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

A. M. cir. 4037 A. D. cir. 33. An. Olymp. cir. CCIII. 1.

8 And Saul arose from the earth: and when

[g] Luke iii. 10; chap. ii. 37; xvi. 30.

[h] Dan. x. 7, see chap. xxii. 9; xxvi. 13.

Venere in mentem mihi istæc: nam inscitia est,
Adversum stimulum calces.——

"These things have come to my recollection, for it is foolishness for thee to *kick against a goad*."

Ovid has the same idea in other words, *Trist.* lib. ii. ver. 15:—

At nunc (*tanta meo comes est insania morbo*)
Saxa malum refero rursus ad icta pedem.
Scilicet et victus repetit gladiator arenam;
Et redit in tumidas naufraga puppis aquas.

But madly now I wound myself alone,
Dashing my injured foot against the stone:
So to the wide arena, wild with pain,
The vanquish'd gladiator hastes again;
So the poor shatter'd bark the tempest braves,
Launching once more into the swelling waves.

Intelligent men, in all countries and in all ages of the world, have seen and acknowledged the folly and wickedness of fighting against God; of murmuring at the dispensations of his providence; of being impatient under affliction; and of opposing the purposes of his justice and mercy. The words contain a universal lesson, and teach us patience under affliction, and subjection to the sovereign will of God; and they especially show the desperate wickedness of endeavouring, by persecution, to hinder the dissemination of the truth of God in the earth. He that kicks against *this* goad does it at the risk of his final salvation. The fable of the *viper and the file* is another illustration of this proverb: it *gnawed* and *licked* the file, till it *destroyed* its *teeth* and *wasted* away its *tongue*. The maxim in the proverb should be early inculcated on the minds of children and scholars; when chastised for their faults, resistance and stubbornness produce increased coercion and chastisement. And let parents and masters learn that the oft-repeated use of the goad and ferula seldom tend to reclaim, but beget obduracy and desperation. The advice of *Columella* to the ploughman, having some relation to the proverb in the text, and a strong bearing on this latter part of the subject, is worthy of the most serious regard: "*Voce* potius quam *verberibus* terreat; *ultimaque* sint opus recusantibus *remedia plagæ*. Nunquam *stimulo* lacessat *juvencum*, quod *retrectantem calcitrosumque* eum reddit: nonnunquam tamen admoneat flagello." Columella, *De Re Rustica*, lib. ii. cap. 2, in fine. "Let the husbandman intimidate his oxen more by his *voice* than by *blows*, to which he should never have recourse but in *extreme cases*. A *young steer* should never be *goaded*, for this will induce him to *kick* and *run back*; but on proper occasions the *whip*, as an incentive to activity, may be profitably used." In reference to the same subject, which all concerned should feel to be of the greatest importance I shall close with the advice of one greater than the Roman agriculturist: *Fathers, provoke not your children to anger, lest they be discouraged*, Col. iii. 21; but *bring them up* (εν παιδειᾳ και νουθεσιᾳ Κυριου) *in the discipline and admonition of the Lord*, Eph. vi. 4, using the authority that God has given you with a steady hand, actuated by a tender and feeling heart.

Verse 6. *Trembling*] Under a strong apprehension of meeting the judgment he deserved.

And astonished] At the *light*, the *thunder*, and the *voice*.

Lord, what wilt thou have me to do?] The word Κυριε, *Lord*, is here to be understood in its proper sense, as expressing *authority* and *dominion:* in the 5th verse it appears to be equivalent to our word *sir*.

The pride of the Pharisee is now brought down to the dust; and the fury of the persecutor is not only restrained, but the lion becomes a lamb. *What wilt thou have me to do?* Wilt thou condescend to *employ me* among thy meanest *servants?*

Go into the city, and it shall be told thee, &c.] Jesus could have informed him at once what was his will concerning him; but he chose to make one of those very disciples whom he was going to bring in *bonds* to Jerusalem the *means* of his *salvation:* 1. To show that God will help man by man, that they may learn to love and respect each other. 2. That in the benevolence of Ananias he might see the spirit and tendency of that religion which he was persecuting, and of which he was shortly to become an *apostle*.

Verse 7. *Stood speechless, hearing a voice, but seeing no man.*] The men were εννεοι, *stupified*, hearing της φωνης, *the voice* or *thunder*, but not distinguishing the *words*, which were addressed to Saul alone; and which were spoken *out* of the thunder, or in a small, still voice, *after* the peal had ceased. The remarkable case, 1 Kings xix. 11–13, may serve to illustrate that before us. *And he said, Go forth, and stand upon the mount before the Lord; and the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; and after the wind an earthquake; and after the earthquake a fire; and after the fire a still small voice; and when Elijah heard it, he wrapped his face in his mantle, and went out, and stood in the entering in of the cave, and behold, there came a voice unto him, and said,* What dost thou here, Elijah! The *thunder* must have been heard by all; the *small, still voice* by Saul alone. This consideration amply reconciles the passage in the text with that in chap. xxii. 9, where Paul says, They that were with me saw the light and were afraid, but they heard not the voice of him that spake with me. They had heard the *thunder* which followed the escape of the lightning, but they heard not the *voice* of him that spake

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

his eyes were opened, he saw no man; but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus [i] named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul [k] of Tarsus; for, behold, he prayeth,

A. M. cir. 4037 A. D. cir. 33. An. Olymp. cir. CCIII. 1.

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [l] how much evil

[i] Chap. xxii. 12.

[k] Chap. xxi. 39; xxii. 3.——[l] Ver. 1.

to Saul; they did not hear the words, *I am Jesus whom thou persecutest*, &c.; but they saw and heard enough to convince them that the whole was supernatural; for they were all struck down to the earth with the splendour of the light, and the sound of the thunder, which I suppose took place on this occasion. It has been a question among divines, whether Jesus Christ did *really appear* to Saul on this occasion. The arguments against the real appearance are not strong. St. Luke tells us that those who were with him heard the voice, but they saw no man; which is a strong intimation that *he* saw what they did not. Ananias, it seems, was informed that there had been a *real appearance*, for, in addressing Saul, ver. 17, he says, *The Lord Jesus that* APPEARED *unto* THEE *in the way as thou camest, &c.* And Barnabas intimates thus much, when he brought him before the apostles at Jerusalem, for he *declared unto them how he had* SEEN *the Lord in the way, and that he had spoken unto him;* and, chap. xxii. 14, where the discourse of Ananias is given more at large, he says, *The God of our fathers hath chosen thee that thou shouldest know his will*, and SEE *that* JUST ONE, *and shouldest* HEAR *the voice of his mouth;* so we find that *hearing the voice*, or *words of his mouth*, was not what is called the *appearance;* for, besides this, there was an actual manifestation of the person of Christ. But St. Paul's own words, 1 Cor. ix. 1, put the subject out of dispute: *Am I not an apostle? Am I not free?* HAVE I NOT SEEN JESUS CHRIST OUR LORD? To which may be added, 1 Cor. xv. 8, *And last of all*, HE WAS SEEN OF ME ALSO, *as of one born out of due time.*

Verse 8. *When his eyes were opened, he saw no man*] Instead of *ουδενα, no man*, the *Codex Alexandrinus*, the *Syriac*, *Vulgate*, and some others, have *ουδεν, nothing.* He not only saw no *man*, but he saw *nothing*, being quite blind; and therefore was led by the hand to Damascus, *μη βλεπων*, being *without sight*

Verse 9. *Neither did eat nor drink.*] The anxiety of his mind and the anguish of his heart were so great that he had no appetite for food; and he continued in total darkness and without food for *three days*, till Ananias proclaimed salvation to him in the name of the Lord Jesus.

Verse 10. *A certain disciple—named Ananias*] A general opinion has prevailed in the Greek Church that this Ananias was one of the seventy-two disciples, and that he was martyred; and they celebrate his martyrdom on the first of October. It has been farther stated that his house was turned into a church, which remains to the present day, though now occupied as a Turkish mosque; but even the Mohammedans have the tradition, and treat his memory with great respect. However this may be, from chap. xxii. 12, we learn, what is of more importance, that *he was a devout man according to the law, having a good report of all the Jews that dwelt* there. See on ver. 17.

To him said the Lord in a vision] *Εν ὁραματι*, In a strong impression made upon his mind, which left no doubt concerning its *heavenly* origin, nor of the *truth* of the things represented by it. It is very probable that the whole took place in a *dream.*

Verse 11. *Arise, and go into the street which is called Straight*] How very particular is this direction! And it was necessary that it should be so, that he might see the whole to be a Divine communication; the house was probably one in which Saul was accustomed to reside when at Damascus; and where he was known as a native of Tarsus.

Tarsus was a city of Cilicia, seated on the *Cydnus*, and now called *Tarasso.* It was, at one period, the capital of all Cilicia, and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cæsar, having shown themselves friendly to the Romans, were endowed with all the privileges of Roman citizens; and it was on this account that St. Paul claimed the rights of a Roman citizen; a circumstance which, on different occasions, was to him, and the cause in which he was engaged, of considerable service.

Behold, he prayeth] He is earnestly seeking to know my will, and to find the salvation of his soul; therefore, go *speedily*, and direct him. Some have laid needless stress on these words, as if they intimated, that "though Saul as a Pharisee had often *said* his prayers, yet he had never *prayed* them till now." This is not correct: he could himself testify that, while he was a Pharisee, *he had lived in all good conscience towards God;* and consequently, in that time, made many *faithful* and *fervent* prayers; but he was praying now for instruction, and his prayers were speedily answered.

Verse 12. *Hath seen in a vision*] While God prepares Ananias, by a vision, to go and minister to Saul, he at the same time prepares Saul, by another vision, to profit by this ministry.

Verse 13. *Lord, I have heard by many of this man*] This was all done in a *dream*, else this sort of reason-

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all [m] that call on thy name.

15 But the Lord said unto him, Go thy way: for [n] he is a chosen vessel unto me, to bear my name before [o] the Gentiles, and [p] kings, and the children of Israel;

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

16 For [q] I will show him how great things he must suffer for my name's sake.

17 [r] And Ananias went his way, and entered into the house; and [s] putting his hands on

[m] Ver. 21; chap. vii. 59; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22. [n] Chap. xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1; 1 Cor. xv. 10; Gal. i. 15; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

[o] Rom. i. 5; xi. 13; Gal. ii. 7, 8.——[p] Chap. xxv. 22, 23; xxvi. 1, &c.——[q] Chap. xx. 23; xxi. 11; 2 Cor. xi. 23.——[r] Chap. xxii. 12, 13.——[s] Chap. viii. 17.

ing with his Maker would have been intolerable in Ananias. Saul had been a *notorious* persecutor; *many* could testify of his outrageous acts against the poor followers of Christ.

Thy saints] That is, the *Christians*, or followers of Christ. Ἅγιοι signifies not only *holy persons*, but also *consecrated* persons; from *a*, *negative*, and *γη*, the *earth*; persons who are *separated* from all *earthly* uses, and *consecrated* to the service of God alone.

Verse 14. *And here he hath authority*, &c.] Ananias had undoubtedly heard of Saul's coming, and the commission he had received from the chief priests; and he was about to urge this as a reason why he should have no connection with so dangerous a man.

Verse 15. *Go thy way*] He was thus prevented from going farther in his reasoning on this subject.

He is a chosen vessel unto me] The word σκευος in Greek, and כלי *keley* in Hebrew, though they literally signify a *vessel*, yet they are both used to signify any kind of *instrument*, or the *means* by which an act is done. In the Tract. *Sohar Exod.* fol. 87, on these words of Boaz to Ruth, chap. ii. ver. 9, *When thou art athirst, go unto the vessels and drink*, &c., there are these remarkable words: "כלי *keley*, *vessels*; that is, the *righteous*, who are called the *vessels* or *instruments* of Jehovah: for it is decreed that the whole world shall bring gifts to the King Messiah; and these are the vessels of the Lord: vessels, I say, which the holy and blessed God uses, although they be *brittle*; but they are brittle only in this world, that they may establish the law and the worship with which the holy and blessed God is worshipped in this world; neither can this ministry be exercised but by *vessels* or *instruments*."

This mode of speech was common also among the *Greek* and *Roman* writers. So Polybius, speaking of *Damocles*, *Excerpta*, vol. iii. lib. 13, [Edit. Ernesti,] says, Ην *υπηρετικον σκευος, και πολλας εχων εφορμας εις πραγματων οικονομιαν.* "He was a useful *instrument*, and fit for the management of affairs." We find *Paul*, in 1 Thess. iv. 4, using the same word, σκευος, for the *body*, agreeable to the expression of *Lucretius*, iii. 441, *Corpus, quod* vas *quasi constitit ejus.* "The body, which is the vessel or instrument of the soul." See Bp. *Pearce* on this passage.

Chosen vessel.—Σκευος εκλογης is properly a *Hebraism*, for an *excellent* or *well-adapted instrument*. Every reader of the Bible must have noticed how often the word *chosen* is used there to signify *excelling* or *eminent*: so we use the word *choice*, "*choice* men," eminent persons; "*choice* things," excellent articles. So in Jer. xxii. 7: *They shall cut down thy choice cedars*, וכרתו מבחר ארזיך *vecaretu* mibchar *arazeyca*; και εκκοψουσι τας εκλεκτας κεδρους σου, Sept. *They shall cut the most* excellent *of thy cedars*; or thy cedar trees, which are the *most excellent* of their kind, they will cut down. Whoever considers the character of St. Paul, his education, attainments in natural knowledge, the distinguished part he took—first against Christianity, and afterwards, on the fullest conviction, the part he took in its favour—will at once perceive how well he was every way qualified for the great work to which God had called him.

To bear my name before the Gentiles] To carry the ensign of the cross among the Greeks and Romans; and, by the demonstration of the Spirit, to confound their wisdom and learning, and prove that neither salvation nor happiness could be found in any other. Hence he was emphatically called, *the apostle of the Gentiles*, 1 Tim. ii. 7; 2 Tim. i. 11. See also Gal. ii. 7, 8, and Eph. iii. 8.

Verse 16. *How great things he must suffer*] Instead of proceeding as a persecutor, and inflicting sufferings on *others*, I will show him how many things he *himself* must suffer for preaching that very doctrine which he has been hitherto employed in persecuting. Strange change indeed! And with great show of reason, as with incontrovertible strength of argument, has a noble writer, Lord *Lyttleton*, adduced the conversion of Saul of Tarsus, and his subsequent conduct, as an irrefragable proof of the truth of Christianity.

Some think that the words, *I will show him*, &c., refer to a visionary representation, which Christ was immediately to give Saul, of the trials and difficulties which he should have to encounter; as also of that *death* by which he should seal his testimony to the truth. If so, what a most thorough conviction must Saul have had of the truth of Christianity, cheerfully and deliberately to give up all worldly honours and profits, and go forward in a work which he knew a *violent death* was to terminate!

Verse 17. *Brother Saul*] As he found that the *Head* of the Church had adopted Saul into the heavenly family, he made no scruple to give him the right hand of fellowship, and therefore said, *Brother Saul*.

The Lord, even *Jesus*] Of what use is this intrusive word *even* here? It injures the sense. St. Luke never wrote it; and our translators should not have inserted it. *The Lord Jesus*, the sovereign Jesus who appeared unto thee in the way, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Christ could have cured him as miraculously by his own power, without human means, as

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [t] be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

19 And when he had received meat, he was strengthened. [u] Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in

[t] Chap. ii. 4; iv. 31; viii. 17; xiii. 52.

[u] Chap. xxvi. 20.

he had enlightened his heart without them; but he will honour man by making him his *agent*, even in working miracles.

And be filled with the Holy Ghost.] So it appears that the Holy Spirit was given to him at this time, and probably by the imposition of the hands of Ananias. To say that it would be degrading to an apostle to receive the Holy Ghost by means of one who was not an *apostle* is a very flimsy argument against the evidence which the text affords that Saul did receive this Spirit by the ministry of Ananias: besides, Saul was not an *apostle* at this time; he was not even a *Christian;* and the Holy Ghost, which he received now, was given more to make him a thorough *Christian convert* than to make him an *apostle*. No person will deny that he was *baptized* by Ananias; and certainly there was as strong an objection against an apostle receiving *baptism* from one who was not an apostle as there could be in receiving the Holy Spirit from such a person. It is very likely that Ananias was either one of the seventy disciples commissioned by Jesus Christ himself, or one of those who had been converted on the day of pentecost. If he were the former, any authority that man could have he had. But who was the *instrument* is a matter of little importance; as the *apostleship*, and the *grace* by which it was to be fulfilled, came immediately from Jesus Christ himself. Nor has there ever been an apostle, nor a legitimate successor of an apostle, that was not made such by Christ himself. If we consider the *authority* as coming by *man*, or through *any description* of *men*, we should be arrested and confounded by the difficult question, Who baptized the apostles? Jesus Christ baptized no man, John iv. 2. Who then baptized Peter? Can the Roman conclave answer this question? I trow not. It would be as difficult to answer it as to prove Peter's supremacy. We have no evidence who baptized the apostles, who themselves baptized so many others. The truth is, none but Christ ever made an apostle; and none but himself can make and qualify a Christian minister.

Verse 18. *There fell from his eyes as it had been scales*] This was real: he had been so dazzled with the brightness of the light that we may suppose the globe of the eye, and particularly the *cornea*, had suffered considerable injury. The structure of the *cornea* was doubtless much disturbed, and the whole of that humour would be rendered *opaque*, and incapable of permitting the rays of light to pass through the different humours to the *retina*, where all the images of things transmitted through the lenses, or humours, are distinctly painted. In the miraculous cure the membrane was restored to its primitive state, and the opaque matter separated from the *cornea*, in the form of thin *laminæ* or *scales*. This being done, the light would have as free a passage as formerly, and the result would be *distinct vision*.

And arose, and was baptized.] That he was baptized by Ananias there is every reason to believe; as he appears to have been the chief Christian at Damascus. As baptism implied, in an adult, the public profession of that faith into which he was baptized, this baptism of Saul proved, at once, his own sincerity, and the deep and thorough conviction he had of the truth of Christianity.

Verse 19. *When he had received meat, he was strengthened*] His *mind* must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state; but when he was baptized, and had received the Holy Ghost, his *soul* was Divinely invigorated; and now, by taking food, his *bodily* strength, greatly exhausted by three days' fasting, was renewed also. The *body* is not supported by the *bread of life*, nor the *soul* by the *bread that perisheth:* each must have its proper aliment, that the whole man may be invigorated, and be enabled to perform all the functions of the animal and spiritual life with propriety and effect.

Then was Saul certain days with the disciples] Doubtless under *instructions*, relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not imply that he must then have a consummate knowledge of every Christian doctrine. To this day we find that even the genuine Christian convert has a thousand things to learn; and for his instruction he is placed in the Church of Christ, where he is built up on his most holy faith by the ministry and experience of the disciples. Without the communion of saints, who is likely to make a steady and consistent Christian; even though his conversion should have been the most sincere and the most remarkable?

Verse 20. *Preached Christ in the synagogues*] Instead of Χριστον, *Christ*, Ιησουν, *Jesus*, is the reading of ABCE, several others of high importance, together with the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, and *Vulgate*.

The great question to be determined, for the conviction of the Jews, was that Jesus was the Son of God. That the *Christ*, or *Messiah*, was to be the *Son of God*, they all believed. Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was the *Son of God*.

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.

the synagogues, [v] that he is the Son of God.

21 But all that heard *him* were amazed, and said, [w] Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, [x] and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, [y] the Jews took counsel to kill him:

24 [z] But their laying await was known of Saul. And they watched the gates day and night to kill him.

A. M. cir. 4040. A. D. cir. 36. An. Olymp. cir. CCIII. 4.

25 Then the disciples took him by night, and [a] let *him* down by the wall in a basket.

26 ¶ And [b] when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 [c] But Barnabas took him, and brought *him* to the apostles, and declared unto them

[v] Chap. viii. 37.——[w] Chap. viii. 3; ver. 1; Gal. i. 13, 23.——[x] Ch. xviii. 28.——[y] Chap. xxiii. 12, xxv. 3; 2 Cor. xi. 26.

[z] 2 Cor. xi. 32.——[a] So Josh. ii. 15; 1 Sam. xix. 12.——[b] Chap. xxii. 17; Gal. i. 17, 18.——[c] Chap. iv. 36; xiii. 2.

or *Messiah*; and therefore as such he proclaimed him. The word *Christ* should be changed for *Jesus*, as the latter is, without doubt, the genuine reading.

The first offers of the grace of the Gospel were uniformly made to the Jews. Saul did not at first offer Jesus to the *heathens* at Damascus; but to the *synagogues* of the Jews.

Verse 21. *Is not this he that destroyed them*] Ὁ πορθησας. The verb πορθειν has three acceptations in the Greek writers: 1. *To treat one as an enemy, to spoil him of his goods.* 2. *To lead away captive, to imprison.* 3. *To slay.* Paul was properly πορθων, *a destroyer*, in all these senses. 1. He acted as the most determined *enemy* of the Christians: *Being exceedingly mad against them, he persecuted them to strange cities*, chap. xxvi. 11. 2. He shut up many of the *saints in prison*, chap. viii. 3; ix. 14; xxvi. 10. 3. He persecuted them unto *death*—gave his voice against them, that they might be *destroyed*, and was a principal instrument in the *martyrdom* of Stephen. *He breathed threatenings and slaughter.* See chap. vii. 58; viii. 1; ix. 1; xxvi. 10, 11. Therefore these *three* meanings of the original word are all exemplified in the conduct of Saul.

Verse 22. *Confounded the Jews*] Συνεχυνε, Overwhelmed them so with his arguments that they were obliged to *blush* for the weakness of their own cause.

Proving that this] Οὑτος, This person, viz. Jesus, *is very Christ*; εστιν ὁ Χριστος, is the Christ, or *Messiah*. See on ver. 20.

Verse 23. *And after that many days were fulfilled*] What follows relates to transactions which took place about *three years* after his conversion, when he had come a second time to Damascus, after having been in Arabia. See Gal. i. 17, 18. What he did in Arabia we know not; he probably preached Christ in different Jewish synagogues; but with what fruit we are not told. St. Luke, who could not have been ignorant of this part of his history, passes it over in silence; and any assertion, at this distance of time, relative to his employment in Arabia for those three years, must be both foolish and impertinent.

Verse 24. *They watched the gates day and night to kill him*] At this time Damascus was under the government of Aretas, king of Arabia, who was now at war with Herod, his son-in-law, who had put away his daughter in order to marry Herodias, his brother Philip's wife. As Herod was supported by the *Romans*, Saul's enemies might intimate that he was in league with them or Herod; and, as the gates of the city were constantly watched and shut, that no spy might enter, and no fugitive get away, they thought it would be easy to apprehend him; and doubtless got orders for the different officers at the gates to be on the *look-out* that he might not be permitted to escape.

Verse 25. *Let* him *down by the wall*] Favoured, probably, by a house built against or upon the wall, through the window of which they could lower him in a basket; and by this means he made his escape. His escape was something similar to that of the spies at Jericho, Josh. ii. 15.

Verse 26. *He assayed to join himself to the disciples*] Επειρατο κολλασθαι, He *endeavoured to get closely united to them*, to be in religious fellowship with them.

Believed not that he was a disciple.] They did not suppose it possible that such a person could be converted to the faith of Christ. The full power of Divine grace, in the conversion of the soul, was not yet completely known.

Verse 27. *Barnabas—brought* him *to the apostles*] That is, to Peter and James; for *others of the apostles he saw none*, Gal. i. 19. It appears that he went up at this time to Jerusalem merely *to see Peter, with whom he abode fifteen days*, Gal. i. 18. How it came that the apostles and Church at Jerusalem had not heard of Saul's conversion, which had taken place *three years* before, is not easy to be accounted for. The following considerations may help: 1. It is certain that intelligence did not travel speedily in those primitive times; there were few open roads, and no regular posts, except those between military stations. 2. Though there were many *Jews* in Damascus, and several *Christians*, yet the city was *heathen*, and under a heathen king, with whom the Jews at Jerusalem could have little commerce. 3. Though Herod had married the daughter of Aretas, yet, as he had put her away, there were great animosities between the two courts, which at last broke out into an open war; this must have prevented all social and commercial

A. M. cir. 4040. A. D. cir. 36. An. Olymp. cir. CCIII. 4.

how he had seen the Lord in the way, and that he had spoken to him, [d] and how he had preached boldly at Damascus in the name of Jesus.

28 And [e] he was with them, coming in and going out, at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the [f] Grecians: [g] but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

A. M. cir. 4040 A. D. cir. 36. An. Olymp. cir. CCIII. 4.

31 [h] Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, [i] and in the comfort of the Holy Ghost, were multiplied.

[d] Ver. 20, 22.——[e] Gal. i. 18.——[f] Chap. vi. 1; xi. 20.——[g] Ver. 23; 2 Cor. xi. 26.——[h] See chap. viii. 1.——[i] 1 Cor. iii. 16; vi. 19.

intercourse. 4. The Christians were at that time greatly persecuted by the Jews, and therefore the few that dwelt at Damascus could have little connection, if any, with their brethren at Jerusalem. 5. It might be the interest of the Jews at Jerusalem, supposing they had heard of it, to keep the fact of Saul's conversion as quiet as possible, that the Christian cause might not gain credit by it. 6. They might have heard of his conversion; but either did not fully credit what they had heard, or were not satisfied that the person who now presented himself was the man; for it is not likely that all the Christians at Jerusalem had been personally acquainted with Saul.

Verse 28. *He was with them coming in and going out*] Freely conversing and associating with them; but this seems to have continued only *fifteen days*. See Gal. i. 18.

Verse 29. *Disputed against the Grecians*] That is, the *Hellenistic Jews*, viz. those who lived in Grecian cities, spoke the Greek language, and used the Septuagint version for their scriptures. And thus the *Syriac* version has interpreted this place. See the note on chap. vi. 1, where this subject is largely explained.

Verse 30. *They brought him down to Cæsarea*] Calmet contends that this was *Cæsarea* of *Palestine*, and not *Cæsarea Philippi;* it being his opinion, and indeed that of others, that where this word occurs without any addition, in the New Testament, *Cæsarea* of *Palestine* is meant, and not *Cæsarea Philippi*. See on chap. viii. 40.

Sent him forth to Tarsus.] This was his own city; and it was right that he should proclaim to his own countrymen and relatives that Gospel through which he was become wise to salvation.

Verse 31. *Then had the Churches rest*] Instead of *αἱ ἐκκλησιαι, the Churches*, ABC, several others, the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*, have *ἡ ἐκκλησια, the Church*. Every assembly of God's people was *a Church;* the aggregate of these assemblies was THE CHURCH. The word *ειρηνην*, which we translate *rest*, and which literally signifies *peace*, evidently means, in this place, *prosperity;* and in this sense both it and the Hebrew שלום *shalom* are repeatedly used. But what was the cause of this *rest* or *success?* Some say, the conversion of Saul, who before made havoc of the Church; but this is not likely, as *he* could not be a universal cause of persecution and distress, however active and virulent he might have been during the time of his enmity to the Christian Church. Besides his *own persecution*, related above, shows that the opposition to the Gospel continued with considerable virulence three years *after* his conversion; therefore it was not Saul's ceasing to be a persecutor that gave this rest to the Churches. Dr. Lardner, with a greater show of probability, maintains that this rest was owing to the following circumstance: Soon after Caligula's accession to the imperial dignity, the Jews at Alexandria suffered very much from the Egyptians in that city; and at length their oratories were all destroyed. In the third year of Caligula, A. D. 39, Petronius, who was made president of Syria in the place of Vitellius, was sent by the emperor to set up his statue in the temple at Jerusalem. This was a thunder-stroke to the Jews, and so occupied them that they had no time to think of any thing else; apprehending that their temple must be *defiled*, and the *national religion destroyed*, or themselves run the risk of being exterminated if they rebelled against the imperial decree.

The account given by Josephus will set this in a clear point of view. "Caligula sent Petronius to go with an army to Jerusalem, to set up his statues in the temple, enjoining him if the Jews opposed it, to put to death all that made resistance, and to make all the rest of the nation slaves. Petronius therefore marched from Antioch into Judea, with three legions, and a large body of auxiliaries raised in Syria. *All were hereupon filled with consternation*, the army being come as far as Ptolemais. The Jews, then, gathering together, went to the plain near Ptolemais, and entreated Petronius in the first place for their laws, in the next place for themselves. Petronius was moved with their solicitations, and, leaving his army and the statues, went into Galilee, and called an assembly of the heads of the Jews at Tiberias; and, having exhorted them without effect to submit to the emperor's orders, said, 'Will ye then fight against Cæsar?' They answered that they offered up sacrifices twice every day for the emperor and the Roman people; but that if he would set up the images, he ought first of all to sacrifice the whole Jewish nation; and that they were ready to submit themselves, their wives and children, to the slaughter." Philo gives a similar account of this transaction. See *Lardner's Credibility*, Works, vol. i. p. 97, &c.

It appears, therefore, that, as these transactions took place about the time mentioned in the text, their persecution from the Romans diverted them from persecuting the Christians; and THEN *had the Churches*

A. M. cir. 4041. A. D. cir. 37. An. Olymp. cir. CCIV. 1.

32 ¶ And it came to pass, as Peter passed [k] throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

A. M. cir. 4041 A. D. cir. 37. An. Olymp. cir. CCIV. 1.

34 And Peter said unto him, Eneas, [l] Jesus Christ maketh thee whole: arise, and make

[k] Chap. viii. 14.

[l] Chap. iii. 6, 16; iv. 10.

rest throughout all Judea and Galilee, and Samaria; the terror occasioned by the imperial decree having spread itself through all those places.

Were edified] Οικοδομουμεναι, A metaphor taken from a building. 1. The ground is marked out; 2. the ichnograph, or dimensions of the building, ascertained; 3. the foundation is digged; 4. the foundation stone laid; 5. the walls builded up with *course* upon *course;* 6. the top-stone brought on; 7. the roof raised, and the whole covered in; and, 8. the interior part fitted up and adorned, and rendered convenient for the intended inhabitant. This figure frequently occurs in the sacred writings, especially in the New Testament. It has its reason in the original creation of man: God made the first human being as a *shrine* or *temple*, in which himself might dwell. Sin entered, and the heavenly building was destroyed. The *materials*, however, though all dislocated, and covered with rubbish and every way defiled, yet exist; no essential power or faculty of the soul having been lost. The work of redemption consists in building up this house as it was in the beginning, and rendering it a proper *habitation for God.* The various powers, faculties, and passions, are all to be purified and refined by the power of the Holy Spirit, and *order* and *harmony* restored to the whole soul. All this is beautifully pointed out by St. Peter, 1 Epist. chap. ii. 4, 5: *To whom* (Jesus Christ) *coming as unto a* LIVING STONE, *chosen of God and precious, ye also, as* LIVING STONES, *are* BUILT UP *a spiritual* HOUSE, *a holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ.* And St. Paul, who, from his own profession as a *tent-maker*, could best seize on the metaphor, and press it into this spiritual service, goes through the whole figure at large, in the following inimitable words: *Ye are the* HOUSEHOLD *of God, and are* BUILT *upon he* FOUNDATION *of the apostles and prophets, Jesus Christ himself being the chief* CORNER-STONE, *in whom all the* BUILDING, FITLY FRAMED *together, groweth unto a* HOLY TEMPLE *in the Lord: in whom ye also are* BUILDED *together for a* HABITATION *of God, through the Spirit*, Eph. ii. 19–22. *Edification* signifies, therefore, an increase in the *light, life*, and *power* of *God;* being founded on the doctrine of Christ crucified; having the soul purified from all unrighteousness, and fitted, by *increasing holiness*, to be a permanent residence for the ever-blessed God.

Walking in the fear of the Lord] Keeping a continually *tender conscience;* abhorring all sin; having respect to every Divine precept; *dreading* to offend him from whom the soul has derived its being and its blessings. Without this salutary *fear* of *God* there never can be any circumspect walking.

In the comfort of the Holy Ghost] In a consciousness of their acceptance and union with God, through his Spirit, by which solid peace and happiness are brought into the soul; the truly religious man *knowing* and *feeling* that he is of God, by the Spirit which is given him: nothing less can be implied in the *comfort of the Holy Ghost.*

Were multiplied.] No wonder that the Church of God increased, when such *lights* as these shone among men. This is a short, but full and forcible description of the righteousness, purity, and happiness of the primitive Church.

Verse 32. *As Peter passed throughout all* quarters] Δια παντων, Bp. Pearce thinks, should be translated, not *through all quarters*, but *through all the saints.*—The Churches having rest, the apostles made use of this interval of quiet to visit the different congregations, in order to build them up on their most holy faith. Of Saul we hear no more till chap. xi. 30, which is supposed to be about *five years* after this time; *eight* in all from his conversion. Peter, it seems, had continued in Jerusalem all the time that the Churches were in a state of persecution throughout the whole land. Great as he was, he never evidenced that *steady determinate courage* by which St. Paul was so eminently distinguished; nor did he ever suffer half so much for God and his truth.

To the saints] The *Jews*, who had been converted to *Christianity.*

Which dwelt at Lydda.] A town in the tribe of Ephraim, almost on the border of Judea, and nigh unto *Joppa:* it was about ten leagues from Jerusalem, and was afterwards known by the name of *Diospolis*, or the *city of Jupiter.*

Verse 33. *A certain man named Eneas*] This *name* has been celebrated in the annals of heathen poetry, in that beautiful work of the poet Virgil, called the *Æneid;* which gives an account of the misfortunes, travels, wars, &c., of a Trojan prince of this name, after the destruction of his native city, Troy. On the difference of names which so frequently occurs in some parts of the Scriptures, Calmet makes the following judicious remarks: As both *Greek* and *Hebrew*, or *Syriac*, were commonly spoken in Palestine, most persons had *two* names, one *Greek* and the other *Hebrew.* Thus Peter was called *Cephas* in Hebrew, and *Petros* in Greek. Paul was called *Saul* in Hebrew, and *Paulos* in Greek. The person in ver. 36, *Tabitha* in Hebrew, and *Dorcas* in Greek. And the paralytic person cured by Peter, *Hananiah* in Hebrew, and *Aineas* in Greek. So *Thomas* was the Hebrew name of the apostle who in Greek was called *Didymus.*

Had kept his bed eight years] This was occasioned by a palsy; and now inveterate and hopeless, through its long standing.

Verse 34. *Jesus Christ maketh thee whole*] Not

A. M. cir. 4041. A. D. cir. 37. An. Olymp. cir. CCIV. 1.

thy bed. And he arose immediately.

35 And all that dwelt in Lydda and [m] Saron saw him, and [n] turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [o] Dorcas: this woman was full [p] of good works and almsdeeds which she did.

A. M. cir. 4041 A. D. cir. 37. An. Olymp. cir. CCIV. 1.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in [q] an upper chamber.

[m] 1 Chron. v. 16.——[n] Chap. xi. 21.——[o] Or, *Doe*, or *Roe*.

[h] 1 Tim. ii. 10; Tit. iii. 8.——[q] Chap. i. 13.

Peter, for *he* had no power but what was given him from above. And, as an *instrument*, any man could heal with this power as well as Peter; but God chose to put honour upon those primitive preachers of his word, that men might see that they were commissioned from heaven.

Arise, and make thy bed.] Give now full proof that *Jesus Christ* HAS *made thee whole*, by *arising*, and by *making* thy bed. He was at *home*, and therefore was not commanded, as the paralytic person, to *take up his bed;* but he was ordered to *make* it—strew it afresh, that all might see that the cure was perfect.

Verse 35. *All that dwelt in Lydda and Saron saw him*] Saron was that *champaign country* that lay between Joppa and Lydda. The long *affliction* of this man had been well known; and his *cure*, consequently, became a subject of general examination: it was found to be real. It was known to have been performed by the grace and mercy of Christ; and the consequence of all this conviction was that all these people became *Christians*.

Verse 36. *Now there was at Joppa*] This was a sea-port town on the coast of the Mediterranean Sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament *Japho*, which belonged to the tribe of Dan, Josh. xix. 46. It is at present called *Jaffa*, and is still a place of considerable note.

A certain disciple named Tabitha] This word is more properly *Syriac* than *Hebrew*. ܛܒܝܬܐ *tebitho* is the word in the Syriac version, and is their manner of writing the Hebrew צבי *tsebi;* the ט *teth* being changed for the צ *tsaddi*. The word ܛܒܝܐ *tabio*, and the feminine ܛܒܝܬܐ *tabitho*, have the same meaning as the Hebrew צבי *tsebi* and the Greek Δορκας, *Dorcas*, and signify the *gazel* or *antelope;* and it is still customary in the east to give the names of beautiful animals to *young women*. The comparison of fine eyes to those of the antelope is continually occurring in the writings of the Arabic and Persian poets. The person in the text probably had her name in the same way. She was very beautiful, and was therefore called *Tabitha* and *Dorcas*.

This woman was full of good works] She spent her life in acts of kindness and charity. Her soul was *full* of love to God and man; and her whole time was *filled* up with works of piety and mercy.

Verse 37. *She was sick, and died*] Even her holiness and usefulness could not prevent her from sickness and death. *Dust thou art, and to dust thou shalt return*, is a decree that must be fulfilled, even on the saints; *for the body is dead*, sentenced to death, *because of sin, though the spirit be life because of righteousness*.

Whom when they had washed] Having the fullest proof that she was *dead*, they prepared for her interment. In most nations of the world it was customary to wash their dead before they buried them, and before they laid them out *to lie in state*, as *Homer* tells us was the case with the body of *Patroclus*:—

Ὡς ειπων, ἑταροισιν εκεκλετο διος Αχιλλευς,
Αμφι πυρι ϛησαι τριποδα μεγαν, οφρα ταχιϛα
Πατροκλον λουσειαν—
Και τοτε δη λουσαν τε, και ηλειψαν λιπ' ελαιῳ·
Iliad xviii. 343.

"So saying, he bade his train surround with fire
A tripod huge, that they might quickly *cleanse*
Patroclus from all stains of clotted gore.
They on the blazing hearth a tripod placed,
Infused the water, thrust dry wood beneath,
And soon the flames, encompassing around
Its ample belly, warm'd the flood within.
Soon as the water in the singing brass
Simmer'd, they *bathed him*, and with limpid oil
Anointed.
They stretch'd him on his bed, then cover'd him
From head to feet with linen texture light,
And with a wide unsullied mantle last."—COWPER.

The *waking* or *watching* of the dead was also practised among the ancient Greeks, as we learn from a preceding paragraph, where Achilles, addressing his dead friend Patroclus, tells him:—

Τοφρα δε μοι παρα νηυσι κορωνισι κειϲεαι αὐτως·
Αμφι δε ϲε Τρωαι και Δαρδανιδες βαθυκολποι
Κλαυϲονται, νυκτας τε και ηματα δακρυχεουϲαι
Il. xviii. 338.

"Mean time, among
My lofty galleys thou shalt lie, with *tears*
Mourn'd *day* and *night*, by Trojan captives fair
And Dardan, *compassing thy bier around*."
COWPER.

A similar description is given by Virgil of the funeral obsequies of Misenus, Æneid vi. ver. 212.

Nec minus interea Misenum in littore Teucri
Flebant, et cineri ingrato suprema ferebant.
* * * * * * * *
Pars calidos latices et aëna undantia flammis
Expediunt, corpusque lavant *frigentis et ungunt*
Fit gemitus: *tum membra toro defleta reponunt,*
Purpureasque super vestes, velamina nota,
Conjiciunt, &c.

"Meanwhile, the Trojan troops, with *weeping* eyes,
To dead *Misenus* pay his obsequies.

A. M. cir. 4041. A. D. cir. 37. An. Olymp. cir. CCIV. 1.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [r] delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter [s] put them all forth, and [t] kneeled down, and prayed; and turning *him* to the body [u] said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

A. M. cir. 4041. A. D. cir. 37. An. Olymp. cir. CCIV. 1.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; [v] and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one [w] Simon a tanner.

[r] Or, *be grieved.*——[s] Matt. ix. 25.——[t] Chap. vii. 60.——[u] Mark v. 41, 42; John xi. 43.——[v] John xi. 45; xii. 11.——[w] Ch. x. 6.

First from the ground a lofty pile they rear
Of pitch-trees, oaks, and pines, and unctuous fir:
The fabric's front with *cypress* twigs they strew;
And stick the sides with boughs of baleful *yew;*
The topmost part his glitt'ring arms adorn:
Warm waters then, in brazen cauldrons borne,
Are *pour'd to wash his body*, joint by joint;
And fragrant oils the stiffen'd limbs anoint.
With *groans* and *cries* Misenus they *deplore.*
Then on a bier with purple cover'd o'er
The breathless body, thus bewail'd, they lay."

DRYDEN

These rites, in many respects, resemble those still used among the native Irish. See the account of the funeral ceremonies of the Egyptians, in the notes on Gen. chap. l. 2. The primitive Christians washed the bodies of their dead, not only out of decency and affectionate respect to them, but as a token of their firm belief in the *resurrection of the dead.*

Verse 38. *Sent unto him—desiring—that he would not delay to come*] Tabitha died at Joppa, and Peter was at Lydda, about four leagues distant. But why did they send for Peter? We cannot tell. It is not likely that they had any expectation that he should raise her from the *dead;* for none of the apostles had as yet raised any; and if God did not choose to restore *Stephen* to life, this favour could not be reasonably expected in behalf of *inferior* persons. However, they might hope that he who cured Eneas at Lydda might cure Dorcas; for it is probable that they had sent for Peter *before* she died; and in this sense we might understand the *απεςειλαν* of the text.

Verse 39. *Showing the coats and garments*] Χιτωνας και ἱματια, the *outer* and *inner* garments. These, it appears, she had made for the poor, and more particularly for *poor widows*, in whose behalf she had incessantly laboured.

Verse 40. *Peter put them all forth, and kneeled down and prayed*] It was not even known to Peter that God would work this miracle: therefore he put all the people out, that he might seek the will of God by fervent prayer, and during his supplications be liable neither to *distraction* nor *interruption*, which he must have experienced had he permitted this company of *weeping widows* to remain in the chamber.

And turning—to the body] Σωμα, The lifeless body, for the *spirit* had already departed.

Said, Tabitha, arise.] During his wrestling with God, he had, undoubtedly, received confidence that she would be raised at his word.

And when she saw Peter, she sat up.] As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again? And must not the remembrance of the glories she had now lost fill her with dislike to all the goods of earth? No: for, 1. As a saint of God, her Maker's *will* must be *hers;* because she knew that this *will* must be ever *best.* 2. It is very likely that, in the case of the revivescence of saint or sinner, God mercifully *draws a veil* over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third heaven, though he was probably not in the state of the dead. Of the economy of the invisible world God will reveal nothing. *We walk* here *by faith, and not by sight.*

Verse 41. *Saints and widows*] In primitive times the *widows* formed a distinct *part* of the Christian Church.

Verse 42. *Many believed in the Lord.*] That is, in Christ Jesus, in whose name and through whose power they understood this miracle to be wrought. This miracle, as well as that at Lydda, was not only the mean of strengthening the faith of the disciples, and gaining credit to the cause of Christianity, but also of bringing many sincere converts to the Lord, so that the Church was thereby both *builded* up and *multiplied*

Verse 43. *He tarried many days in Joppa*] Taking advantage of the good impression made on the people's minds by the miracle, he preached to them the great truths of Christianity, and thus established them in the faith.

Simon a tanner.] Whether the original word βυρσευς signifies a *tanner* or a *currier*, is of little consequence. The person who dealt in the hides, whether of *clean* or *unclean* animals, could not be in high repute among the Jews. Even in Joppa, the trade appears to have been reputed *unclean;* and therefore this Simon had *his house by the sea side.* See chap. x. 6. Of the trade itself the Talmudists speak with great contempt; they reckon it among *blemishes.* See proofs in *Schoettgen.*

1. Thus terminates what has not been improperly called *the first period of the Christian Church*, which began at the day of pentecost, chap. ii., and continued to the resurrection of Dorcas; a period of about *eight years*. During the whole of this time the Gospel was preached to the Jews *only*, no *Gentile* being called before Cornelius, the account of whose conversion, and the Divine vision that led to it, are detailed in the following chapter. Salvation was of the Jews: theirs were the fathers, the covenants, and the promises, and from them came Christ Jesus; and it was right that they should have the first offer of a salvation which, while it was *a light to lighten the Gentiles*, was to be *the glory of the Israelitish people*. When *they* utterly rejected it, then the apostles turned unto the Gentiles. Among them the Christian Church was founded; and thus the *reprobates* became the *elect*, and the *elect* became *reprobates*. Reader! behold the goodness and severity of God! Towards them that fell, severity; but towards thee, goodness, *if thou continue in his goodness; otherwise thou also shalt be cut off*, Rom. xi. 22. Thou canst only stand by faith; and be not high-minded, but fear. Nothing less than Christ dwelling in thy heart by faith can save thy soul unto eternal life.

2. The conversion of Saul of Tarsus is one of the most remarkable facts recorded in the history of the Christian Church. When we consider the *man*; the *manner* in which he was brought to the knowledge of the truth; the *impression* made on his own mind and heart by the vision he had on his way to Damascus, and the *effect* produced in all his subsequent life, we have a series of the most convincing *evidences* of the truth of the Christian religion. In this light he ever viewed the subject himself; the manner of his conversion he ever appealed to, as the most proper apology for his conduct; and, on several most important occasions, he not only refers to it, but enters into a detail of its circumstances, that his hearers might see that the excellency of the power was of God and not of *man*.

Saul of Tarsus was not a man of a *light, fickle*, and *uncultivated* mind. His *natural powers* were vast, his *character* the most decided, and his *education*, as we learn from his historian, and from his writings, was at once both *liberal* and *profound*. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast, and was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations sufficiently prove; and, in matters which concern his own religion, he was instructed by *Gamaliel*, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the *three* great languages which were spoken among the only people who deserved the name of *nations*—the *Hebrew*, and its prevailing dialect, the *Chaldaio-Syriac*; the *Greek*, and the *Latin*; languages which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed* on or *deceived*? The circumstances of his conversion *forbid* the supposition: they do more; they render it *impossible*. One consideration on this subject will prove that imposture in this case was impossible: he had no communication with Christians; the men that accompanied him to Damascus were of his own mind—virulent, determined enemies to the very name of Christ; and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high priest and Sanhedrin thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he* the *deceiver*? The supposition is absurd and monstrous, for this simple reason, that there was no *motive* that could prompt him to feign what he was not; and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea. It exposed the absurdity and folly of Grecian and Roman superstition and idolatry, and asserted itself to be the *completion*, *end*, and *perfection* of the whole Mosaic economy. It was therefore hated by all those nations, and its followers despised, detested, and persecuted. From the profession of such a religion, so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular emolument or advantage? No! Had not this apostle of the Gentiles the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, the brightest prospect of the *reality* and *blessedness* of the spiritual world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view, and tried it in all circumstances. What was the result? The deepest conviction of its truth; so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a *Jew* he would have infallibly risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges and well grounded expectations of secular honour and emolument, and espoused a cause from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily, exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused; but he had them fully in his apprehension and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and the issue of his journey must be a *violent* death!

The whole history of St. Paul proves him to be one of the *greatest* of men; and his conduct after he became a Christian, had it not sprung from a Divine motive, of the truth of which he had the fullest conviction, would have shown him to be one of the *weakest* of men. The conclusion therefore is self-evident, that in St. Paul's *call* there could be no imposture, that in his own *mind* there could be no *deception*, that his conversion was from heaven, and the religion he professed and taught, the infallible and eternal truth of Jehovah. In this full conviction he counted not his

life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood*, to rise again in *glory*. The *conversion* of St. Paul is the *triumph* of Christianity; his *writings*, the fullest exhibition and defence of its doctrines; and his *life* and *death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the *Acts of the Apostles* will ever remain an inexpugnable fortress to *defend* Christianity and *defeat* its enemies. Reader, hath not God *so* done his marvellous works that they may be had in everlasting remembrance?

CHAPTER X.

An angel appears to Cornelius, a centurion, and directs him to send to Joppa, for Peter, to instruct him in the way of salvation, 1–6. *He sends accordingly*, 7, 8. *While the messengers are on their way to Joppa, Peter has a remarkable vision, by which he is taught how he should treat the* Gentiles, 9–16. *The messengers arrive at the house of Simon the tanner, and deliver their message*, 17–22. *They lodge there that night, and on the morrow Peter accompanies them to Cæsarea, where they find Cornelius and his friends assembled, waiting the coming of Peter*, 23, 24. *Peter makes an apology for his coming, and inquires for what purpose Cornelius had sent for him*, 25–29. *Cornelius answers*, 30–33. *And Peter preaches unto him Jesus, as the Saviour of the world, and the Judge of quick and dead*, 34–43. *While he speaks, the Holy Ghost descends on Cornelius and his company; and they speak with new tongues, and magnify God*, 44–46. *Peter commands them to be baptized in the name of the Lord*, 47, 48.

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 [a] *A* devout *man*, and one that [b] feared God with all his house, which gave much alms to the people, and prayed to God alway.

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

[a] Ver. 22: chap. viii. 2; xxii. 12.

[b] Verse 35.

NOTES ON CHAP. X.

I have already observed (see the conclusion of the preceding chapter) that hitherto the apostles confined their labours among the *Jews* and circumcised *proselytes*, not making any offer of salvation to the *Gentiles*; for they had fully imbibed the opinion that none could enter into the kingdom of God, and be finally saved, unless they were circumcised, and became obedient to the law of Moses. This prejudice would have operated so as finally to prevent them from preaching the Gospel to the Gentiles, had not God, by a particular interposition of his mercy and goodness, convinced Peter, and through him all the other apostles, that he had accepted the *Gentiles* as well as the *Jews*, and would put no difference between the one and the other, purifying their hearts by faith, and giving the Gentiles the Holy Ghost, as he had before given it to the Jews. The means which he used to produce this conviction in the minds of the apostles are detailed at length in the following chapter.

Verse 1. *There was a certain man in Cæsarea*] This was *Cæsarea* of *Palestine*, called also *Strato's Tower*, as has been already noted, and the residence of the Roman procurator.

A centurion] Εκατονταρχης, The chief or captain of 100 men, as both the Greek and Latin words imply. How the Roman armies were formed, divided, and marshalled, see in the notes on Matt. xx. A *centurion* among the Romans was about the same rank as a *captain* among us.

The band called the Italian band] The word σπειρα, which we translate *band*, signifies the same as *cohort* or *regiment*, which sometimes consisted of 555 infantry, and 66 cavalry; but the *cohors prima*, or first cohort, consisted of 1105 infantry, and 132 cavalry, in the time of *Vegetius*. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman *legion* consisted of *ten* cohorts; the first of which surpassed all the others, both in numbers and in dignity. When in former times the Roman legion contained 6000, each cohort consisted of 600, and was divided into three *manipuli*; but both the legions and cohorts were afterwards various in the numbers they contained. As there were doubtless many *Syrian auxiliaries*, the regiment in question was distinguished from them as consisting of *Italian*, i. e. *Roman*, soldiers. The *Italian cohort* is not unknown among the Roman writers: *Gruter* gives an inscription, which was found in the *Forum Sempronii*, on a fine table of marble, nine feet long, four feet broad, and four inches thick; on which are the following words:—

L. MAESIO. L. F. POL
RVFO. PROC. AVG.
TRIB. MIL. LEG. X.
APPOLLINARIS. TRIB.
COH. MIL. ITALIC. VOLUNT.
QVAE. EST. IN. SYRIA. PRAEF.
FABRVM. BIS.

See *Gruter's* Inscriptions, p. ccccxxxiii–iv.

This was probably the same cohort as that mentioned here by St. Luke; for the *tenth* legion mentioned in the above inscription was certainly in Judea, A. D. 69. *Tacitus* also mentions the *Italica legio*, the Italic legion, lib. i. c. 59, which *Junius Blæsus* had under his command in the province of Lyons. We learn, from the Roman historians, that the *fifth*, *tenth*, and *fifteenth* legions were stationed in Judea; and the *third*, *fourth*, *sixth*, and *twelfth* in *Syria*. The *Italic*

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

3 [c] He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

A. M. cir. 4045 A. D. cir. 41. An. Olymp. cir. CCV. 1.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one [d] Simon a tanner,

[c] Ver. 30; chap. xi. 13.

[d] Chap. ix. 43.

legion was in the battle of Bedriacum, fought, A. D. 69, between the troops of Vitellius and Otho; and performed essential services to the Vitellian army. See *Tacitus*, Hist. lib. ii. cap. 41. The issue of this battle was the defeat of the Othonians, on which Otho slew himself, and the empire was confirmed to Vitellius.

Wherever he sees it necessary, St. Luke carefully gives *dates* and *facts*, to which any might have recourse who might be disposed to doubt his statements: we have had several proofs of this in his Gospel. See especially chap. i. 1, &c., and iii. 1, &c., and the notes there.

Verse 2. A *devout* man] Ευσεβης, from ευ, *well*, and σεβομαι, *I worship*. A person who *worships the true God*, and is no *idolater*.

One that feared God] Φοβουμενος τον Θεον, One who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge. This is necessarily implied in *the fear of God*.

With all his house] He took care to instruct his family in the knowledge which he himself had received; and to establish the worship of God in his house.

Gave much alms] His love to God led him to love men; and this love proved its sincerity by acts of beneficence and charity.

Prayed to God alway.] Felt himself a dependent creature; knew he had no good but what he had received; and considered God to be the fountain whence he was to derive all his blessings. *He prayed to God alway;* was ever in the *spirit* of prayer, and frequently in the *act*. What an excellent character is this! And yet the man was a *Gentile!* He was what a *Jew* would repute *common* and *unclean:* see ver. 28. He was, therefore, not circumcised; but, as he worshipped the true God, without any idolatrous mixtures, and was in *good report among all the nation of the Jews*, he was undoubtedly what was called a *proselyte of the gate*, though not a *proselyte of justice*, because he had not entered into the *bond of the covenant* by *circumcision*. This was a proper person, being so much of a Jew and so much of a Gentile, to form the connecting link between both people; and God chose him that the salvation of the Jews might with as little observation as possible be transmitted to the Gentiles. The choice of such a person, through whom the door of faith was opened to the *heathen* world, was a proof of the wisdom and goodness of God. The man who was chosen to this honour was not a *profligate* Gentile; nor yet a circumcised proselyte. He was a *Gentile*, amiable and pure in his manners; and, for his piety and charitableness, held in high estimation among all the nation of the *Jews*. Against such a person they could not, with any grace, be envious, though God should pour out upon *him* the gift of the Holy Spirit.

Verse 3. *He saw in a vision evidently*] The text is as plain as it can be, that an angel of God *did appear* to Cornelius. This was in a *vision*, i. e. *a supernatural* representation; and it was φανερως, *manifestly, evidently made;* and at such a time too as precluded the possibility of his being asleep; for it was *about the ninth hour of the day*, answering to our three o'clock in the afternoon, (see note on chap. iii. 1,) the time of *public prayer*, according to the custom of the Jews, and while Peter was engaged in that sacred duty. The angelic appearance to Cornelius was something similar to that made to Daniel, chap. ix. 20–23, and that especially to Zachariah, the father of John Baptist, Luke i. 11, &c.

Verse 4. *Thy prayers and thine alms are come up for a memorial*] Being all performed in simplicity and godly sincerity, they were acceptable to the Most High.

Come up for a memorial: This form of speech is evidently borrowed from the sacrificial system of the Jews. Pious and sincere prayers are high in God's estimation; and therefore are said to *ascend* to him, as the *smoke* and *flame* of the burnt-offering appeared to ascend to heaven.

These prayers and alms came up for a *memorial* before God: this is a manifest allusion to the meat-offering, which, in Lev. ii. 16, is said to be אזכרה *azkerah*, a memorial, (speaking after the manner of men,) to put God in remembrance that such a person was his worshipper, and needed his protection and help. So the prayers and alms of Cornelius ascended before God as an acceptable sacrifice, and were *recorded* in the kingdom of heaven, that the answers might be given in their due season.

Verse 6. *Simon a tanner*] See the note on chap. ix. 43.

What thou oughtest to do.] From this it appears that matters of great moment had occupied the mind of Cornelius. He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge; and he set apart a particular time for extraordinary fasting and prayer, that God might farther reveal to him the knowledge of his will. Perhaps he had heard of Jesus, and had been perplexed with the different opinions that prevailed concerning him, and now prayed to God that he might know what part he should take; and the answer to this prayer is, "Send to Joppa for Simon Peter, *he shall tell thee what thou oughtest to do.*" This clause so explanatory, is wanting in almost every MS. and

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

whose house is by the sea *side*: [e] he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [f] Peter went up upon the house-top to pray about the sixth hour:

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 [g] And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

[e] Chap. xi. 14.——[f] Chap. xi. 5, &c.

[g] Chap. vii. 56; Rev. xix. 11.

version of note. Griesbach and some others have left it out of the text. But see chap. xi. 14, where it stands in substance.

Verse 7. *And a devout soldier*] It has already been remarked that Cornelius had taken care to instruct his family in Divine things; and it appears also that he had been attentive to the spiritual interests of his regiment. We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality, and piety towards God, whatever it may be in some Christian countries in the present time.

Verse 8. *He sent them to Joppa.*] It has been properly remarked, that from Joppa, Jonah was sent to preach to the *Gentiles* of Nineveh; and from the same place Peter was sent to preach the Gospel to the Gentiles at Cæsarea.

Verse 9. *On the morrow, as they went on their journey*] From Joppa to Cæsarea was about twelve or fifteen leagues; the messengers could not have left the house of Cornelius till about two hours before sunset; therefore, they must have travelled a part of the night, in order to arrive at Joppa the next day, towards noon.—*Calmet.* Cornelius sent *two* of his household servants, by way of respect to Peter; probably the *soldier* was intended for their defence, as the roads in Judea were by no means safe.

Peter went up upon the house-top to pray] It has often been remarked that the houses in Judea were builded with flat roofs, on which people walked, conversed, meditated, prayed, &c. The house-top was the place of retirement; and thither Peter went for the purpose of praying to God. In Bengal, some of the rich Hindoos have a *room* on the *top of the house*, in which they perform worship *daily*.

Verse 10. *He became very hungry*] It seems that this happened about dinner-time; for it appears that they were *making ready*, παρασκευαζοντων, *dressing the victuals* for the family. The *dinner* among the ancients was a very slight meal; and they had no *breakfast:* their *supper* was their principal meal. And, in very ancient times, they ate only *once* in the day. Supper was the meal at which they saw their friends, the business of the day being then finished.

He fell into a trance] Επεπεσεν επ' αυτον εκσασις, *An ecstasy fell upon him.* A person may be said to be in an ecstasy when transported with *joy* or *admiration*, so that he is *insensible* to every object but that on which he is engaged. Peter's ecstasy is easily accounted for: he went up to the house-top to pray: at first he felt keen hunger; but, being earnestly engaged with God, all natural appetites became absorbed in the intense application of his soul to his Maker. While every passion and appetite was under this Divine influence, and the soul, without let or hinderance, freely conversing with God, then the visionary and symbolical representation mentioned here took place.

Verse 11. *And saw heaven opened*] His mind now entirely spiritualized, and absorbed in heavenly contemplation, was capable of discoveries of the spiritual world; a world which, with its πληρωμα, or *plenitude* of inhabitants, surrounds us at all times; but which we are incapable of seeing through the dense medium of *flesh* and *blood*, and their necessarily concomitant *earthly passions*. Much, however, of such a world and its economy may be apprehended by him who is purified from all filthiness of the flesh and spirit, and who has perfected holiness in the fear of God. But this is a subject to which the *enthusiast* in vain attempts to ascend. The *turbulent working* of his imagination, and the gross earthly crudities which he wishes to obtrude on the world as revelations from God, afford a sufficient refutation of their own blasphemous pretensions.

A great sheet, knit at the four corners] Perhaps intended to be an emblem of the *universe*, and its *various nations*, to the four corners of which the Gospel was to extend, and to offer its blessings to all the inhabitants, without distinction of nation, &c.

Verse 12. *All manner of four-footed beasts, &c.*] Every species of *quadrupeds*, whether *wild* or *domestic;* all *reptiles*, and all *fowls*. Consequently, both the *clean* and *unclean* were present in this visionary representation: those that the Jewish law allowed to be sacrificed to God, or proper for food; as well as those which that law had prohibited in both cases: such as the *beasts* that do not chew the *cud; fish* which have *no scales; fowls* of prey, and such others as are specified in Lev. xi., where see the notes.

Verse 13. *Rise, Peter; kill and eat.*] Θυσον και

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

14 But Peter said, Not so, Lord; [h] for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, [i] What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, [k] the Spirit said unto him, Behold, three men seek thee.

20 [l] Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men

[h] Leviticus xi. 4; xx. 25; Deuteronomy xiv. 3, 7; Ezekiel iv. 14.

[i] Matt. xv. 11; ver. 28; Rom. xiv. 14, 17, 20; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15.——[k] Chap. xi. 12.——[l] Chap. xv. 7.

φαγε, *Sacrifice and eat.* Though this verb is sometimes used to signify the *slaying* of animals for *food*, yet, as the proper notion is to *slay* for the purpose of *sacrifice*, it appears to me to be better to preserve that meaning here. Animals that were offered in sacrifice were considered as *given to God;* and, when he received the *life*, the flesh was given to those who offered the sacrifice, that they might feed upon it; and every sacrifice had in it the nature of a *covenant;* and covenants were usually made by *eating together* on the flesh of the sacrifice offered on the occasion, God being supposed to be invisibly present with them, and partaking of the feast. The *Jews* and *Gentiles* are certainly represented by the clean and unclean animals in this large vessel: these, by the ministry of the Gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work; he was to offer them to God, and rejoice in the work of his hands. The spirit of the heavenly direction seems to be this: "The middle wall of partition is now to be pulled down; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the *Gentiles*, and be also the minister of the circumcision. Rise up; already a blessed sacrifice is prepared: go and offer it to God; and let thy soul feed on the fruits of his mercy and goodness, in thus showing his gracious design of saving both Jews and Gentiles by Christ crucified."

Verse 14. *Common or unclean.*] By *common*, κοινον, whatever was in *general use* among the *Gentiles* is to be understood; by ακαθαρτον, *unclean*, every thing that was *forbidden* by the Mosaic law. However, the one word may be considered as explanatory of the other. The rabbins themselves, and many of the primitive fathers, believed that by the *unclean* animals forbidden by the law the *Gentiles* were meant.

Verse 15. *What God hath cleansed*] God, who made at first the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means he pleases: he, therefore, who made the distinction, for wise purposes, between the clean and the unclean, now pronounces all to be *clean*. He had authority to do the first; he has authority to do the last. God has purposed that the Gentiles shall have the Gospel preached to them: *what* he therefore has *cleansed*, "that call not thou *common*."

Verse 16. *This was done thrice*] For the greater certainty, and to make the deeper impression on the apostle's mind.

And the vessel was received up again into heaven.] Both Jews and Gentiles came equally *from* God; and to him, *both*, by the preaching of the Gospel, shall again *return*.

Verse 17. *While Peter doubted—the men—stood before the gate*] In all this we find an admirable display of the economy of Providence. Cornelius prays, and has a vision which prepares him to receive instruction from Peter: Peter prays, and has a vision which prepares and disposes him to give instruction to Cornelius. While he is in doubts and perplexity what the full meaning of the vision might be, the messengers, who had been despatched under the guidance of an especial Providence, came to the door; and the Holy Spirit gives him information that his doubts should be all cleared up by accompanying the men who were now inquiring for him. How exactly does every thing in the conduct of Providence occur; and how completely is every thing adapted to *time*, *place*, and *occasion!* All is in weight, measure, and number. Those simple occurrences which men snatch at, and press into the service of their own *wishes*, and call them *providential openings*, may, indeed, be links of a providential chain, in reference to *some other matter;* but unless they be found to speak the *same language* in all their *parts*, occurrence corresponding with occurrence, they are not to be construed as indications of the Divine will in reference to the claimants. Many persons, through these misapprehensions, miscarrying, have been led to charge God foolishly for the unsuccessful issue of some business in which their passions, not his providence, prompted them to engage.

Verse 21. *Which were sent unto him from Cornelius*] This clause is wanting in almost every MS. of worth, and in almost all the versions.

Behold, I am he whom ye seek] A sudden, unexpected speech, like the address of Æneas to Dido; when the cloud in which he was involved suddenly dissipated, and he appeared with the exclamation,

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, [m] Cornelius the centurion, a just man, and one that feareth God, and [n] of good report among all the nation of the Jews, was warned from God by a holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, [o] and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

26 But Peter took him up, saying, [p] Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how [q] that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but [r] God hath showed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore, for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was

[m] Ver. 1, 2, &c.——[n] Chap. xxii. 12.——[o] Ver. 45; chap. xi. 12. [p] Chap. xiv. 14, 15; Rev. xix. 10; xxii. 9.

[q] John iv. 9; xviii. 28; chap. xi. 3; Gal. ii. 12, 14.——[r] Chap. xv. 8, 9; Eph. iii. 6.

———*coram, quem quæritis, adsum!*
Æn. lib. i. 595.

What is *the cause wherefore ye are come?*] He still did not know the full import of the vision; but being informed by the Holy Spirit that three men were seeking him, and that he should go with them, without scruple, he instantly obeyed; and finding them at the door, desired to know *why* they sought him.

Verse 22. *Cornelius the centurion, &c.*] They gave him the simple relation which they had received from their master. For the character of Cornelius, see the comment on verse 2.

To hear words of thee.] But of what *kind* they could not as yet tell.

Verse 23. *Then called he them in, &c.*] They had already walked a long journey in a short time, and needed refreshment; and it was thought expedient they should rest that night with Simon the tanner.

Certain brethren from Joppa] They were *six* in number, as we learn from chap. xi. 12. It was necessary that there should be *several witnesses* of the important transactions which were about to take place; as on no slight evidence would even the *converted* Jews believe that *repentance* unto life, and the *Holy Spirit*, should be granted to the Gentiles.

Verse 24. *His kinsmen and near friends.*] Συγγενεις, His *relatives*, and αναγκαιους φιλους, his *necessary friends;* but the Syriac makes αναγκαιους an epithet as well as συγγενεις, and thus the passage may be read, *his kinsmen, his domestics*, and *his friends*. It appears that he had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven; and these amounted to *many* persons: see ver. 27.

Verse 25. *Fell down at his feet, and worshipped* him.] As Peter's coming was announced by an *angel*, Cornelius might have supposed that Peter himself was an angel, and of a superior order; seeing he came to announce what the first angel was not employed to declare: it was, probably, in consequence of this thought that he prostrated himself before Peter, offering him the highest act of *civil* respect; for there was nothing in the act, as performed by Cornelius, which belonged to the worship of the true God. *Prostrations* to superiors were common in all Asiatic countries. The *Codex Bezæ*, and the later *Syriac* in the margin reads this verse differently from all other MSS. and versions; thus, *But as Peter drew nigh to Cæsarea, one of the servants ran before, and told that he was come: then Cornelius leaped up, and met him, and, falling at his feet, he worshipped him.* This is a very remarkable addition, and relates circumstances that we may naturally suppose did actually take place.

Verse 26. *I myself also am a man.*] "I am not an *angel;* I am come to you simply, on the part of God, to deliver to you the doctrine of eternal life."

Verse 27. *And as he talked with him*] Cornelius had met Peter at some short distance from his house, and they conversed together till they went in.

Verse 28. *Ye know how that it is an unlawful thing*, &c.] He addressed the whole company, among whom, it appears, there were persons well acquainted with Jewish customs; probably some of them were Jewish proselytes.

But God hath showed me, &c.] He now began to understand the import of the vision which he saw at Joppa. A Gentile is not to be avoided because he is a Gentile; God is now taking down the partition wall which separated them from the Jews.

Verse 29. *I ask—for what intent ye have sent for me?*] Peter had been informed of this by the servants of Cornelius, ver. 22; but, as all the company might not have been informed of the circumstances, he, as it were, invites him to tell his story afresh, that his friends, &c., might be the better prepared to receive the truth, which he was about to dispense, in obedience to his Divine commission.

Verse 30. *Four days ago I was fasting until this*

A. M. cir. 4045. A. D. cir. 41. An. Olymp. ir. CCV. 1.

fasting until this hour; and at the ninth hour I prayed in my house, and, behold, [s] a man stood before me [t] in bright clothing,

31 And said, Cornelius, [u] thy prayer is heard, [v] and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea *side;* who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

A. M. cir. 4045. A. D. cir. 41. An. Olymp. cir. CCV. 1.

34 ¶ Then Peter opened *his* mouth, and said, [w] Of a truth I perceive that God is no respecter of persons:

35 But [x] in every nation, he that feareth him, and worketh righteousness, is accepted with him.

[s] Chap. i. 10.——[t] Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4. [u] Ver. 4, &c.; Dan. x. 12.——[v] Heb. vi. 10.——[w] Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.——[x] Chap. xv. 9; Rom. ii. 13, 27; iii. 22, 29; x. 12, 13; 1 Cor. xii. 13; Gal. iii. 28; Eph. ii. 13, 18; iii. 6.

hour] It was then about three o'clock in the afternoon; and it appears that Cornelius had continued his fasts from three o'clock the preceding day to three o'clock the day following; not that he had fasted four days together, as some suppose, for even if he did fast four days consecutively, he ate one meal on each day. It is however necessary to remark that the word *νηστευων*, *fasting*, is wanting in ABC, *one* other; the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate;* but it has not been omitted in any *edition* of the Greek Testament.

Verse 31. *Thy prayer is heard*] See the note on ver. 4. Cornelius *prayed*, *fasted*, and gave *alms*. It was in this *way* he looked for salvation; not to *purchase* it: a thought of this kind does not appear to have entered into his mind; but these were the *means* he used to get his soul brought to the knowledge of the truth. The reader must recollect that in the case of Cornelius there was no *open vision;* he used the light and power which God had already given; and behold how mightily God increased his gifts! He that *hath*, i. e., that uses what he has, shall receive; and no man can expect any increase of light or life, who does not improve the grace already given.

Verse 33. *Are we all here present before God*] Instead of *before* GOD, the *Codex Bezæ*, *Syriac*, *Æthiopic*, *Armenian*, and *Vulgate*, read *before* THEE. The people were all waiting for the preacher, and every heart was filled with expectation; they waited as *before God*, from whose messenger they were about to hear the words of life.

Verse 34. *God is no respecter of persons*] He does not esteem a *Jew*, because he is a *Jew;* nor does he detest a *Gentile* because he is a *Gentile*. It was a long and deeply rooted opinion among the Jews, that God never would extend his favour to the *Gentiles;* and that the descendants of Jacob only should enjoy his peculiar favour and benediction. Of this opinion was St. Peter, previously to the heavenly vision mentioned in this chapter. He was now convinced that *God was no respecter of persons;* that as all must stand before his judgment seat, to be judged according to the deeds done in the body, so no one nation, or people, or individual, could expect to find a more favourable decision than another who was precisely in the *same* moral state; for the phrase, *respect of persons*, is used in reference to *unjust decisions* in a *court of justice*, where, through favour, or interest, or bribe, a culprit is acquitted, and a righteous or innocent person condemned. See Lev. xix. 15; Deut. i. 16, 17, and xvi. 19. And as *there is no iniquity* (decisions contrary to equity) *with God*, so he could not shut out the pious *prayers*, sincere *fasting*, and benevolent *alms-giving* of Cornelius; because the very spring whence they proceeded was his own grace and mercy. Therefore he could not receive even a *Jew* into his favour (in preference to such a person) who had either abused his grace, or made a less godly use of it than this Gentile had done.

Verse 35. *But in every nation he that feareth him*, &c.] *In every nation he* who, according to his light and privileges, *fears God*, worships him alone, (for this is the true meaning of the word,) *and worketh righteousness*, abstains from all evil, gives to all their due, injures neither the body, soul, nor reputation of his neighbour, *is accepted with him*. It is not therefore the nation, kindred, profession, mode or form of worship, that the just God regards; but the *character*, the *state of heart*, and the *moral deportment*. For what are *professions*, &c., in the sight of that God who trieth spirits, and by whom actions are weighed! He looks for the grace he has given, the advantages he has afforded, and the improvement of all these Let it be observed farther, that no man can be accepted with this just God who does not *live up to the advantages of the state in which providence has placed him*. Why was Cornelius accepted with God while thousands of his countrymen were passed by? Because *he* did not receive the grace of God in vain; he *watched*, *fasted*, *prayed*, and *gave alms*, which they did not. Had he not done so, would *he* have been accepted? Certainly not; because it would then appear that he had received the grace of God in vain, and had not been a worker together with him. Many irreligious men, in order to get rid of the duties and obligations of Christianity, quote this verse in their own favour, while they reject all the Gospel besides; and roundly assert, as they think on the authority of this text, that they need neither believe in Jesus Christ, attend to his Gospel, nor use his ordinances; for, if

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36 The word which *God* sent unto the children of Israel, [y] preaching peace by Jesus Christ: ([z] he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and [a] began from Galilee, after the baptism which John preached;

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38 How [b] God anointed Jesus of Nazareth with the Holy Ghost and with power: who

[y] Isa. lvii. 19; Eph. ii. 14, 16, 17; Col. i. 20.——[z] Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20, 22; 1 Pet. iii. 22; Rev. xvii. 14; xix. 16.——[a] Luke iv. 14.——[b] Luke iv. 18; chap. ii. 22; iv. 27; Heb. i. 9.

they fear God and work righteousness, they shall be infallibly accepted with him. Let such know that if they had been born and still were living in a land where the light of the Gospel had never shone, and were there conscientiously following the glimmering ray of celestial light which God had granted, they might, with some show of reason, speak in this way; but, as they are born and live under the Gospel of Jesus Christ, God, the just Judge, will require that *they fear him*, and *work righteousness*, ACCORDING *to the* LIGHT *afforded by that very* GOSPEL. The sincerity, watching, praying, fasting, and alms-giving of Cornelius will not be sufficient for them who, as it may be justly said, live in splendours of Christianity. In such a state, God requires that a man shall love him with all his heart, soul, mind, and strength; and his neighbour as himself. In the face of such a requisition as this, how will the poor *heathen virtue* of one born in the *pale of Christianity* appear? And if God requires all this, will not a man need all the grace that has been brought to light by the revelation of Jesus Christ to enable him to do it?

Verse 36. *The word which* God *sent*, &c.] Few verses in the New Testament have perplexed critics and divines more than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently proves. A foreign critic makes a good sense by connecting this with the preceding verse, thus: *In every nation he that feareth him and worketh righteousness is accepted with him*, according *to that doctrine which* God *sent unto the children of Israel, by which he published peace* (i. e. reconciliation between Jews and Gentiles) *by Jesus Christ, who is Lord of all;* and, because *Lord of all*, both of Jews and Gentiles, therefore he must be impartial; and, because impartial, or *no respecter of persons*, therefore, *in every nation*, whether Judea, Greece, or Italy, *he that feareth* God, and *worketh righteousness, is accepted with him.*

I believe τον λογον, *the word*, in this verse, should be translated, *that doctrine;* and probably ῥημα, which we translate *that word* in verse 37, should be omitted, as it is in the *Codex Bezæ*, and its *Itala* version; and if ὁτι, which is in verse 36, be even left out, as it is in ABC. *Coptic* and *Vulgate*, the whole may be literally read thus: As to *the doctrine sent to the children of Israel, preaching the glad tidings of peace* (ευαγγελιζομενος ειρηνην) *by Jesus Christ, he is Lord of all, ye know what was done* (το γενομενον) *through all Judea, beginning after the baptism which John preached. Jesus, who was from Nazareth, whom God anointed with the Holy Ghost, and with mighty power* (δυναμει) *went about doing good, and healing all that were tyrannically oppressed* (καταδυναζενομενους) *by the devil, for God was with him.* Critics have proposed a great variety of modes by which they suppose these verses may be rendered intelligible; and the learned reader may see many in *Wolfius*, *Kypke*, *Rosenmüller*, and others. Kypke contends that the word Κυριος, Lord, is to be understood *adjectively*, and ought to be referred to λογος, and the 36th verse will then stand thus: *The word which he sent to the children of Israel, preaching peace by Jesus Christ, that word has authority over all.* This amounts nearly to the same sense with the expositions given above; and all proclaim this truth, which the apostle laboured to establish, namely, that God intended the salvation of all men by Jesus Christ; and therefore proclaimed reconciliation to all, by him who is *Lord*, *maker*, *preserver*, *redeemer*, and *judge* of all. And of this the apostle was now more convinced by the late vision; and his mission from him who is Lord of all to Cornelius, a heathen, was a full illustration of the heavenly truth; for the very meeting of Peter, once a prejudiced Jew, and Cornelius once an unenlightened Gentile, was a sort of first fruits of this general reconciliation, and a proof that Jesus was LORD *of* ALL.

Verse 37. *That word—ye know*] This account of Jesus of Nazareth ye cannot be unacquainted with; because it has been proclaimed throughout all Judea and Galilee, from the time that John began to preach. Ye have heard how he was anointed with the Holy Ghost, and of the miracles which he performed; how he went about doing good, and healing all kinds of demoniacs and, by these mighty and beneficent acts, giving the fullest proof that God was with him. This was the exordium of Peter's discourse; and thus he begins, from what they knew, to teach them what they did not know.

St. Peter does not intimate that any miracle was wrought by Christ previously to his being baptized by John. *Beginning at Galilee.* Let us review the mode of Christ's manifestation. 1. After he had been baptized by John, he went into the desert, and remained there forty days. 2. He then returned to the Baptist, who was exercising his ministry at that time at Bethany or Bethabara; and there he made certain disciples, viz., Andrew, Bartholomew, Peter, and Philip. 3. Thence he went to the marriage at Cana, in Galilee, where he wrought his first miracle. 4. And afterwards he went to Capernaum in the same country, by the sea of Galilee, where he wrought many others. This was the *manner* in which Christ manifested himself; and these are the *facts* of which Peter presumes they had a perfect knowledge, because they had been for a long time notorious through all the land.

Verse 38. *God anointed Jesus of Nazareth*] Here the apostle refers to Christ as the promised *Messiah;*

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went about doing good, and healing all that were oppressed of the devil; [c] for God was with him.

39 And [d] we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; [e] whom they slew and hanged on a tree:

40 Him [f] God raised up the third day, and showed him openly;

41 [g] Not to all the people, but unto witnesses chosen before of God, *even* to us, [h] who did eat and drink with him after he rose from the dead.

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42 And [i] he commanded us to preach unto the people, and to testify [k] that it is he which was ordained of God *to be* the Judge of [l] quick and dead.

43 [m] To him give all the prophets witness, that through his name, [n] whosoever believeth in him shall receive remission of sins.

[c] John iii. 2.——[d] Chap. ii. 32.——[e] Chap. v. 30.——[f] Chap. ii. 24.——[g] John xiv. 17, 22; chap. xiii. 31.——[h] Luke xxiv. 30, 43; John xxi. 13.——[i] Matt. xxviii. 19, 20; chap. i. 8.——[k] John v. 22, 27; chap. xvii. 31.

[l] Rom. xiv. 9, 19; 2 Cor. v. 10; 2 Tim. iv. 1; 1 Pet. iv. 5. [m] Isa. liii. 11; Jer. xxxi. 34; Dan. ix. 24; Mic. vii. 18; Zech. xiii. 1; Mal. iv. 2; chap. xxvi. 22.——[n] Chap. xv. 9; xxvi. 18; Rom. x. 11; Gal. iii. 22.

for, as Messiah signifies *the anointed one*, and *Christ* has the same signification in Greek, and the Messiah, according to the prophets, and the expectation of the Jews, was to work miracles, Peter proclaims Jesus as the *Messiah*, and refers to the miracles which he wrought as the *proof* of it. This delicate, but forcible allusion is lost by most readers.

Verse 39. *We are witnesses of all*] In this speech St. Peter may refer, not only to the twelve apostles, but to the six brethren whom he had brought with him.

Whom they slew] As the truth of the *resurrection* must depend on the reality of the *death* of Christ, it was necessary that this should be stated, and shown to rest on the most indubitable evidence.

Verse 40. *Him God raised up the third day*] He lay long enough under the power of death to prove that he was dead; and not too long, lest it should be supposed that his disciples had time sufficient to have practised some deceit or imposture; and, to prevent this, the Jews took care to have the tomb well guarded during the whole time which he lay there.

Verse 41. *Not to all the people*] In the order of Divine providence, the public were to be no longer instructed by Jesus Christ *personally;* but it was necessary that those who were to preach redemption in his name should be thoroughly furnished to this good and great work; therefore, the time he spent on earth, after his resurrection, was devoted to the instruction of his disciples.

Witnesses chosen before of God] That is, God chose such men to attest this fact as were every way best qualified to give evidence on the subject; persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested. The first preachers of the Gospel must be the witnesses of its facts; and these first preachers must be put in such circumstances as to demonstrate, not only that they had no secular end in view, nor indeed could have any, but also that they should be able to evince that they had the fullest conviction of the reality of the eternal world, and of their Master's existence in glory there; as they carried their lives continually in their hands, and regarded them not, so that they might fulfil the ministry which they had received from their Lord, and finish their course with joy.

But why was not Christ, after his resurrection, shown to *all the people?* 1. Because it was impossible that such a thing could be done without mob and tumult. Let it only be announced, "Here is the man who was dead three days, and who is risen from the dead!"—what confusion would be the consequence of such an exposure! Some would say, This is he; others, He is like him; and so on; and the valid testimony must be lost in the confusion of the multitude. 2. God chose such witnesses whose testimony should be unimpeachable; the men who knew him best, and who by their depositions in proof of the fact should evidently risk their lives. And, 3. as *multitudes* are never called to witness any fact, but a *few* selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable, therefore, God showed not Christ risen from the dead to *all the people*, but to *witnesses chosen by himself;* and they were such as perfectly knew him before, and who ate and drank with him after his resurrection, and consequently had the fullest proof and conviction of the truth of this fact.

Verse 42. *And he commanded us to preach*] By thus assuring them that Jesus Christ was appointed to *judge the world*, he at once showed them the necessity of *subjection* to him, that they might stand in the day of his appearing.

The Judge of quick and dead.] The word *quick* we retain from our ancient mother tongue, the Saxon cpican, *to live*, hence cpic and cpica, *life*, and cpice, *grass;* and from this our *quicks*, *quick*-set hedges, fences made of *living* thorns, &c. By *quick and dead* we are to understand: 1. All that had lived from the foundation of the world till that time; and all that were then alive. 2. All that should be found alive at the day of judgment, as well as all that had died previously.

Verse 43. *To him give all the prophets witness*] See Isa. ix. 6; lii. 7; liii. 5, 6; lix. 20; Jer. xxxi. 34; Dan. ix. 24; Mic. vii. 18, &c.; and Zech. xiii. 1. As Jesus Christ was the *sum* and *substance* of the law and the Mosaic dispensation, so all the prophets bore testimony, either *directly* or *indirectly*, to him; and, indeed, without him and the salvation he has promised, there is scarcely any meaning in the

A. M. cir. 4015. A. D. cir. 41. An. Olymp. cir. CCV. 1.

44 ¶ While Peter yet spake these words, [o] the Holy Ghost fell on all them which heard the word.

45 [p] And they of the circumcision which believed were astonished, as many as came with Peter, [q] because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

A. M. cir. 4015 A. D. cir. 41. An. Olymp. cir. CCV. 1.

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost [r] as well as we?

48 [s] And he commanded them to be baptized [t] in the name of the Lord. Then prayed they him to tarry certain days.

[o] Chap. iv. 31; viii. 15, 16, 17; xi. 15.——[p] Ver. 23.——[q] Chap. xi. 18; Gal. iii. 14.

[r] Chap. xi. 17; xv. 8, 9; Rom. x. 12.——[s] 1 Cor. i. 17.——[t] Chap. ii. 38; viii. 16.

Mosaic economy, nor in most of the allusions of the prophets.

Remission of sins.] The phrase, *αφεσις ἁμαρτιων*, means simply the *taking away of sins;* and this does not refer to the *guilt* of sin merely, but also to its *power*, *nature*, and *consequences*. All that is implied in *pardon of sin*, *destruction* of its *tyranny*, and *purification* from its *pollution*, is here intended; and it is wrong to restrict such operations of mercy to *pardon alone*.

Verse 44. *While Peter yet spake*] It is not very likely that the words recorded by St. Luke are *all* that the apostle spoke on this occasion; but, while he continued to discourse with them on this subject, *the Holy Ghost fell on all them that heard the word;* and his descent was known by their being enabled to speak with different kinds of tongues. In what manner this gift was bestowed we cannot tell; probably it was in the same way in which it had been given on the day of pentecost; for as they spake with tongues, which was the effect of the descent of the Spirit as flaming tongues on the heads of the disciples on the day of pentecost, it is very likely that the same appearance now took place.

Verse 45. *They of the circumcision—were astonished*] Because it was a maxim with them that the *Shechinah* or Divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land. Nor did any of them believe that the Divine Spirit could be communicated to any *Gentile*. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given as it was on this occasion.

Verse 46. *And magnify God.*] They had got *new hearts* as well as *new tongues;* and, having believed with the heart unto righteousness, their tongues made confession unto salvation; and God was magnified for the mercy which he had imparted.

Verse 47. *Can any man forbid water*] These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ; and yet St. Peter requires that they shall receive baptism by *water*, that they might become members of the Christian Church. In other cases, they received baptism first, and the Spirit afterwards by the imposition of hands: see chap. xix. 4–6, where the disciples who had received only the baptism of John were baptized again with *water* in the name of the Lord Jesus; and, after even this, the apostles *prayed*, and *laid their hands on them*, before they were made partakers of the Holy Ghost. So we find that Jesus Christ had his *water baptism* as well as John; and that even he who gave the baptism of the *Holy Ghost* required the administration of *water baptism* also. Therefore the *baptism of the Spirit* did not *supersede* the *baptism by water;* nor indeed can it; as *baptism*, as well as the *supper of our Lord*, were intended, not only to be means of grace, but standing, *irrefragable proofs* of the truth of Christianity.

Verse 48. *To be baptized in the name of the Lord.*] That is, in the name of Jesus Christ; which implied their *taking upon them the public profession of Christianity*, and believing on Christ Jesus as their Saviour and Sovereign; for, as they were baptized *in his name*, they professed thereby to be his disciples and followers.

Then prayed they him to tarry certain days.] They felt the necessity of farther instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented. This was, properly speaking, the commencement of the Christian Church, as composed of Jews and Gentiles, partaking of the same baptism, united under the same *Head*, made partakers of the same Spirit, and associated in the same aggregate body. Now was the middle wall of partition broken down, and the Gentiles admitted to the same privileges with the Jews.

1. God is wonderful in all his works, whether they be works of *creation*, *providence*, or *grace*. Every thing proclaims his *power*, his *wisdom*, and his *goodness*. Every where we learn this truth, which is indispensably necessary for all to know who desire to acknowledge God in all their ways, that "there is nothing which concerns their present or eternal welfare in which God does not interest himself." We often, to our great spiritual detriment, lose sight of this truth, because we think that the MAJESTY of God is too *great* to be occupied with those common occurrences by which we are often much affected, in things which relate, not only to our *present*, but also to our *eternal* interests. This is impossible; for God is our *father*, and, being every where present, he sees our state, and his *eye* affects his *heart*.

2. Let the reader examine the chain of Providence (composed indeed of very *minute* links) brought to light in the conversion of Cornelius, the instruction of Peter, and opening the door of faith to the Gentiles, and he will be convinced that "God has way every where, and that all things serve the purposes of his will." We have already seen how particularly, both

by gracious and providential workings, God prepared the mind of Cornelius to receive instruction, and the mind of Peter to give it; so that the receiver and giver were equally ready to be workers together with God. This is a general economy. He who feels his want may rest assured that, even *then*, God has made the necessary provisions for his supply; and that the very *sense* of the want is a proof that the provision is already made. Why then should we lose time in deploring wretchedness, for the removal of which God has made the necessary preparations? Mourning over our miseries will never supply the lack of faith in Christ, and very seldom tends even to humble the heart.

3. As the eye of God is ever upon us, he knows our *trials* as well as our *wants*; and here, also, he makes the necessary provision for our support. We may be called to suffer, but his grace will be sufficient for us; and, as our troubles increase, so shall the means of our support. And even these trials and temptations will be pressed into our service, for *all things work together for good to them that love God*, Rom viii. 28.

4. We must beware neither to despise outward rites in religion, nor to rest in them. Most people do either the one or the other. God gives us outward helps, because he knows we need them. But do we not sometimes imagine ourselves to be above that which, because of our scantiness of grace, is really above us? We certainly may *over-rate* ourselves, and *under-rate* God's bounties. He who is taught by the Spirit of God will be saved from both.

CHAPTER XI.

Peter returns to Jerusalem, and is accused of having associated with the Gentiles, 1–3. *He defends himself, by relating at large the whole business concerning Cornelius*, 4–17. *His defence is accepted, and the whole Church glorifies God for having granted unto the Gentiles repentance unto life*, 18. *An account of the proceedings of those who were scattered abroad by the persecution that was raised about Stephen; and how they had spread the Gospel among the circumcision, in Phœnice, Cyprus, and Antioch* 19–21. *The Church at Jerusalem, hearing of this, sends Barnabas to confirm them in the faith*, 22, 23. *His character*, 24. *He goes to Tarsus to seek Saul, whom he brings to Antioch, where the disciples are first called* CHRISTIANS, 25, 26. *Certain prophets foretell the dearth which afterwards took place in the reign of the Emperor Claudius*, 27, 28. *The disciples send relief to their poor brethren in Judea, by the hands of Barnabas and Saul*, 29, 30.

A. M. cir. 4046. A. D. cir. 42. An. Olymp. cir. CCV. 2.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [a] they that were of the circumcision contended with him,

3 Saying, [b] Thou wentest in to men uncircumcised, [c] and didst eat with them.

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4 But Peter rehearsed *the matter* from the beginning, and expounded *it* [d] by order unto them, saying,

5 [e] I was in the city of Joppa praying: and

[a] Chap. x. 45; Gal. ii. 12.——[b] Chap. x. 28.——[c] Gal. ii. 12.

[d] Luke i. 3.——[e] Chap. x. 9, &c.

NOTES ON CHAP. XI.

Verse 1. *And the apostles and brethren that were in Judea*] According to *Calmet*, Judea is here put in opposition to Cæsarea, which, though situated in Palestine, passed for a Greek city, being principally inhabited by Pagans, Greeks, or Syrians.

Verse 2. *Contended with him*] A manifest proof this that the *primitive* Church at Jerusalem (and no Church can ever deserve this name but the Jerusalem Church) had no conception of St. Peter's *supremacy*, or of his being *prince of the apostles*. He is now called to account for his conduct, which they judged to be reprehensible; and which they would not have attempted to do had they believed him to be Christ's *vicar* upon earth, and the infallible Head of the Church. But this absurd dream is every where refuted in the New Testament.

Verse 3. *Thou wentest in to men uncircumcised*] In a Jew, this was no small offence; and, as they did not know the reason of St. Peter's conduct, it is no wonder they should call him to account for it, as they considered it to be a positive transgression of the law and custom of the Jews. There is a remarkable addition here in the *Codex Bezæ*, which it will be well to notice. The second verse of the chapter begins thus:—

Now Peter had a desire for a considerable time to go to Jerusalem: and having spoken to the brethren, and confirmed them, speaking largely, he taught them through the countries, (i. e. as he passed to Jerusalem,) *and, as he met them, he spoke to them of the grace of God. But the brethren who were of the circumcision disputed with him, saying*, &c.

Verse 4. *But Peter rehearsed* the matter *from the beginning, and expounded* it *by order*] Εξετιθετο αυτοις καθεξης. This is the very *style* of St. Luke: see his Gospel, chap. i. ver. 3. To remove their prejudice, and to give them the fullest reasons for his conduct, he thought it best to give them a simple relation of the whole affair; which he does, as we have seen in the preceding chapter, with a few *additional* circumstances here: see the notes before.

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in a trance I saw a vision, A certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And [f] the Spirit bade me go with them, nothing doubting. Moreover, [g] these six brethren accompanied me, and we entered into the man's house.

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13 And [h] he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, [i] as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [k] John indeed baptized with water; but [l] ye shall be baptized with the Holy Ghost.

17 [m] Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ: [n] what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, [o] Then hath God also to the Gentiles granted repentance unto life.

19 ¶ [p] Now they which were scattered abroad upon the persecution that arose about Stephen

[f] John xvi. 13; ch. x. 19; xv. 7.—[g] Ch. x. 23.—[h] Ch. x. 30.—[i] Ch. ii. 4.—[k] Matt. iii. 11; John i. 26. 33; chap. i. 5; xix. 4.

[l] Isa. xliv. 3; Joel ii. 28; iii. 18.—[m] Chap. xv. 8, 9.—[n] Ch. x. 47.—[o] Rom. x. 12, 13; xv. 9, 16.—[p] Chap. viii. 1.

Verse 12. *These six brethren*] Probably pointing to them, being present, as proper persons to confirm the truth of what he was delivering.

Verse 14. *Thou and all thy house shall be saved.*] This is an *additional* circumstance: before, it was said, chap. x. 6, Peter *shall tell thee what thou oughtest to do;* and, in ver. 33, *who, when he cometh, shall speak unto thee.* But, in Peter's relation, the matter is more explicitly declared, *he shall tell thee words whereby thou and thy house shall be saved.* He shall announce to you all the doctrine of salvation.

Verse 16. *Ye shall be baptized with the Holy Ghost.*] These words are very remarkable. The words of our Lord, as quoted chap. i. 5, to which St. Peter refers here, have been supposed by many to be referred to the *apostles* alone; but here it is evident that St. Peter believed they were a promise made to all Christians, i. e. to all, whether Jews or Gentiles, who should believe on Jesus Christ. Therefore, when he saw that the Holy Ghost fell upon those Gentiles, he considered it a fulfilment of our Lord's promise: *ye*, that is, all that will believe on me, *shall be baptized with the Holy Ghost—not many days hence*, i. e. in a short time this Spirit shall be given, which is to abide with you for ever. Hence we learn that the promise of the Holy Spirit is given to the whole body of Christians—to all that believe on Christ as dying for their sins, and rising for their justification.

Verse 17. *God gave them the like gift*, &c.] Viz. the Holy Spirit, and its various gifts and graces, in the same way and in the same measure in which he gave them to us Jews. What was I, that I could withstand God? It was not I who called them to salvation: it was God; and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.

Verse 18. *They held their peace*] Their prejudices were confounded; they considered the subject, and saw that it was from God: then they glorified him, because they saw that he had granted unto the Gentiles repentance unto life. As the word μετανοια, which we translate *repentance*, signifies literally *a change of mind*, it may be here referred to a change of religious views, &c. And as *repentance* signifies a change of *life* and *conduct*, from evil to good, so the word μετανοια may be used here to signify a change from a false religion to the true one; from idolatry, to the worship of the true God. *Rosenmüller* thinks that, in several cases, where it is spoken of the Jews, it signifies their change from a *contempt of the Messiah* to *reverence for him*, and the consequent embracing of the Christian religion.

The Christians who were present were all satisfied with St. Peter's account and apology; but it does not appear that all were ultimately satisfied, as we know there were serious disputes in the Church *afterwards* on this very subject: see chap. xv. 5, &c., where Christian believers, from among the Pharisees, insisted that it was necessary to circumcise the converted Gentiles, and cause them to keep the law of Moses. This opinion was carried much farther in the Church at Jerusalem afterwards, as may be seen at large in chap. xxi.

Verse 19. *The persecution that arose about Stephen*] That is, those who were obliged to flee from Jerusa-

A. M. cir. 4046. A. D. cir. 42. An. Olymp. cir. CCV. 2.

travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto [q] the Grecians, preaching the Lord Jesus.

21 And [r] the hand of the Lord was with them: and a great number believed, and [s] turned unto the Lord.

A. M. cir. 4047 A. D. cir. 43. An. Olymp. cir. CCV. 3.

22 ¶ Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth [t] Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had seen the grace of God, was glad, and [u] exhorted them

[q] Chap. vi. 1; ix. 29.——[r] Luke i. 66; chap. ii. 47.

[s] Chap. ix. 35.——[t] Chap. ix. 27.——[u] Chap. xiii. 43; xiv. 22.

lem at the time of that persecution in which Stephen lost his life. See chap. viii. 1.

Phœnice] Phœnicia, a country between Galilee and Syria, along the coast of the Mediterranean Sea, including Tyre, Sidon, &c. It is often mentioned as a part of Syria. See chap. xxi. 2, 3.

Cyprus] An island of the Mediterranean Sea, over against Syria. See on chap. iv. 36.

Antioch] A city of Syria, built by Antiochus Seleucus, near the river *Orontes;* at that time one of the most celebrated cities of the east. For the situation of all these, see the *map* accompanying this book.

Unto the Jews only.] For they knew nothing of the vision of St. Peter; and did not believe that God would open the door of faith to the Gentiles. The next verse informs us that there were others who were better instructed. See below.

Verse 20. *Men of—Cyrene*] The metropolis of the Cyrenaica; a country of Africa, bounded on the east by Marmarica, on the west by the Regio Syrtica, on the north by the Mediterranean, and on the south by the Sahara. Cyrene is now called Cairoan. This city, according to Eusebius, was built in the 37th Olympiad, about 630 years before Christ. In consequence of a revolt of its inhabitants, it was destroyed by the Romans; but they afterwards rebuilt it. It was for a long time subject to the *Arabs*, but is now in the hands of the *Turks*.

Spake unto the Grecians] Ἑλληνιζας, *The Hellenists*. Who these were, we have already seen, chap. vi. and ix. 29, viz. Jews living in Greek cities, and speaking the Greek language. But, instead of Ἑλληνιζας, *Grecians*, Ἑλληνας, *Greeks*, is the reading of AD*, *Syriac*, all the *Arabic*, *Coptic*, *Æthiopic*, *Vulgate*, some copies of the *Itala*, *Eusebius*, *Chrysostom*, *Theophylact*, and *Œcumenius*. On this evidence, Griesbach has admitted it into the text; and few critics entertain any doubt of the genuineness of the reading. This intimates that, besides preaching the Gospel to the *Hellenistic Jews*, some of them preached it to *heathen Greeks;* for, were we to adopt the common reading, it would be a sort of *actum agere;* for it is certain that the Hellenistic Jews had already received the Gospel. See chap. vi. 1. And it is likely that these Cyprians and Cyrenians had heard of Peter's mission to Cæsarea; and they followed his example by offering the Christian faith to the heathen. It is worthy of remark that the Jews generally called all nations of the world *Greeks;* as the Asiatics, to the present day, call all the nations of Europe *Franks*

Verse 21. *The hand of the Lord was with them*] By the *hand*, *arm*, and *finger* of God, in the Scripture, different displays or exertions of his power are intended. Here it means that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers. Without this accompanying influence, even an *apostle* could do no good; and can *inferior* men hope to be able to convince and convert sinners without this? Ministers of the word of God, so called, who dispute the necessity and deny the being of this influence, show thereby that they are intruders into God's heritage; that they are not sent by *him*, and shall not profit the people at all.

A great number believed] That Jesus was the Christ; and that he had died for their offences, and risen again for their justification. Because the apostles preached the truth, and the *hand of God* was with them, therefore, *a great number believed, and turned unto the Lord*, becoming his disciples, and taking him for their portion.

Verse 22. *The Church which was in Jerusalem*] This was the *original*, the *mother Church* of Christianity; not the *Church* of *Rome;* there were Christian Churches founded in many places, which exist to the present day, before Rome heard the Gospel of the kingdom. A Christian Church means a company of believers in Christ Jesus, united for the purposes of Christian fellowship, and edification in righteousness.

They sent forth Barnabas] It seems, then, that the Church collectively had power to commission and send forth any of its own members, whom it saw God had qualified for a particular work. There must have been, even at that time, an acknowledged superiority of some members of the Church beyond others. The *apostles* held the *first* rank; the *deacons* (probably the same as those called prophets, as being next chosen) the *second;* and perhaps those called *evangelists*, simply preachers of the truth, the *third* rank. Those who knew most of God and sacred things, who were most zealous, most holy, and most useful, undoubtedly had the *pre-eminence*.

Verse 23. *Had seen the grace of God*] That is, had seen the *effects* produced by the grace of God. By the grace of God, we are to understand: 1. His favour. 2. The manifestations of that favour in the communication of spiritual blessings. And, 3. Principles of light, life, holiness, &c., producing effects demonstrative of the causes from which they sprung. Barnabas saw that these people were objects of the Divine approbation; that they were abundantly blessed and edified together as a Christian Church; and that

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3.

all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and [v] full of the Holy Ghost and of faith: [w] and much people was added unto the Lord.

25 Then departed Barnabas to [x] Tarsus, for to seek Saul:

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled [y] themselves with the Church, and taught

[v] Chap. vi. 5.——[w] Ver. 21; chap. v. 14.

[x] Chap. ix. 30.——[y] Or, *in the Church.*

they had received especial influences from God, by his indwelling Spirit, which were to them *incentives* to faith, hope, and love, and also *principles* of conduct.

Was glad,] Not envious because God had blessed the labours of *others* of his Master's servants; but rejoiced to find that the work of salvation was carried on by such instruments as God chose, and condescended to use. They who cannot rejoice in the conversion of sinners, because *they* have not been the *means* of it, or because such converts or their ministers have not precisely the same views of certain doctrines which they have themselves, show that they have little, if any thing, of the mind that was in Christ in them.

With purpose of heart they would cleave unto the Lord.] These converts had *begun* well; they must *continue* and *persevere:* God gave them the *grace*, the *principle* of life and action; it was their business to *use* this. If they did not, the gift would be resumed. Barnabas well knew that they must have the *grace of God in them* to enable them to do any good; but he knew, also, that its being in them did not necessarily imply that it *must continue* there. God had taught him that if they were not workers together with that grace they would receive it in vain; i. e., the end for which it was given would not be answered. He therefore exhorted them, *τη προθεσει της καρδιας*, with *determination* of heart, with *set, fixed purpose* and *resolution*, that they would cleave unto the Lord, *προσμενειν τω Κυριω, to remain with the Lord;* to *continue* in union and fellowship with him; to be faithful in keeping his truth, and obedient in the practice of it. To be a Christian is to be united to Christ, to be of one spirit with him: to continue to be a Christian is to continue in that union. It is absurd to talk of being children of God, and of absolute, final perseverance, when the soul has lost its spiritual union. There is no perseverance but *in cleaving to the Lord:* he who in his *works* denies him does not *cleave* to him. Such a one is not of God; if he ever had the salvation of God, he has lost it; he is fallen from grace; nor is here a word in the book of God, fairly and honestly understood, that says such a person shall *absolutely and unavoidably arise* from his fall.

Verse 24. *For he was a good man*] Here is a proper character of a minister of the Gospel.

1. *He is a good man:* his *bad heart* is changed; his *evil dispositions* rooted out; and the mind that was in Christ implanted in him.

2. *He is full of the Holy Ghost.* He is holy, because the Spirit of holiness dwells in him: he has not a few transient visitations or drawings from that Spirit; it is a *resident* in his soul, and it fills his heart. It is *light* in his *understanding;* it is *discrimination* in his *judgment;* it is *fixed purpose* and *determination* in righteousness in his *will;* it is *purity*, it is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity in his *affections* and *passions*. In a word, it has sovereign sway in his heart; it governs all passions, and is the *motive* and *principle* of every righteous *action*.

3. He was full *of faith.* He implicitly credited his Lord; he knew that he could not lie—that his word could not fail; he expected, not only the fulfilment of all promises, but also every degree of help, light, life, and comfort, which God might at any time see necessary for his Church; he prayed for the Divine blessing, and he believed that he should not pray in vain. His faith never failed, because it laid hold on that God who could not change. Behold, ye preachers of the Gospel! an original minister of Christ. Emulate his piety, his faith, and his usefulness.

Much people was added unto the Lord.] No wonder, when they had *such a minister*, preaching by the power of the Holy Ghost, *such a Gospel* as that of Jesus Christ.

Verse 25. *To Tarsus, for to seek Saul*] The persecution raised against him obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety. See chap. ix. 29, 30.

Verse 26. *He brought him unto Antioch*] As this city was the metropolis of Syria, and the third city for importance in the whole Roman empire, Rome and Alexandria alone being more eminent, Barnabas might think it expedient to have for his assistance a person of such eminent talents as Saul; and who was especially appointed by Christ to proclaim the Gospel to the *Gentiles*. Saul appears also to have been a thorough master of the Greek tongue, and, consequently, the better qualified to explain the Gospel to the Greek philosophers, and to defend it against their cavils. Barnabas, also being a native of *Cyprus*, chap. iv. 36, where the Greek language was spoken, was judged to be proper for this mission, perhaps on this account, as well as on account of his disinterestedness, holiness, and zeal.

And the disciples were called Christians first at Antioch.] It is evident they had the name *Christians* from CHRIST their master; as the *Platonists* and *Pythagoreans* had their name from their masters, *Plato* and *Pythagoras*. Now, as these had their name from those great masters because they attended their teaching, and credited their doctrines, so the disciples were called *Christians* because they took Christ for their teacher, crediting his doctrines, and following the *rule of life* laid down by him. It has been a question, by whom was this name given to the disciples? Some think *they* assumed it; others, that the *inhabitants* of

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3.

much people; and the disciples were called Christians first in Antioch.

27 ¶ And in these days came [z] prophets from Jerusalem unto Antioch.

28 And there stood up one of them named [a] Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

A. M. cir. 4047 A. D. cir. 43. An. Olymp. cir. CCV. 3.

[z] Chap. ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.——[a] Chap. xxi. 10.

Antioch gave it to them; and others, that it was given by *Saul* and *Barnabas*. This latter opinion is favoured by the *Codex Bezæ*, which reads the 25th and 26th verses thus: *And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the Church a whole year, and instructed a great number; and there they first called the disciples at Antioch Christians.*

The word χρηματισαι in our common text, which we translate *were called*, signifies in the New Testament, to *appoint*, *warn*, or *nominate*, by *Divine direction*. In this sense, the word is used, Matt. ii. 12; Luke ii. 26; and in the preceding chapter of this book, ver. 22. If, therefore, the name was given by *Divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, *disciples*, i. e. scholars; *believers*, *saints*, *the Church*, or *assembly*; and, by their enemies, *Nazarenes*, *Galileans*, the *men of this way* or *sect*; and perhaps by other names which are not come down to us. They considered themselves as *one family*; and hence the appellation of *brethren* was frequent among them. It was the design of God to make all who believed of *one heart* and *one soul*, that they might consider him as their Father, and live and love like children of the same household. A *Christian*, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done—how glorious the title! It is however worthy of remark that this name occurs in only three places in the New Testament: here, and in chap. xxvi. 28, and in 1 Pet. iv. 16.

Verse 27. *Came prophets from Jerusalem*] Though the term *prophet* is used in the New Testament simply to signify a *teacher*, (see the note on Gen. xx. 7, where the subject is largely explained,) yet here it evidently means also such as are under *Divine inspiration*, and foretold future events. This was certainly the case with Agabus, ver. 28, though, perhaps, his ordinary character was that of a *teacher* or *preacher*. It seems from various scriptures, Rom. xii., 1 Cor. xiii. and xiv., that the prophets of the New Testament were—1. *Teachers* or *preachers* in general. 2. Persons who, on *special occasions*, were under the influence of the Divine Spirit, and then foretold certain future events. 3. Persons who recited hymns to the honour of God in the public assemblies of the Christians. 4. Persons who prayed in those assemblies, having sometimes the gift of tongues, at other times not. From Ephes. ii. 20, and iii. 5, we learn that the *prophets* of the Christian Church were *inferior* to the *apostles*; but, from ver. 11 of Eph. iv., we see that they were *superior* to all other teachers, even to *evangelists* and *pastors*.

Verse 28. *Agabus*] This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10. He was probably a *Jew*, but whether converted now to Christianity we cannot tell.

Great dearth throughout all the world] The words εφ' ὁλην την οικουμενην probably here mean *the land of Judea*; though sometimes by this phrase the whole *Roman empire* is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in *Judea*, which they could not have done had the famine been *general*. It does not appear that they expected it to extend even to *Antioch* in Syria, where they then were, else they would have thought of making provision for *themselves*.

It is well known from history that there were *several famines* in the reign of Claudius. *Dion Cassius*, lib. lx., mentions a severe famine in the *first* and *second* year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at *Ostia*, for the more regular supply of Rome with provisions.

A *second* famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly Josephus, *Ant.* lib. xx. cap. 5, sect. 2, where, having mentioned *Tiberius Alexander* as succeeding to the procuratorship in the place of *Cuspius Fadus*, he says that, "during the government of these procurators, a great famine afflicted Judea." Επι τουτοις δη και τον μεγαν λιμον κατα την Ιουδαιαν συνεβη γενεσθαι.

A *third* famine is mentioned by Eusebius, in *An. Abrahami*, which commences with the calends of October, A. D. 48, which was so powerful "in Greece that a modius (about *half a bushel* of grain) was sold for six drachms," about three shillings and sixpence English. Vid. *Euseb.* in Chron. edit. *Scalig.* The same author mentions another famine in Rome, in the tenth year of Claudius, of which *Orosius* gives the details, lib. vii.

A *fourth* famine, which took place in the *eleventh* year of Claudius, is mentioned by *Tacitus*, Annal. lib. xii. sect. 43, in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a Divine judgment. *Frugum quoque egestas, et orta ex ea fames, in prodigium accipiebatur.* At this time, the same author tells us, that in all the stores of Rome there were no more than fifteen days' provision; and, had not the winter been uncommonly mild, the utmost distress and misery must have prevailed

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3.

29 Then the disciples, every man according to his ability, determined to send [b] relief unto the brethren which dwelt in Judea:

30 [c] Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

A. M. cir. 4047. A. D. cir. 43. An. Olymp. cir. CCV. 3.

[b] Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1.

[c] Chap. xii. 25.

It may now be inquired, to which of these famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion that the famine of which Agabus prophesied was that mentioned above, which took place in the *fourth* year of this emperor. A. D. 47. This famine is particularly mentioned by Josephus, *Ant.* lib. xx. cap. 2, sect. 5, who describes it as "a very great famine, in which many died for want of food."—"That Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want." And in cap. 5, sect. 2, he says that this happened "when Tiberius Alexander succeeded Cuspius Fadus; and that under *these procurators* the famine happened in which Queen Helena, at a vast expense, procured relief to the Jews." Dr. Hudson's note on this passage in Josephus deserves to be copied: "This," says he, "is that famine foretold by Agabus, Acts xi. 28, which happened when Claudius was consul the *fourth* time, (A. D. 47,) and not that which happened when Claudius was consul the second time, and Cæcina was his colleague, (A. D. 42,) as Scaliger says, upon Eusebius, p. 174. Now when Josephus had said, a little after, cap. 5, sect. 2, that Tiberius Alexander succeeded Cuspius Fadus as procurator, he immediately subjoins, *under these procurators there happened a great famine in Judea*." From this it is evident that this famine must have continued several years, as it existed under *both* these *procurators*. Fadus, says Mr. Whiston, was not sent into Judea till after the death of Agrippa, i. e. towards the end of the fourth year of Claudius, in the end of A. D. 44, or beginning of 45. So that this famine, foretold by Agabus, happened on the fifth, sixth, and seventh years of Claudius, A. D. 45, 46, and 47. See *Whiston's* Josephus; and see *Krebs'* Observat. in Nov. Test. on this place.

Verse 29. *Then the disciples—determined to send relief*] These were probably Gentile converts; and as they considered themselves receiving the *spiritual* blessings, which they now so happily enjoyed, through the means of the Christians in Judea, they resolved to communicate to them a portion of their *temporal* goods; and every man did this *according to his ability*, i. e. he gave a certain proportion of the property with which the providence of God had entrusted him. The community of goods had for some time ceased.

Verse 30. *And sent it to the elders*] These probably mean those who first believed on Christ crucified, either of the seventy disciples mentioned Luke, chap. x., or the one hundred and twenty mentioned, chap. i. 15, or the seven deacons, chap. vi. 5. Some have divided the primitive disciples into three classes: 1. The *αυτοπται*, those who were *eye witnesses*. 2. The *απαρχαι*, those who were the *first fruits*, or converts of the apostles' preaching. 3. The *διαδοχοι*, those who were the *successors* of the preceding, from whom they had *received* the doctrines of the Gospel. It is likely the *deacons* are meant, whose office it was to take care of the poor. See chap. vi. 1, &c.

1. Among many highly interesting subjects which have come under review in the preceding chapter, we must have particularly noticed, 1. The care the Church of Christ took to have young converts confirmed in the truths they had received, and built up on their most holy faith, ver. 22. It was indispensably necessary that a *foundation* should be laid; and it was not less so that a proper *superstructure* should be raised. For this work, it was requisite that different gifts and talents should be employed, and Barnabas and Saul must be sent to *confirm* in the faith those whom the disciples, who had been scattered by the persecution raised about Stephen, had converted to Christ, ver. 19–22. It is a great thing to have souls converted to the Lord; it is greater to have them built up on their most holy faith; and few persons, even among the ministers of Christ, have talents for *both*. Even when Paul *planted*, it required Apollos to *water*. A frequent interchange of godly ministers in the Church of Christ is of the utmost consequence to its stability and increase.

2. It appears that Christians was the first *general* appellative of the followers of our blessed Lord; and there is presumptive evidence, as we have seen, that this appellative came by *Divine appointment*. How very few of those who profess this religion are satisfied with this title! That very Church that arrogates *all* to itself has totally abandoned this title, and its members call themselves *Roman Catholics*, which is absurd; because the adjective and substantive include *opposite* ideas: *catholic* signifies *universal;* and *Roman* signifies *of* or *belonging to Rome*. If it be merely *Roman*, it cannot be *catholic;* if it be catholic, it cannot be confined to Rome; but it is not catholic nor universal, in any sense of the word, for it contains but a small part of the people who profess Christianity. The term *Protestant* has more common sense in it; but not much more piety. Almost all sects and parties proceed in the same line; but *Christian* is a title seldom heard of, and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the Gospel, they will probably resume the appellative of *Christians*.

3. An early *fruit* of Christianity was mercy to the poor; and especially to the poor followers of Christ. He has left the poor ever with us, as his representatives, to exercise our bowels of commiseration, and thus teach us to feel and practise mercy. To every man professing Christianity, the religion of Jesus Christ says most authoritatively, *With every man who is pinched by poverty, share what the providence of God has not made absolutely necessary for thy own*

support. What God has given us more than we need is entrusted to us for the benefit of those that are in poverty and affliction. He who can, and does not, help the poor, is a disgrace to Christianity; and he who does not lend his hand for the support of the cause of God is a worthless member of the Church of Christ. He who shows no mercy shall have judgment without mercy. And he who spends in pampering the flesh what should be given to the poor shall have a fearful account to give in the day of the Lord.

CHAPTER XII.

Herod persecutes the Christians, 1. *Kills James*, 2. *And casts Peter into prison*, 3, 4. *The Church makes incessant prayer for his deliverance*, 5. *An angel of God opens the prison doors and leads him out*, 6–10. *Peter rejoices, and comes to the house of Mary, where many were praying, and declares how he was delivered*, 11–17. *The soldiers who kept the prison are examined by Herod, and he commands them to be put to death*, 18, 19. *Herod is enraged against the people of Tyre, but is appeased by their submission*, 20. *He makes an oration to the people, receives idolatrous praises, and an angel of the Lord smites him, and he dies a miserable death*, 21–23. *The word of God increases*, 24. *Barnabas and Saul, having fulfilled their ministry, return from Jerusalem accompanied by John Mark*, 25.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

NOW about that time Herod the king [a] stretched forth *his* hands to vex certain of the Church.

2 And he killed James [b] the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded farther to take Peter also. Then were [c] the days of unleavened bread.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

4 And [d] when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

[a] Or, *began.*——[b] Matt. iv. 21; xx. 23.

[c] Exod. xii. 14, 15; xxiii. 15.——[d] John xxi. 18.

NOTES ON CHAP. XII.

Verse 1. *Herod the king*] This was *Herod Agrippa*, the son of *Aristobulus*, and grandson of *Herod the Great*; he was nephew to *Herod Antipas*, who beheaded John the Baptist, and brother to *Herodias*. He was made king by the Emperor Caligula, and was put in possession of all the territories formerly held by his uncle *Philip* and by *Lysanias*; viz. *Iturea*, *Trachonitis*, *Abilene*, with *Gaulonitis*, *Batanæa*, and *Penias*. To these the Emperor Claudius afterwards added *Judea* and *Samaria*; which were nearly all the dominions possessed by his grandfather, Herod the Great. See Luke iii. 1; see also an account of the Herod family, in the note on Matt. ii. 1.

To vex certain of the Church.] That is, to destroy its chief ornaments and supports.

Verse 2. *He killed James the brother of John with the sword.*] This was *James* the *greater*, son of Zebedee, and must be distinguished from *James the less*, son of Alpheus. This latter was put to death by Ananias the high priest, during the reign of Nero. This James with his brother John were those who requested to sit on the right and left hand of our Lord, see Matt. xx. 23; and our Lord's prediction was now fulfilled in one of them, who by his martyrdom drank of our Lord's cup, and was baptized with his baptism. By the death of James, the number of the apostles was reduced to *eleven;* and we do not find that ever it was filled up. The apostles never had any *successors:* God has continued their *doctrine*, but not their *order*.

By *killing with the sword* we are to understand *beheading*. Among the Jews there were *four* kinds of deaths: 1. *Stoning;* 2. *burning;* 3. *killing with the sword*, or *beheading;* and, 4. *strangling*. The third was a Roman as well as a Jewish mode of punishment. *Killing with the sword* was the punishment which, according to the Talmud, was inflicted on those who drew away the people to any strange worship, *Sanhedr.* fol. iii. James was probably accused of this, and hence the punishment mentioned in the text.

Verse 3. *He proceeded—to take Peter also.*] He supposed that these two were pillars on which the infant cause rested; and that, if these were removed, the building must necessarily come down.

The days of unleavened bread.] About the latter end of March or beginning of April; but whether in the third or fourth year of the Emperor Claudius, or earlier or later, cannot be determined.

Verse 4. *Four quaternions of soldiers*] That is, *sixteen*, or four companies of *four men* each, who had the care of the prison, each company taking in turn one of the four watches of the night.

Intending after Easter to bring him forth] Μετα το πασχα, *After the passover.* Perhaps there never was a more unhappy, not to say absurd, translation than that in our text. But, before I come to explain the word, it is necessary to observe that our term called Easter is not exactly the same with the Jewish passover. This festival is always held on the fourteenth day of the first vernal full moon; but the Easter of the Christians, never till the *next* Sabbath after said full moon; and, to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a Sabbath, then the festival of Easter is deferred till the Sabbath following. The first vernal moon is that whose fourteenth day is either on the day of the vernal equinox, or the next fourteenth day after it. The vernal equinox, according to a decree of the council

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

5 Peter therefore was kept in prison: but [e] prayer was made without ceasing of the Church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, [f] the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

9 And he went out, and followed him; and [g] wist not that it was true which was done by the angel; but thought [h] he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; [i] which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

[e] Or, *instant and earnest prayer was made;* 2 Cor. i. 11; Eph. vi. 18; 1 Thess. v. 17.

[f] Chapter v. 19.——[g] Psa. cxxvi. 1.——[h] Chapter x. 3, 17; xi. 5. [i] Chap. xvi. 26.

of *Nice*, is fixed to the 21st day of March; and therefore the first vernal moon is that whose fourteenth day falls upon the 21st of March, or the first fourteenth day after. Hence it appears that the next Sabbath after the fourteenth day of the vernal moon, which is called the *Paschal term*, is always *Easter day*. And, therefore, the earliest *Paschal term* being the 21st of March, the 22d of March is the *earliest* Easter possible; and the 18th of April being the latest *Paschal term*, the seventh day after, that is the 25th of April, is the *latest* Easter possible.

The term *Easter*, inserted here by our translators, they borrowed from the ancient Anglo-Saxon service-books, or from the version of the Gospels, which always translates the το πασχα of the Greek by this term; e. g. Matt. xxvi. 2: *Ye know that after two days is the* feast of the *passover.* ꝑıꝺe ȝe ðat æfteꝛ tꝛam ðagum beoð eaſtꝛa. Wite ge that aefter twam dagum beoth Eastra. Ibid. ver. 19: *And they made ready the passover.* and hıȝ ȝeȝeaꝛpoꝺon hym eaſtꝛen-ðenunga.—And hig gegearwodon hym Easter-thenunga (i. e. the *paschal supper.*) Prefixed to Matt. xxviii. 1, are these words: Dyſ ꝛceal on eaſtꝛen æfen. *This part to be read on Easter even.* And, before ver. 8, these words: Dyſ ꝛceal on ꝑꝛıȝeðæȝ on ðæꝛe oðꝛe eaſtꝛe-ꝑucan. Mark xiv. 12: *And the first day of unleavened bread when they killed the passover.* And ðam foꝛman dæȝe azimoꝛum, ða hı eaſtꝛon offꝛoꝺon. And tham forman daege azimorum, tha hi Eastron offrodon. Other examples occur in this version. *Wiclif* used the word *paske*, i. e. passover; but *Tindal*, *Coverdale*, *Becke*, and *Cardmarden*, following the old Saxon mode of translation, insert *Easter:* the *Geneva* Bible very properly renders it the *passover.* The Saxon eaſtꝛen, eaſtꝛe, eaſtꝛo, eaſtꝛa, and eaſtꝛon, are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called eaſtꝛen-monaþ, *Easter month.* Every view we can take of this subject shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd.

Verse 5. Prayer was made without ceasing] The Greek word εκτενης signifies both *fervour* and *earnestness*, as well as *perseverance.* These prayers of the Church produced that miraculous interference mentioned below, and without which Peter could not have thus escaped from the hands of this ruthless king.

Verse 6. *Sleeping between two soldiers, bound with two chains*] Two soldiers guarded his person; his right hand being bound to the left hand of one, and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners, and appears to be what is intimated in the text.

Verse 7. *Smote Peter on the side*] He struck him in such a way as was just sufficient to awake him from his sleep.

His chains fell off from his *hands.*] The chains mentioned above, by which he was bound to the two soldiers.

Verse 8. *Gird thyself*] It seems Peter had put off the principal part of his clothes, that he might sleep with more comfort. His resuming all that he had thrown off was a proof that every thing had been done leisurely. There was no evidence of any hurry; nor of any design to elude justice, or even to avoid meeting his accusers in any legal way. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

Verse 9. *He—wist not*] He *knew* not; from the Anglo-Saxon, ꝑıꝛtan, or ꝑıtan, *to know.* He supposed himself to be in a dream.

Verse 10. *The first and—second ward*] It is supposed that ancient Jerusalem was surrounded by *three* walls: if so, then passing through the gates of these three walls successively is possibly what is meant by the expression in the text. The prison in which he was confined might have been that which was at the outer wall.

Iron gate] This was in the innermost wall of the three, and was strongly plated over with iron, for the greater security. In the east, the gates are often thus secured to the present day. *Pitts* says so of the gates of Algiers; and *Pocock*, of some near Antioch. Perhaps this is all that is meant by the *iron gate.* One of the quaternions of soldiers was placed at each gate.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

11 And when Peter was come to himself, he said, Now I know of a surety, that [k] the Lord hath sent his angel, and [l] hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, [m] he came to the house of Mary, the mother of [n] John, whose surname was Mark; where many were gathered together [o] praying.

13 And as Peter knocked at the door of the gate, a damsel came [p] to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

15 And they said unto her, Thou art mad But she constantly affirmed that it was even so. Then said they, [q] It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, [r] beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the pri-

[k] Psa. xxxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14.——[l] Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 22; xli. 2; xcvii. 10; 2 Cor. i. 10; 2 Peter ii. 9.——[m] Chap. iv. 23.

[n] Chap. xv. 37.——[o] Ver. 5.——[p] Or, *to ask who was there.* [q] Gen. xlviii. 16; Matt. xviii. 10.——[r] Chap. xiii. 16; xix. 33; xxi. 40.

Which opened—of his own accord] Influenced by the unseen power of the angel.

The angel departed from him.] Having brought him into a place in which he no longer needed his assistance. What is proper to God he always does: what is proper to man he requires *him* to perform.

Verse 11. *When Peter was come to himself*] Every thing he saw astonished him; he could scarcely credit his eyes; he was in a sort of ecstasy; and it was only when the angel left him that he was fully convinced that all was real.

Now I know—that the Lord hath sent his angel] The poor German divine is worthy of pity, who endeavoured to persuade himself and his countrymen that all this talk about the angel was mere illusion; that Peter was delivered in a way which he could not comprehend, and therefore was led to attribute to a particular providence of God what probably was done by the prefect of the prison, who favoured him! But it is the study of this writer to banish from the word of God all supernatural influence; and to reduce even the miracles of Christ to simple operations of nature, or to the workings of imagination and the prejudices of a weak and credulous people. Such men should at once cast off the mask which so thinly covers their infidelity, and honestly avow themselves to be, what they are, the enemies of revelation in general, and of the Christian religion in particular. Peter could say, *Now I know of a certainty that the Lord hath sent his angel, and delivered me, &c.* No such thing, says Mr. E., Peter was *deceived;* it was not the *Lord*, it was the *prefect* or some other person.—Now we know that Peter spake by the Holy Ghost; but we have no such testimony of Mr. E. nor of any of his associates.

And all the expectation of the—Jews.] It seems they had built much on the prospect of having him sacrificed, as they already had James.

Verse 12. *And when he had considered*] When he had weighed every thing, and was fully satisfied of the Divine interposition, he went to the house of Mary, the mother of John Mark, the author of the Gospel, where it appears many were gathered together making prayer and supplication, and probably for Peter's release.

Verse 13. *As Peter knocked*] The door was probably shut for fear of the Jews; and, as most of the houses in the east have an area before the door, it might have been at this outer gate that Peter stood knocking.

A damsel came to hearken, named Rhoda.] She came to inquire who was there. Rhoda signifies a *rose;* and it appears to have been customary with the Jews, as Grotius and others remark, to give the names of flowers and trees to their daughters: thus *Susannah* signifies a *lily*, *Hadassah*, a *myrtle*, *Tamar*, a *palm tree*, &c., &c.

Verse 15. *It is his angel.*] It was a common opinion among the Jews that every man has a *guardian angel*, and in the popish Church it is an article of faith. The Jews also believed that angels often assumed the likeness of particular persons. They have many stories of the appearance of Elijah in the likeness of different rabbins. As αγγελος signifies in general *a messenger*, whether Divine or human, some have thought that the angel or messenger here means a servant or person which the disciples supposed was sent from Peter to announce something of importance to the brethren: it was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels; and it is possible that the disciples at Mary's house might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the Church.

Verse 17. *Declared—how the Lord had brought him out of the prison.*] He still persisted in the belief that his deliverance was purely supernatural. It seems that some modern critics could have informed him of his mistake. See ver. 11.

Show these things unto James, and to the brethren] That is, in one word, show them to the Church, at the *head* of which James undoubtedly was; as we may clearly understand by the part he took in the famous council held at Jerusalem, relative to certain differences between the believing Jews and Gentiles. See chap. xv. 13–21. There is still no *supremacy* for Peter. He who was bishop or overseer of the Church

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

son. And he said, Go, show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20 ¶ And Herod [s] was highly displeased with them of Tyre and Sidon: but they came with one accord to him; and, having made Blastus [t] the king's chamberlain their friend, desired peace; because [u] their country was nourished by the king's *country*.

A. M. cir. 4048 A. D. cir. 44. An. Olymp. cir. CCV. 4.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord

[s] Or, *bare an hostile mind, intending war.*——[t] Gr. *that was over the king's bed-chamber.*——[u] 1 Kings v. 9, 11; Ezek. xxvii. 17.

at Jerusalem was certainly at the head of the whole Church of God at this time; but James was then bishop or inspector of the Church at Jerusalem, and, consequently, was the only *visible head* then upon earth.

He departed—into another place.] Some popish writers say that he went to Rome, and founded a Christian Church there. Those who can believe any thing may believe this. *Where* he went we know not; but it is probable that he withdrew for the present into a place of privacy, till the heat of the inquiry was over relative to his escape from the prison; for he saw that Herod was intent on his death.

Verse 19. *Commanded that* they *should be put to death.*] He believed, or pretended to believe, that the escape of Peter was owing to the negligence of the keepers: jailers, watchmen, &c., ordinarily suffered the same kind of punishment which should have been inflicted on the prisoner whose escape they were supposed to have favoured.

He went down from Judea to Cæsarea] How soon he went down, and how long he stayed there, we know not.

Verse 20. *Highly displeased with them of Tyre*] On what account Herod was thus displeased is not related by any historian, as far as I have been able to ascertain. Josephus, who speaks of this journey of Herod to Cæsarea, says nothing of it; and it is useless for *us* to conjecture.

Having made Blastus—their friend] Blastus was probably a eunuch, and had considerable influence over his master Herod; and, to reach the master, it is likely they *bribed* the chamberlain.

Desired peace] The Tyrians and Sidonians being equally subjects of the Roman government with the inhabitants of Galilee, Herod could not go to war with them; but, being irritated against them, he might prevent their supplies: they therefore endeavoured to be on *peaceable*, i. e. friendly, terms with him.

Their country was nourished by the king's country.] That is, they had all their supplies from Galilee; for Tyre and Sidon, being places of trade and commerce, with little territory, were obliged to have all their provisions from the countries under Herod's jurisdiction. This had been the case even from the days of Solomon, as we learn from 1 Kings v. 11; where it is said that *Solomon gave Hiram twenty thousand measures of wheat, for food to his household; and twenty measures of pure oil: thus gave Solomon to Hiram year by year.* See also Ezek. xxvii. 17.

Verse 21. *Upon a set day, &c.*] A day on which games, &c., were exhibited in honour of the Roman emperor. What this refers to, we learn from Josephus. "Herod, having reigned three years over ALL *Judea*, (he had reigned over the tetrarchy of his brother Philip four years before this,) went down to Cæsarea, and there exhibited shows and games in honour of Claudius, and made vows for his health. On the second day of these shows, he put on a garment made wholly of silver, and of a contexture most truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, '*He is a god:*' and they added, 'Be thou merciful to us, for although we have hitherto reverenced thee only as a *man*, yet shall we henceforth own thee as *superior to mortal nature.*' Nor did the king rebuke them, nor reject their impious flattery. But, looking up, he saw an owl on a certain rope over his head, and immediately conceived that this bird was to him a messenger of ill tidings; and he fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days' severe illness." This is the sum of the account given by Josephus, *Ant.* lib. xix. cap. 8, sect. 2. [See *Whiston's* edition.] Notwithstanding the embellishments of the Jewish historian, it agrees in the main surprisingly with the account given here by St. Luke. Josephus, it is true, suppresses some circumstances which would have been dishonourable to this impious king; and, according to his manner, *puts a speech in Herod's mouth*, when he found himself struck with death, expressive of much humility and contrition. But this speech is of no authority. When Josephus takes up and pursues the *thread* of *mere historical narration*, he may be safely trusted; but whenever he begins to *embellish*, or put *speeches in the mouths of his actors*, he is no longer to be credited. He even here transforms an *angel* of the *Lord* into an

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

[v] smote him, because [w] he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But [x] the word of God grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [y] ministry, and [z] took with them [a] John, whose surname was Mark.

A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.

[v] 1 Sam. xxv. 38; 2 Sam. xxiv. 17.——[w] Psa. cxv. 1.——[x] Isa. lv. 11; chap. vi. 7; xix. 20; Col. i. 6.

[y] Or, *charge*, chap. xi. 29, 30.——[z] Chap. xiii. 5, 13; xv. 37. [a] Ver. 12.

owl, and introduces it most improbably into his narration; as if an owl, a bird of all others that can least *bear the light*, should come and perch on the pavilion of the king, when the sun was *shining with the most resplendent rays!*

Verse 23. *The angel of the Lord smote him*] His death was most evidently a judgment from God.

Because he gave not God the glory] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. See on ver. 21.

And was eaten of worms] Whether this was the *morbus pedicularis*, or whether a violent inflammation of his bowels, terminating in putrefaction, did not actually produce *worms*, which, for several days, swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the *letter* of the text, and to the circumstances of the case as related by Josephus.

And gave up the ghost.] That is, he died of the disorder by which he was then seized, after having lingered, in excruciating torments, for *five days*, as Josephus has stated. Antiochus Epiphanes and Herod the Great died of the same kind of disease. See the observations at the end of chap. i. relative to the death of Judas.

Verse 24. *But the word of God*] The Christian doctrine preached by the apostles *grew* and *multiplied*—became more *evident*, and had daily *accessions;* for the spirit of *revelation* rested on those men, and God was daily *adding* to that *word* as circumstances required, in order to complete that testimony of his which we now find contained in the New Testament. As there is in the original an allusion to the *vegetation* of grain, (ηυξανε, *it grew*, as corn grows, the *stalk* and *the ear;* και επληθυνετο, *it was multiplied*, as the corn is in the *full ear*,) there is probably a reference to the *parable of the* SOWER *and his seed;* for the *seed is the word of God*, and the *doctrine of the kingdom.* It was *liberally* sown; it grew *vigorously*, and became *greatly multiplied.* And why? Because it was the *word*, the *doctrine of God*—there was no *corruption* in it; and because God *watered* it with the *dew of heaven* from on high.

Verse 25. *Returned from Jerusalem*] That is, to *Antioch*, after the death of Herod.

When they had fulfilled their *ministry*] When they had carried the alms of the Christians at Antioch to the poor saints at Jerusalem, according to what is mentioned, chap. xi. 29, 30, to support them in the time of the coming famine.

And took with them John, whose surname was Mark.] This was the son of Mary, mentioned ver. 12. He accompanied the apostles to Cyprus, and afterwards in several of their voyages, till they came to *Perga* in *Pamphylia.* Finding them about to take a more extensive voyage, he departed from them. See the case, chap. xiii. 13, and xv. 37–40.

1. WHEN the nature, spirit, and tendency of Christianity are considered, we may well be astonished that it should ever find a persecutor among the souls it was designed to instruct and save! *Devils* can have no part in it, and therefore we may naturally expect them, through *envy* and *malice*, to oppose it; but that *men*, for whose use and salvation the wisdom and mercy of God made it, should reject its offers of mercy, and persecute to death those who proclaimed it, is the most unaccountable thing that can be conceived. What a proof is this of *mere maliciousness*, where the persecutor not only serves no self-interest by it, but destroys, as far as he can, all that could promote his own present and eternal happiness! This argues such blindness of understanding, hardness of heart, and derangement of mind, as can be accounted for only on the supposition of a nature totally fallen from God, righteousness, and truth. The Jews crucify Christ, and martyr Stephen; and Herod murders James; and both join together to persecute the *followers* of Christ and destroy his cause. Reader, consider the consequences: this *bad people* were permitted to remain till they had filled up the measure of their iniquity, and were then cut off by a most terrible judgment; and Herod was visited for his transgressions in such a most awful way as strongly marked the displeasure of God against persecutors. If a *man* contend with a *man*, the contest is in a certain way *equal*—the potsherds strive with the potsherds of the earth; but when a man enters the lists against his *Maker*, as every *persecutor* does, wo unto that man!—he must be torn in pieces, when there is none to deliver.

2. How true is the saying, there is neither counsel nor might against the Lord! In the midst of all troubles and afflictions, that kingdom of heaven which is *like a grain of mustard seed* grew and increased, and became a mighty tree which is now filling the whole earth, and fowl of every wing are flying to lodge in its branches. Ride on, and be thou prosperous, O Christ! We wish thee good luck with thine honour.

CHAPTER XIII.

Of the prophets and teachers in the Church of Antioch, 1. *By command of the Holy Spirit the Church appoints Saul and Barnabas to a particular work*, 2, 3. *They depart, and travel to Seleucia, Cyprus, and Salamis, preaching in the Jewish synagogues*, 4, 5. *At Paphos they meet with Bar-Jesus or Elymas, a Jewish sorcerer, who endeavoured to prevent the deputy of the island from receiving the Christian faith*, 6–8. *Saul, for the first time called* Paul, *denounces the judgments of God upon him, and he is struck blind*, 9–11. *The deputy, seeing this, is confirmed in the faith*, 12. *Paul and his company leave Paphos, and come to Pamphylia, where John Mark leaves them, and returns to Jerusalem*, 13. *Paul and Barnabas proceed to Antioch; and, coming into a synagogue of the Jews, are requested by the rulers of it to preach to the people*, 14, 15. *Paul preaches, and proves that Jesus is the Christ*, 16–41. *The Gentiles desire the sermon to be preached to* them *the next Sabbath, and many of the Jews and proselytes receive the Christian faith*, 42, 43. *The next Sabbath the whole city attend; and the Jews, filled with envy, contradict and blaspheme*, 44, 45. *Paul and Barnabas with great boldness show that, by the order of God, the Gospel was to be preached* first *to them; but, seeing they had rejected it, it should now be taken from them, and sent to the Gentiles*, 46, 47. *The Gentiles rejoice and receive the truth*, 48, 49. *The Jews raise a persecution against the apostles, and expel them*, 50. *They come to Iconium, full of joy and the Holy Ghost*, 51, 52.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

NOW there were [a] in the Church that was at Antioch certain prophets and teachers; as [b] Barnabas, and Simeon that was called Niger, and [c] Lucius of Cyrene, and Manaen, [d] which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, [e] Separate me Barnabas and Saul for the work [f] whereunto I have called them

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

3 And [g] when they had fasted and prayed and laid *their* hands on them, they sent *them* away.

[a] Chap. xi. 27; xiv. 26; xv. 35.——[b] Chap. xi. 22–26.——[c] Rom. xvi. 21.——[d] Or, *Herod's foster-brother.*——[e] Num. viii. 14; chap. ix. 15; xxii. 21; Rom. i. 1; Gal. i. 15; ii. 9.

[f] Matthew ix. 38; chapter xiv. 26; Romans x. 15; Eph. iii. 7, 8; 1 Timothy ii. 7; 2 Timothy i. 11; Hebrews v. 4. [g] Chapter vi. 6.

NOTES ON CHAP. XIII.

Verse 1. *Certain prophets and teachers*] Προφηται και διδασκαλοι. It is probable that these were not distinct offices: both might be vested in the same persons. By *prophets* we are to understand, when the word is taken simply, persons who were frequently inspired to predict future events; and by *teachers*, persons whose ordinary office was to instruct the people in the Christian doctrine. These also, to be properly qualified for the office, must have been endued with the influence of the Holy Spirit; for, as but a very small portion of the Scriptures of the New Testament could have as yet been given, it was necessary that the teachers should derive much of their own teaching by immediate revelation from God. On prophets and teachers, see the note on chap. xi. 27.

Barnabas] Of whom see before, chap. xi. 22–24.

Simeon—Niger] Or *Simeon the Black*, either because of his complexion, or his hair. It was on reasons of this kind that surnames, *surnoms*, name upon name were first imposed. Of this Simeon nothing farther is known.

Lucius of Cyrene] See chap. xi. 20.

Manaen, which had been brought up with Herod] Our margin has given the proper meaning of the original word συντροφος, *a foster-brother*; i. e. Manaen was the son of the woman who nursed Herod Antipas; and the son, also, whose milk the young Herod shared. Of a person whose name was Manaen or Menahem, and who was in the court of Herod, we read several things in the Jewish writers. They say that this man had the gift of prophecy, and that he told Herod, when he was but a child, that he would be king. When Herod became king he sent for him to his court, and held him in great estimation. It might have been the son of this Menahem of whom St. Luke here speaks. Dr. Lightfoot has shown this to be at least *possible*.

Verse 2. *As they ministered to the Lord, and fasted*] On Mondays and Thursdays it was usual with the more pious Jews to attend the public service in their synagogues, and to fast: the former is what we are to understand by *ministering to the Lord*. On the Sabbaths they attended the service in the synagogue, but did not fast. The Greek word, λειτουργουντων, signifies *performing the office* of *praying*, *supplicating*, *rendering thanks*, &c.: hence the word λειτουργια, *liturgy*, *the work of prayer*, &c., from λιτη, *supplication*, according to some; or rather from λειτος, *common*, and εργον, *work*, the *common* or *public work*, in which all the people were engaged.

The Holy Ghost said] A revelation of the Divine will was made to some person then present; probably to either *Simeon*, or *Lucius*, or *Manaen*, mentioned before.

Separate me Barnabas and Saul] Consecrate, or set them apart, for the particular work whereunto I have called them. *How* this was done, we find in the next verse.

Verse 3. *And when they had fasted and prayed, and laid* their *hands on them*] 1. *They fasted:* this was probably done by the whole Church. 2. *They prayed*, that God would bless and prosper them in their work. 3. *They laid hands upon them;* thus

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [h] Cyprus.

5 And when they were at Salamis, [i] they preached the word of God in the synagogues of the Jews: and they had also [k] John to *their* minister.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

6 ¶ And when they had gone through the isle unto Paphos, they found a [l] certain sorcerer, a false prophet, a Jew, whose name *was* Bar-Jesus:

[h] Chap. iv. 36.——[i] Ver. 46.

[k] Chap. xii. 25; xv. 37.——[l] Chap. viii. 9.

solemnly appointing them to that particular work. But was it by this fasting, praying, and imposition of hands that these men were qualified for this work? No. God had already *called* them to it, ver. 2, and he who called them had qualified them. Both their call and their qualification came from God; but he chose that they should have also the sanction of that Church of which they had been members; and therefore he said, *Separate me, &c.* The ordination of elders among the Jews was by *three persons;* and here we find three, *Simeon*, *Lucius*, and *Manaen*, ordaining two others, *Barnabas* and *Saul*. But how did the Jews ordain? Not by imposition of hands: this is strictly forbidden, see Maimon. Sanh. chap. 4. "After what manner is the ordaining of elders for ever? Not that they should lay their hands on the head of an elder; but only that they should call him *Rabbi*, and say to him, Behold, thou art ordained, and hast power of judging, &c." It is remarkable that the imposition of hands in the ordaining of elders was not used among the ancient Jews, probably never under the *first temple;* and rarely, if ever, under the *second*. See Lightfoot on this place. The Church at Antioch, however, did depart from this custom: they put their hands on the heads of Barnabas and Saul; thus designating them to be the persons whom they, under the direction of the Holy Spirit, sent to preach the Gospel of Christ to the heathen.

When the Holy Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them*, and the elders of the Church, in consequence, prayed, fasted, and laid their hands upon them, they certainly understood that by acting thus they fulfilled the mind of the Spirit. Hence, is it not evident that, when the elders of the Church of God have good reason to believe that He has called certain persons to the work of the ministry, and qualified them for that work, they should proceed as the elders of the Church of Antioch did; and by *fasting*, *prayer*, and *imposition of hands*, separate those persons for the work whereunto God has called them. Such persons will consider themselves accountable to GOD and his *Church*, and should take care how they use the gift and authority received from *both*. Is it not being wise above what is written to say, "When God has called and given authority, there is no need of ordination or appointment from man?" I would just ask the objector, Why, then, when God had called Barnabas and Saul to the work, did he command the Church to *separate them* to him for that *very work?* And why did they, in obedience, *fast*, *pray*, and *lay hands upon them?* I shall dispute with no man about the superior excellence of the *episcopal* or *presbyterian* form in ordination: if all the preliminaries be right, they may be both equally good, for all that I have ever been able to learn to the contrary; but that there should be *some* proper scriptural form attended to, I am fully satisfied. Besides, if the plan of the Church at Antioch were regularly and faithfully followed, in sending forth the ministers of the Gospel, no man can prove that God would not own them in an especial manner, and more particularly prosper their work. But, O ye rulers of the Church! be careful, as ye shall answer it to God, never to lay hands on the head of a man whom ye have not just reason to believe God has called to the work; and whose eye is single, and whose heart is pure. Let none be sent to teach Christianity, who have not experienced it to be the power of God to the salvation of their own souls. If ye do, though they have *your* authority, they never can have the blessing nor the approbation of God. "*I sent them not: therefore they shall not profit this people at all, saith the Lord.*" Jer. xxiii. 32.

Verse 4. *Being sent forth by the Holy Ghost*] By his *influence*, *authority*, and under his *continual direction*. Without the *first*, they were not *qualified* to go; without the *second*, they had no *authority* to go; and without the *third*, they could not *know where to go.*

Departed unto Seleucia] This is generally understood to be *Seleucia* of *Pieria*, the first city on the coast of *Syria*, coming from *Cilicia;* near the place where the river *Orontes* pours itself into the sea.

They sailed to Cyprus.] A well known island in the Mediterranean Sea. See on chap. iv. 36.

Verse 5. *Salamis*] The capital of the island of Cyprus; afterwards called *Constantia*, and now *Salina*, situated on the eastern part of the island.

They preached the word of God] Τον λογον, The doctrine of God, the Christian religion, emphatically so called.

They had also John to their *minister.*] This was *John Mark*, of whom we heard, chap. xii. 25;—*for* their *minister*, ὑπηρετην, to assist them in minor offices, as *deacon* or *servant*, that they might give themselves wholly to the doctrine of the Lord.

Verse 6. *Gone through the isle*] Ὁλην, *The* WHOLE *isle*, is added here by ABCDE, several others, both the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala;* and also by several of the Greek fathers; and this must be the true reading, for it is evident they ran through the whole island from *east* to *west.*

Unto Paphos] This town, next in importance to *Salamis*, was situated on the western part of the isle; and having gone from *Salamis* to this place is a proof that they had gone through the whole island from east to west, according to the *reading* noticed above. There was probably no town in the universe more dissolute than *Paphos*. Here Venus had a superb tem

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But [m] Elymas, the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

9 Then Saul, (who also *is called* Paul,) [n] filled with the Holy Ghost, set his eyes on him,

[m] Exod. vii. 11; 2 Tim. iii. 8.

[n] Chap. iv. 8.

ple: here she was worshipped with *all her rites;* and from this place she was named the *Paphian Venus*, the *queen of Paphos*, &c. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain. There are two islands which go by this name, both adjoining, and on the west side of the island of Cyprus. One is called *Old Paphos*, the other *New Paphos;* the latter is probably the island here mentioned, though they are often confounded. On this island there is a Christian Church, dedicated to St. George, in which service is performed by the Greek ministers. It is a bishop's see, suffragan to the Abp. of *Nicosia*.

A certain sorcerer] Τινα μαγον, *A magician*, one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in *sleight of hand*, or *leger-de-main*. Such as I have supposed Simon Magus to be. See the note on chap. viii. 9.

A false prophet] A deceiver, one who pretended to have a Divine commission; a fortune teller.

Bar-Jesus] That is, *the son of Jesus* or *Josnua; as Bar-jona* is the *son of Jonah; Bar-tholomew*, the *son of Thalmi*, &c.

Verse 7. *The deputy of the country*] Ανθυπατῳ, The *proconsul*. Rosenmüller and others remark, that in those days the Romans sent two different kinds of governors into the provinces. Some of the provinces were *Cæsarean* or *imperial*, and into those they sent *propretors;* others belonged to the *senate* and *people of Rome*, and into those they sent *proconsuls*. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the *people*, whence it was governed by a proconsul. See *Dion Cass.* Hist. Rom. lib. iv. p. 523. [Edit. *Leunclav.*]

Sergius Paulus] This proconsul is not mentioned any where else: he became a Christian, had his name written in the book of life, and, probably on that very account, blotted out of the *Fasti Consulares*.

A prudent man] Ανδρι συνετῳ, A man of *good sense*, of a *sound understanding*, and therefore wished to hear the doctrine taught by these apostles; he did not persecute the men for their preaching, but sent for them that he might hear for himself.

Verse 8. *But Elymas, the sorcerer, (for so is his name by interpretation)*] That is, Elymas is the interpretation of the word μαγος, or *sorcerer;* not of the word *Bar-Jesus* as some have imagined; and to support which they have been led into strange etymologies on the word Βαρ-Ιησους, Bar-Jesus. But how is *Elymas*, Ελυμας, the interpretation of the word μαγος, *magician* or sorcerer? Ans. Both names are *Asiatic;* but neither Hebrew nor Greek. I have already observed, in the note on Matt. ii. 1, that مغ *mogh* in Persian means an idolater, a worshipper of fire, and sometimes what we term a magician. Elymas is from the Arabic علم *ilm*, knowledge, science, doctrine, art; from *alama*, he was *wise*, *skilled*, &c.; hence عليم *aleem* or *alymon*, a *doctor* or *learned man*, and, with the Greek termination, ελυμας, Elymas, the interpretation of مغ *mogh*, Greek μαγος, *magos*, a magician, a wise man, *doctor*, &c.

Verse 9. *Saul, who also* is—*Paul*] This is the first time the name Paul occurs, and the last time in which this apostle is called Saul, as his common or general name.

Saul, שאול *Shaül*, was the name of the first Israelitish king, and signifies *asked*, *sought;* from שאל *shaal*, he asked, inquired, &c.

Paul, *Paulus*, if derived from the Latin, signifies *little*, *dwarfish:* but if from the Hebrew, פלא *pala*, it signifies *extraordinary*, *wonderful;* and this appears to have been the derivation assigned to it by *St. Jerome*, com. in Ep. Pauli ad Philem., who translates it *mirabilis*, wonderful; and *Hesychius* must have had the same in view, for he defines it thus, Παυλος, *θαυμαστος, η εκλεκτος, συμβουλος*, Paul, wonderful, or elect, counsellor. The lexicographer had probably here in view, Isa. ix. 6: *his name shall be called* (פלא יועץ pelé yoêts) *wonderful, counsellor;* which he might corrupt into *paulus*, and thus make his *θαυμαστος συμβουλος* out of it by way of explanation. *Triller*, however, supposes the συμβουλος of Hesychius to be corrupted from συνδουλος *fellow servant*, which is a term not unfrequently applied to apostles, &c., in the New Testament, who are called the *servants of God;* and it is used by Paul himself, Col. i. 7, and iv. 7. The *Latin* original is the most probable. It is well known that the Jews in the apostolic age had frequently *two* names; one *Hebrew*, the other *Greek* or *Roman*. Saul was born of Jewish parents, a Hebrew of the Hebrews; he had therefore his *first* name from that language, שאול *Shaül*, asked or begged; as it is possible he might have been a child for whom his parents had addressed their fervent petitions to God. The case of Samuel is one in point. See 1 Sam, i. 9–18. As he was born in Tarsus, in Cilicia, he was consequently born a free Roman citizen; and hence his parents would naturally give him, for *cognomen*, some name borrowed from the *Latin* tongue; and *Paulus*, which signifies *little*, might indicate that he was at his birth a *small* or *diminutive* child. And it is very likely that he was *low* in *stature* all his days; and that it is to this he refers himself, 2 Cor. x. 10, *for his bodily presence is weak, and his speech contemptible*. If he were small in stature, his voice would be naturally low and feeble; and the Greeks, who were fond

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

10 And said, O full of all subtilty and all mischief, [o] *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, [p] the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1

12 Then the deputy, when he saw what was

[o] Matt. xiii. 38; John viii. 44; 1 John iii. 8; Eccles. i. 30; Rom. i. 29.——[p] Exod. ix. 3; 1 Sam. v. 6.

of a *thundering eloquence*, would despise him on this very account.

Filled with the Holy Ghost] Therefore the sentence he pronounced was not from *himself*, but from God. And indeed, had he not been under a Divine influence, it is not likely he would have ventured thus to accost this sorcerer in the presence of the governor, who, no doubt, had greatly admired him.

Verse 10. *O full of all subtilty*] Δολου, *Deceit*, pretending to supernatural powers without possessing any, and having only *cunning* and *deceit* as their substitutes.

And—mischief] Ῥᾳδιουργιας, from ῥᾳδιος, *easy*, and εργον, *a work*; one who is *ready at his work*; a word which excellently well defines a *juggler*, one who is *expert* at *sleight of hand*; though it is often employed to signify an abandoned and accomplished villain.

Child of the devil] Υἱε διαβολου, *Son of the devil*, possessing his nature; filled with his cunning; and, in consequence, practising deceit.

Enemy of all righteousness] Εχθρε πασης δικαιοσυνης; Opposed in thy heart to all that is *just*, *true*, and *good*.

Wilt thou not cease to pervert, &c.] Ου παυση διαστρεφων. Wilt thou not cease *perverting?* He had probably laboured in this bad work from the beginning of Paul's ministry in the place; and God in his mercy had borne with him; and no doubt the apostle had *warned* him, for thus much seems implied in the reproof. What a terrible character is given of this bad man! He no doubt passed among the people for what we call a *clever fellow*; and he was so clever as to hide himself under a pretty dense mask; but God, who searches the heart, plucked it off, and tells him, and those who were perverted by him, what an accomplished deceiver and knave he was.

The right ways of the Lord] Τας ὁδους Κυριου τας ευθειας, *The ways of the Lord, the straight ways*. This saying is very emphatical. The ways of Elymas were *crooked* and perverse; *the ways of the Lord*, the doctrine taught by him, *plain* and *straight*. What is here said of the conduct and teaching of Elymas, for he was a *false prophet*, is true of all *false doctrine*: it is *complex*, *devious*, and *tortuous*: while the doctrine of God is *simple*, *plain*, and *straight*; directing in the way, the sure way, that leads to present peace and everlasting happiness. From the phraseology which the apostle employs in this terrible address to Elymas, we may learn, as well as from his name *Bar-Jesus*, that he was by birth and education a *Jew*. On this account he was the greater enemy to Christianity; and on this same account he was the less excusable.

Verse 11. *The hand of the Lord* is *upon thee*] The *power* of God is now about to deal with thee in the way of *justice*.

Thou shalt be blind] Every word here proves the immediate inspiration of Paul. He was full of the Holy Ghost when he began this address: by the light of that Spirit he discerned the state of Elymas, and exposed his real character; and, by the prophetic influence of that same Spirit, he predicted the calamity that was about to fall upon him, while as yet *there was no sign of his blindness!* Mark this!

Not seeing the sun for a season.] In the midst of judgment God remembers mercy. This blindness was not to be *perpetual*: it was intended to be the means of awakening and softening the hard heart of this poor sinner. There is an ancient tradition, and it is mentioned both by *Origen* and *Chrysostom*, that Elymas, in consequence of this became a sincere convert to the religion of Christ. Origen says: "And Paul by a word striking him blind, who was with the proconsul, Sergius Paul, δια των πονων επιστρεφει αυτον εις θεοσεβειαν, by anguish converted him to godliness." And, commenting on—*Thou shalt be blind, not seeing the sun*, αχρι καιρου, *for a season*, asks, "And why for a *season?* That, being smitten on account of his transgressions, and brought to repentance, he might at last be deemed worthy to see the sun, not only with his *body*, but with his *mind*; that the Divine virtue might be proclaimed in restoring him to sight, and his soul, believing, might receive godliness." Com. in Exod., vol. i. p. 117, edit. de la Rue, Par. 1733.

There fell on him a mist and darkness] Αχλυς, *achlus*, is a disordered state of the eye, in which the patient sees through a *thick mist*. This thick mist, or perturbed state of the eye, took place first: it increased, and σκοτος, *thick*, positive *darkness*, was the issue.

He went about] Περιαγων. Not knowing how to take a right step, he *groped* about in great uncertainty; and, not being able to find his way, he sought for some persons to lead him by the hand. This state of Elymas is inimitably expressed in one of the cartoons of Raphael, now at Hampton-court, (and lately engraved, in the true spirit of the original, by Mr. Thomas Holloway,) in which his whole figure expresses the depth of *distress*, *concern*, *uncertainty*, and *confusion*; and, to use a word common in exhibiting this matchless piece of painting, *he is blind from head to foot*. In this manner the text authorizes the painter to express the state of this miserable culprit.

Verse 12. *The deputy—believed*] This was a proof that the doctrine was true; and that the power of God, from which nothing could be concealed, and which nothing could resist, was with these preachers.

Being astonished] Εκπλησσομενος, Being struck with astonishment, as Elymas was struck with blindness. Thus the word of God is a two-edged sword: it smites

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and [q] John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and [r] went into the synagogue on the Sabbath day, and sat down.

A. M. cir. 4049 A. D. cir. 45. An. Olymp. cir. CCVI. 1.

15 And [s] after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have [t] any word of exhortation for the people, say on

[q] Chap. xv. 38.——[r] Chap. xvi. 13; xvii. 2; xviii. 4.

[s] Luke iv. 16; ver. 27.——[t] Heb. xiii. 22.

the sinner with judgment or compunction; and the sincere inquirer after truth, with conviction of its own worth and excellence.

Verse 13. *Paul and his company loosed from Paphos*] They sailed away from this island, leaving, it may be presumed, Elymas a sincere and deeply humbled *penitent;* and Sergius Paul, a thorough and happy *believer* in the doctrine of Christ.

Previously to this time, St. Luke always mentions Barnabas *before* Paul; but after this he mentions Paul always *first;* probably after seeing how God had distinguished him in the late proceedings at Cyprus; as much of the Holy Spirit now rested upon him.

They came to Perga in Pamphylia] As Perga was not a maritime town, it is conjectured that the apostles sailed up the river *Cestrus*, in order to come to this place, which, according to *Strabo*, was situated about sixty leagues up this river, and near to which was a famous temple dedicated to *Diana*. For Pamphylia, see chap. ii. 10.

And John departing from them] Why John Mark left his brethren at this place we are not informed; probably he went to visit his pious mother Mary at Jerusalem, and to see Peter, to whom he is supposed to have been much attached. It certainly was not with the approbation of Paul that he left them at this place, as we learn from chap. xv. 38; yet his departure does not seem to have merited the displeasure of Barnabas; for John Mark having met these apostles at Antioch, when Paul purposed to revisit the various places where they had planted the word of God, Barnabas was willing to take him with them; but Paul would not consent, because he had *departed from them from Pamphylia, and went not with them to the work*, chap. xv. 35–39; and this occasioned a separation between Barnabas and Paul. It does not appear that John Mark was under any obligation to accompany them any longer or any farther than he pleased. He seems to have been little else than their *servant*, and certainly was not divinely appointed to this work, as *they* were; and consequently might leave them *innocently*, though not *kindly*, if they could not readily supply his place. In this respect John Mark might be to blame; but Barnabas, whose *nephew* he was, could look over this fault more easily than Paul, who could not find those motives to pass by what was reprehensible in his conduct which natural affection might furnish to his brother apostle.

Verse 14. *They came to Antioch in Pisidia*] This place is mentioned thus to distinguish it from *Antioch* in *Syria*, with which it had nothing in common but the name. There were several cities and towns in various districts of these countries called *Antioch:* some have reckoned up not less than *twelve*. Pisidia, in which this was situated, was a province of Asia Minor, near to Pamphylia, having Phrygia on the north, and Pamphylia on the south. The position of all these places may be seen on the *map*.

Into the synagogue on the Sabbath day] Though Paul was now on a special mission to the *Gentiles*, yet he availed himself of every opportunity, in every place, of making the *first* offer of salvation to the *Jews*.

Verse 15. *After the reading of the law and the prophets*] A certain portion of the *law* and another of the *prophets*, was read every Sabbath; and the law was so divided as to be read over once every year. In the notes at the conclusion of Deuteronomy, I have considered this subject at large, and given a complete table of the *Parashoth*, sections of the law, and *Haphtaroth*, sections of the prophets, which are read every Sabbath in the year in the Jewish synagogues. To have an exact view of every part of the Jewish ecclesiastical economy, the reader will do well to consult the above mentioned *table*, and those which follow it: they have been drawn up with great care, attention, and indescribable labour.

It has been a question, in what language were the law and prophets read in a synagogue of *Pisidia*, for in that district Strabo informs us that *four* languages were spoken, viz. the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*. Dr. Lightfoot conjectures, with great probability, that the Scriptures were read in the original *Hebrew;* and that an interpreter rendered the reading to the people in their mother tongue. There is no doubt that the Jews and proselytes understood the Greek tongue well; and they certainly had the *Septuagint* version among them.

The rulers of the synagogue] These were the persons whose business it was to read the appointed sections, and to take care of the synagogue and its concerns; and to see that all was done decently and in order.

Sent unto them] Seeing them to be Jews, they wished them to give some suitable address to the people, i. e. to the Jews who were then engaged in Divine worship; for the whole of the following discourse, which greatly resembles that of St. Stephen, chap. vii., is directed to the *Jews* alone; and this was probably spoken either in *Hebrew* or *Greek*.

Ye *men* and *brethren*] Ανδρες αδελφοι, *Men brethren*, a Hebraism for, "Ye men who are our brethren," i. e. *Jews*, as we ourselves are; but *ανδρες* is often an expletive, as we have already seen. See the note on chap. vii. 2.

If ye have any word of exhortation] Ει εστι λογος εν ὑμιν παρακλησεως· *If ye have any subject of con-*

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

16 Then Paul stood up, and [u] beckoning with *his* hand, said, Men of Israel, and [v] ye that fear God, give audience.

17 The God of this people of Israel [w] chose our fathers, and exalted the people [x] when they dwelt as strangers in the land of Egypt, [y] and with a high arm brought he them out of it.

18 And [z] about the time of forty years [a] suffered he their manners in the wilderness.

A. M. cir. 4049 A. D. cir. 45. An. Olymp. cir. CCVI. 1.

19 And when [b] he had destroyed seven nations in the land of Canaan, [c] he divided their land to them by lot.

20 And after that [d] he gave *unto them* judges about the space of four hundred and fifty years, [e] until Samuel the prophet.

[u] Chap. xii. 17.——[v] Ver. 26, 42, 43; chap. x. 35.——[w] Deut. vii. 6, 7.——[x] Exod. i. 1; Psa. cv. 23, 24; chap. vii. 17.——[y] Exod. vi. 6; xiii. 14, 16.——[z] Exod. xvi. 35; Num. xiv. 33, 34; Psa. xcv. 9, 10; chap. vii. 36.

[a] Gr. *ετροπο-φορησεν*, perhaps for *ετροφο-φορησεν*, *bore* or *fed them, as the nurse beareth* or *feedeth her child*; Deut. i. 31; 2 Mac. vii. 27, according to the LXX. and so Chrysostom.——[b] Deut. vii. 1. [c] Josh. xiv. 1, 2; Psa. lxxviii. 55.—[d] Judg. ii. 16.—[e] 1 Sam. iii. 20.

solation, any word of *comfort* to us, who are sojourners in this strange land, speak it. The *Consolation of Israel* was an epithet of the Messiah among the Jews; and it is probable that it was in reference to him that the rulers of the synagogue spoke. That *παρακλησις* is to be understood here as meaning *consolation*, and this in reference to the Messiah, the whole of the following discourse will prove to the attentive reader; in which Paul shows the care and protection of God towards his people Israel, and the abundant provision he had made for their salvation by Jesus Christ. They wished for *consolation*, and he declared unto them *glad tidings*, and many felt the power and comfort of the doctrine of the cross.

Verse 16. *Men of Israel*] Ye that are *Jews by birth*; and *ye that fear God*—ye that are *proselytes* to the Jewish religion. In this discourse Paul proves that Jesus Christ is the Messiah, sent from God, not only for the salvation of the *Jews*, but of the *whole human race*. And this he does, not with the rhetorician's arts, but in a plain, simple detail of the history of Christ, and the most remarkable transactions of the people of God, which referred to his manifestation in the flesh. *Rosenmüller.*

Verse 17. *The God of—our fathers*] The apostle begins his discourse with the Egyptian bondage, and their deliverance from it, as points the most remarkable and striking in their history; in which the providence and mighty power of God, exerted so frequently in their behalf, were peculiarly conspicuous.

Exalted the people] Even when they were strangers in the land, and greatly oppressed, God exalted them; made them a terror to their enemies, and multiplied them greatly.

With a high arm] A literal translation of the Hebrew phrase, בזרוע רמה *bezeroâ ramah*, with a lifted-up arm, to protect them and destroy their enemies.—The meaning of the phrase is, *a manifest display of the Divine power.*

Verse 18. *About the time of forty years*] The space of time between their coming out of Egypt, and going into the promised land.

Suffered he their manners] Ετροποφορησεν αυτους; He dealt indulgently with them: howsoever they behaved towards him, he mercifully bore with, and kindly treated them. But instead of *ετροποφορησεν*, ACE, some others, with the *Syriac*, *Arabic*, *Coptic*, *Æthiopic*, and some of the fathers, read *ετροφοφορησεν*, which signifies, he *nourished* and *fed them*, or *bore them about in his arms as a tender nurse does her child.*—This reading confirms the *marginal* conjecture, and agrees excellently with the scope of the place, and is a reading at least of equal value with that in the commonly received text. Griesbach has admitted it, and excluded the other. Both, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with Paul's discourse, and the history to which he alludes. See the same form of expression, Num. xi. 12; Exod. xix. 4; Isa. xlvi 3, 4, and lxiii. 9.

Verse 19. *Destroyed seven nations*] The *Canaanites*, *Hittites*, *Girgasites*, *Amorites*, *Hivites*, *Peresites*, and *Jebusites*. The rabbins frequently call them שבעה אומות *Shebaah Omoth*, the *Seven Nations.*

Verse 20. *And after that he gave* unto them *judges about the space of four hundred and fifty years*] This is a most difficult passage, and has been termed by Scaliger, *Crux Chronologorum*. The apostle *seems* here to contradict the account in 1 Kings vi. 1: *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord.*

Sir Norton Knatchbull, in his annotations upon difficult texts, has considered the various solutions proposed by learned men of the difficulty before us; and concludes that the words of the apostle should not be understood as meaning *how long* God gave them judges, but *when* he gave them; and therefore proposes that the first words of this verse, *Και μετα ταυτα, ὡς ετεσι τετρακοσιοις και πεντηκοντα*, should be referred to the words going *before*, ver. 17, that is, to the *time* WHEN *the God of the children of Israel chose their fathers.*

"Now this time wherein God may properly be said to have chosen their fathers, about 450 years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe that from the birth of Isaac to the birth of Jacob are 60 years; from thence to their going into Egypt, 130; from thence to the exodus, 210; from thence to their entrance into Canaan, 40; from that to the division of the land (abo-

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21 [f] And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And [g] when [h] he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, [i] I have found David the *son* of Jesse, [k] a man after mine own heart, which shall fulfil all my will.

23 [l] Of this man's seed hath God, according [m] to *his* promise, raised unto Israel [n] a Saviour, Jesus:

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24 [o] When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, [p] Whom think ye that I am? I am not *he* But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

[f] 1 Sam. viii. 5; x. 1.——[g] 1 Sam. xv. 23, 26, 28; xvi. 1; Hos. xiii. 11.——[h] 1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3.——[i] Psa. lxxxix. 20.——[k] 1 Sam. xiii. 14; chap. vii. 46.——[l] Isa. xi. 1; Luke i. 32, 69; chap. ii. 30; Rom. i. 3.——[m] 2 Sam. vii. 12; Psa. cxxxii. 11.——[n] Matt. i. 21; Rom. xi. 26.——[o] Matt. iii. 1; Luke iii. 3. [p] Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27.

which time it is probable they began to settle their government by *judges*) 7 years; which sums make 447: viz. 60 + 130 + 210 + 40 + 7 = 447. And should this be reckoned from the year *before* the birth of Isaac, when God established his covenant between himself and Abraham, *and all his seed after him*, Gen. xvii. ver. 19, at which time God *properly chose their fathers*, then there will be 448 years, which brings it to within *two* years of the 450, which is sufficiently exact to bring it within the apostle's ὡς, *about*, or *nearly*.

"Some have made the period 452 years; which, though *two* years *more* than the apostle's round number, is still sufficiently reconcilable with his qualifying particle ὡς, *about*. And it may be added that the most correct writers often express a sum *totally*, but not *exactly:* so, with *Demosthenes* and *Plautus*, we find that called a *talent* where some *drachms* were either *wanting* or *abounding*."

The sacred writers often express themselves in the same way: *e. g. He made a molten sea, ten cubits from the one brim to the other; and a line of thirty cubits did compass it about.* Now we know that the circumference of any circle is only in *round* numbers to its diameter as *three* to *one;* but, correctly, is considerably more, nearly as 22 to 7. But even the Spirit of God does not see it necessary to enter into such niceties, which would only puzzle, and not instruct the common reader.

Calmet has paraphrased these passages nearly to the same sense: the text may be thus connected; ver. 19: *And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about one hundred and fifty years after. And afterwards he gave them judges, to the time of Samuel the prophet.* The paraphrase of Calmet is the following: "*The God of this people of Israel chose our fathers* in the person of Abraham; he promised him the land of Canaan; and four hundred and fifty years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land which he had promised so long before." As this view of the subject removes all the principal difficulties, I shall not trouble my reader with other modes of interpretation.

Verse 21. *Saul the son of Cis*] In all proper names quoted from the Old Testament, we should undoubtedly follow, as nearly as possible, the same orthography: קִישׁ *Kish*, was the name of this king's father, and so we spell it in the Old Testament, and yet have transformed it into *Cis* in the New, where the orthography is almost entirely lost.

The space of forty years.] Reckoning from the time of his anointing by Samuel to the time of his death, from A. M. 2909 to 2949.

Verse 22. *David—a man after mine own heart*] That is, a man who would rule the kingdom according to God's will. Dr. Benson's observation on this point is very judicious: "When it is said that David was *a man after God's own heart*, it should be understood, not of his *private*, but of his *public*, character. He was *a man after God's own heart*, because he ruled the people according to the Divine will. He did not allow of *idolatry;* he did not set up for *absolute power*. He was guided in the government of the nation by the *law of Moses*, as the standing rule of government, and by the *prophet*, or the *Divine oracle*, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not *a good king in Israel*. He did not follow the *law*, the *oracle*, and the *prophet;* but attempted to be *absolute*, and thereby to subvert the *constitution* of the kingdom. That this was the meaning of David's being *a man after God's own heart* will easily appear by comparing 1 Sam. xv. 28; xxviii. 17, 18; 1 Chron. x. 13, 14; Psa. lxxviii. 70, &c.; lxxxix, 20, &c."

Verse 23. *Of this man's seed hath God—raised—a Saviour*] That Jesus Christ came in a direct and indisputable line from David, according to both *promise* and *prophecy*, may be seen in the notes on Matt. i. 1, &c., and particularly in the notes at the end of Luke iii. And that the Messiah was promised to come from the family of David, see Isa. xi. 1, 2, and Jer. xxiii. 5, 6.

Verse 24. *John—preached—the baptism of repentance*] On the nature and effects of John's preaching, see the notes on Matt. iii. 1, &c., and Luke iii. 10–15.

Verse 25. *As John fulfilled his course*] *As John was fulfilling his race, he said, &c.* It has been supposed that the word δρομον, *course*, or *race*, is used here to point out the *short duration* of the Baptist's ministry, and the fervent zeal with which he performed

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26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, [q] to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, [r] because they knew him not, nor yet the voices of the prophets [s] which are read every Sabbath day, [t] they have fulfilled *them* in condemning *him*.

28 [u] And though they found no cause of death *in him*, [v] yet desired they Pilate that he should be slain.

29 [w] And when they had fulfilled all that was written of him, [x] they took *him* down from the tree, and laid *him* in a sepulchre.

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30 [y] But God raised him from the dead:

31 And [z] he was seen many days of them which came up with him [a] from Galilee to Jerusalem, [b] who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the [c] promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, [d] Thou art my Son, this day have I begotten thee.

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[q] Matt. x. 6; Luke xxiv. 47; ver. 46; chap. iii. 26.——[r] Luke xxiii. 34; chap. iii. 17; 1 Cor. ii. 8.——[s] Ver. 14, 15; chap. xv. 21.——[t] Luke xxiv. 20, 44; chap. xxvi. 22; xxviii. 23.——[u] Matt. xxvii. 22; Mark xv. 13, 14; Luke xxiii. 21, 22; John xix. 6, 15. [v] Chap. iii. 13, 14.——[w] Luke xviii. 31; xxiv. 44; John xix. 28, 30, 36, 37.

[x] Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix 38.——[y] Matt. xxviii. 6; chap. ii. 24; iii. 13, 15, 26; v. 30 [z] Matt. xxviii. 16; chap. i. 3; 1 Cor. xv. 5, 6, 7.——[a] Chap. i. 11.——[b] Chap. i. 8; ii. 32; iii. 15; v. 32.——[c] Gen. iii. 15; xii. 3; xxii. 18; chap. xxvi. 6; Rom. iv. 13; Gal. iii. 16.——[d] Psa. ii. 7; Heb. i. 5; v. 5.

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it. It signifies properly his *ministry*, or *life*. A man's work, employment, function, &c., is his *race*, *course*, or *way of life*. John had a *ministry* from God; and he discharged the duties of it with zeal and diligence; bore the fatigues of it with patience and resignation; and was gloriously successful in it, because the hand of the Lord was with him.

Verse 26. *Men* and *brethren*] This should have been translated brethren simply. See the note on chap. vii. 2.

Children of the stock of Abraham] All ye that are *Jews*.

And whosoever among you feareth God] That is, all ye who are *Gentiles*, and are now *proselytes* to the Jewish religion.

The word of this salvation] The *doctrine* that contains the promise of *deliverance from sin*, and the means by which it is brought about; all which is founded on Jesus, of the stock of David, dying and rising again for the salvation of *Jews* and Gentiles.

Verse 27. *Because they knew him not*] A gentle excuse for the persecuting high priests, &c. They did not know that Jesus was the Christ, because they did not know the prophets: and *why* did they not know the prophets, *which were read every Sabbath day?* Because they did *not desire* to *know his will*; and therefore they knew not the *doctrine of God*: nor did they know that, in condemning Christ, they fulfilled those very Scriptures which were read every Sabbath day in their synagogues.

Verse 28. *They found no cause of death* in him] No reason why he should be condemned. Though they accused him of several things, yet they could not substantiate the most trifling charge against him; and yet, in opposition to all justice and equity, desired Pilate to put him to death! This paints their perfidy in the strongest light.

Verse 29. *They took* him *down from the tree*] The apostle passes rapidly over several circumstances of his *death*, that he might establish the fact of his *resurrection*.

Verse 30. *But God raised him from the dead*] And thus gave the fullest proof of his innocence God alone can raise the dead; and he would not work a miracle so very extraordinary, but on some extraordinary occasion.

Verse 31. *He was seen many days, &c.*] The thing was done but a very short time since; and many of the witnesses are still alive, and ready to attest the fact of this resurrection in the most unequivocal manner.

Verse 32. *We declare unto you glad tidings*] We proclaim that Gospel to you which is the fulfilment of the promise made unto the fathers.

Verse 33. *Written in the second Psalm*] Instead of τῳ ψαλμῳ τῳ δευτερῳ, *the second Psalm*, πρωτῳ ψαλμῳ, *the first Psalm*, is the reading of D, and its *Itala* version, and several of the primitive fathers. Griesbach has received it into the text; but not, in my opinion, on sufficient evidence. The reason of these various readings is sufficiently evident to those who are acquainted with Hebrew MSS. In many of these, *two* Psalms are often written as *one;* and the *first* and *second* Psalms are written as *one* in *seven* of *Kennicott's* and *De Rossi's* MSS. Those who possessed such MSS. would say, *as it is written in the* FIRST *Psalm;* those who referred to MSS. where the two Psalms were *separate*, would say, *in the* SECOND *Psalm*, as they would find the quotation in question in the first verse of the second Psalm. There is, therefore, neither contradiction nor difficulty here; and it is no matter which reading we prefer, as it depends on the simple circumstance, whether we consider these two Psalms as *parts* of one and the same, or whether we consider them as two *distinct* Psalms.

Thou art my Son, this day have I begotten thee.] It has been disputed whether this text should be understood of the *incarnation* or of the *resurrection* of our Lord. If understood of his *incarnation*, it can mean

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34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [e] I will give you the sure [f] mercies of David.

35 Wherefore he saith also in another *Psalm*, [g] Thou shalt not suffer thine Holy One to see corruption.

36 For David, [h] after he had served his own generation by the will of God, [i] fell on sleep, and was laid unto his fathers, and saw corruption:

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37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that [k] through this man is preached unto you the forgiveness of sins:

[e] Isa. lv. 3.——[f] Gr. τα ὁσια, *holy*, or, *just things*; which word the LXX. both in the place of Isa. lv. 3, and in many others, use for that which is in the Hebrew, *mercies*.——[g] Psa. xvi. 10; chap. ii. 31.——[h] Or, *after he had in his own age served the will of God*; ver. 22; Psa. lxxviii. 72.——[i] 1 Kings ii. 10; chap. ii. 29.——[k] Jer. xxxi. 34; Dan. ix. 24; Luke xxiv. 47; 1 John ii. 12.

no more than this, that the *human nature* of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed virgin; for as to his Divine nature, which is allowed to be God, it could neither be *created* nor *begotten*. See some reasons offered for this on Luke i. 35; and, if those be deemed insufficient, a *thousand* more may be added. But in the above reasons it is demonstrated that the doctrine of the *eternal Sonship* of Christ is absolutely irreconcilable to reason, and contradictory to itself. ETERNITY is that which has had no *beginning*, nor stands in any reference to *time:* SON supposes *time*, *generation*, and *father;* and time also antecedent to such generation: therefore the rational conjunction of these two terms, *Son* and *eternity*, is absolutely impossible, as they imply essentially different and *opposite* ideas.

If the passage in question be understood of the *resurrection* of Christ, it points out that the human nature, which was produced by the power of God in the womb of the virgin, and which was the *Son of God*, could see no corruption; and therefore, though it died for sin, must be raised from the dead before it saw corruption. Thus God owned that human nature to be peculiarly his own; and therefore Jesus Christ *was declared to be the Son of God with power, by the resurrection from the dead*, Rom. i. 4.

Verse 34. *No more to return to corruption*] To the *grave*, to *death*, the *place* and *state* of *corruption;* for so we should understand the word διαφθοραν in the text.

The sure mercies of David.] Τα ὁσια Δαβιδ τα πιςα. These words are quoted literatim from the *Septuagint version* of Isa. lv. 3; where the Hebrew is חסדי דוד הנאמנים *chasdey David ha-neemanim*, of which the Greek is a faithful translation; and which *sure mercies of David* St. Paul considers as being fulfilled in the *resurrection of Christ*. From this application of the words, it is evident that the apostle considered the word *David* as signifying the *Messiah;* and then the *sure* or *faithful mercies*, being such as relate to the new covenant, and the various blessings promised in it, are evidently those which are sealed and confirmed to mankind by the resurrection of Christ; and it is in this way that the apostle applies them. Had there not been the fullest proof of the resurrection of Christ, not one of the promises of the new covenant could have been considered as *sure* or *faithful*. If he did *not* rise from the dead, then, as said the apostle, *your faith and our preaching are vain*, 1 Cor. xv. 14.

The following observations of Bp. Pearce are judicious: "For the sense of these words, we must have recourse to what God said to David in 2 Sam. vii. 11, 12, &c., explained by what is said in Psa. lxxxix. 3, 4, 28, 29, 36, where frequent mention is made of a covenant established by God with David, and sworn to by God, that David's *seed should endure for ever, and his throne as the days of heaven, and as the sun, to all generations*. This covenant and this oath are the sure and sacred things of which Isaiah, lv. 3, speaks; and Luke in this place. And Paul understood them as relating to the kingdom of Jesus, (the Son of David,) which was to be *an everlasting kingdom;* and if an *everlasting* one, then it was necessary that Jesus should have been (as he was) *raised from the dead;* and, to support this argument, Paul, in the next verse, strengthens it with another, drawn from Psalm xvi. ver. 10." See also the note among the *marginal* readings.

Verse 36. *David—fell on sleep—and saw corruption*] David died, was buried, and never rose again; therefore, David cannot be the person spoken of here: the words are true of some other person; and they can be applied to Jesus Christ *only;* and in him they are most exactly fulfilled. See the notes on chap. ii. 29, 30, &c.

Verse 38. *Be it known unto you, therefore*] This is the legitimate conclusion: seeing the word of God is true, and he has promised an endless succession to the seed of David; seeing David and all his family have failed in reference to the *political* kingdom, a spiritual kingdom and a spiritual succession must be intended, that the sure covenant and all its blessings may be continued. Again: seeing the person by whom this is to be done is to see no corruption,—seeing David has died, and has seen (fallen under the power of) corruption;—seeing Jesus the Christ has wrought all the miracles which the prophets said he should work;—seeing he has suffered all the indignities which your prophets said he must suffer;—seeing after his death he has most incontestably *risen again* from the dead, and has not fallen under the power of corruption,—then he must be the very person in whom all the predictions are fulfilled, and the person through whom all the blessings of the covenant must come.

Through this man is preached unto you the forgiveness of sins] See the notes on chap. v. 30, 31. Remission of sins, the removal of the *power*, *guilt*, and

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39 And [l] by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you, which is spoken of [m] in the prophets:

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41 Behold, ye despisers, and wonder, and

[l] Isa. liii. 11; Rom. iii. 28; viii. 3; Heb. vii. 19.

[m] Isa. xxix. 14; Hab. i. 5.

pollution of sin comes alone through this man, whom ye crucified, and who is risen from the dead.

Verse 39. *And by him*] On his account, and through him, *all that believe* in his Divine mission, and the end for which he has been manifested, namely, to put away sin by the sacrifice of himself, *are justified from all things*, from the guilt of all transgressions committed against God; *from which ye could not be justified by the law of Moses;* because it is impossible that the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, or any other rite or service of this kind, could take away sin from the soul, cancel its guilt in the conscience, or make an atonement to the Divine justice; but *this* is the sacrifice which God has required; this is every way suited to the end for which it has been instituted; and this is the sacrifice alone which God can accept. Your law says, "Do this, and ye shall live;" and, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Ye have not done these things required; ye have not continued in any good thing; ye have not only not done all things commanded, but ye have done *none*, none as they *ought* to be done; and therefore ye are under the *curse*. The Gospel says, Believe on the Lord Jesus; credit his Divine mission; consider his death an *atonement* for sin; believe in his *resurrection*, as a proof that the atonement is made; believe that he suffered, died, and rose again for *your justification;* and that for his sake God, though he be infinitely *just*, can be the justifier of all who believe in him. By the law of Moses there is neither justification nor salvation: in Jesus Christ there are both, and all the sure mercies of David. Therefore, believe on the Lord Jesus Christ, and ye shall be *justified from all things, from which ye could not be justified by the law of Moses.*

Verse 40. *Beware—lest that come upon you*, &c.] If you reject these benefits, now freely offered to you in this preaching of Christ crucified, you may expect such judgments from the hand of God as your forefathers experienced, when, for their *rebellion* and their *contempt* of his benefits, their *city* was *taken*, their *temple destroyed*, and *themselves* either *slain* by the sword, or carried into *captivity*. It is evident that St. Paul refers to Hab. i. 5–10; and in those verses the desolation by the *Chaldeans* is foretold. Never was there a prophecy more correctly and pointedly applied. These Jews *did continue* to slight the benefits offered to them by the Lord; and they persevered in their rebellion: what was the consequence? The *Romans* came, took their city, burnt their temple, slew upwards of a million of them, and either carried or sold the rest into captivity. How exactly was the prophecy in both cases fulfilled!

Verse 41. *Behold, ye despisers*] There is a remarkable difference here between the Hebrew text in Habakkuk, and that in the Septuagint, which is a little abridged here by St. Paul. I shall exhibit the three texts. Heb.:—

ראו בגוים והביטו והתמהו תמהו כי פעל פעל בימיכם לא תאמינו כי יספר *Reü bagoyim vehabitu vehitammehu; temahu ki pôal pôel bimeycem, lo teaminu ki yesupar*

Behold, ye among the heathen, (nations,) and regard, and be astonished; be astonished, for I am working a work in your days, which, when it shall be told, ye will not credit. See *Houbigant.*

Sept. Ιδετε οἱ καταφρονηται, και επιβλεψατε, και θαυμασατε θαυμασια, και αφανισθητε· διοτι εργον εγω εργαζομαι εν ταις ἡμεραις ὑμων, ὁ ου μη πιστευσητε, εαν τις εκδιηγηται ὑμιν. See, ye despisers, and look attentively, and be astonished, (or *hide yourselves*,) for I work a work in your days, which, if any one will tell to you, ye will not believe.

St. Luke. Ιδετε οἱ καταφρονηται, [και επιβλεψατε,] και θαυμασατε, [θαυμασια,] και αφανισθητε· ὁτι εργον εγω εργαζομαι εν ταις ἡμεραις ὑμων, εργον ᾧ ου μη πιστευσητε, εαν τις εκδιηγηται ὑμιν. Behold, ye despisers, and wonder, and be astonished, (or *hide yourselves*,) for I work a work in your days, which, if any one will tell unto you, ye will not believe.

I have taken Luke's quotation from the best MSS. and I have quoted the *Septuagint* according to the *Codex Alexandrinus;* and the quotations are exactly the same, not only in words, but almost in letters, with the exception of επιβλεψατε and θαυμασια, which the evangelist omits; and which I have included in crotchets in the text of St. Luke, merely that the *place* of the omission may be the better seen. It may now be necessary to inquire how St. Luke and the Septuagint should substitute *ye despisers*, for *ye among the heathen*, in the Hebrew text?

Without troubling myself or my readers with laborious criticisms on these words, with which many learned men have loaded the text, I will simply state my opinion, that the prophet, instead of בגוים *bagoyim*, *among the heathen*, wrote בגדים *bogadim*, *despisers*, or *transgressors:* a word which differs only in a *single letter*, ד *daleth*, for ו *vau;* the latter of which might easily be mistaken by a transcriber for the other, especially if the horizontal stroke of the ד *daleth* happened to be a little *faint* towards the left; as, in that case, it would wear the appearance of a ו *vau;* and this is not unfrequently the case, not only in MSS., but even in *printed* books. It seems as evident as it can well be that this was the word which the *Septuagint* found in the copy from which they translated: their evidence, and that of the apostle, joined to the consideration that the interchange of the two letters mentioned above might have been easily made, is quite sufficient to legitimate the reading for which I contend. *Houbigant* and several others are of the same mind.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

perish: [n] for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [o] the next Sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, [p] persuaded them to continue in [q] the grace of God.

44 ¶ And the next Sabbath day came almost the whole city together to hear the word of God. A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

45 But when the Jews saw the multitudes, they were filled with envy, and [r] spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, [s] It was necessary that the word of God should first have been spoken to you: but [t] seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, [u] we turn to the Gentiles:

[n] Isa. xxviii. 14; Gen. xxvii. 12.——[o] Gr. *In the week between*, or, *in the Sabbath between*.——[p] Chap. xi. 23; xiv. 22.——[q] Tit. ii. 11; Heb. xii. 15; 1 Pet. v. 12.——[r] Chap. xviii. 6; 1 Pet. iv. 4; Jude 10.——[s] Matt. x. 6; chap. iii. 26; ver. 26; Rom. i. 16.——[t] Exod. xxxii. 10; Deut. xxxii. 21; Isa. lv. 5; Matt. xxi. 43; Rom. x. 19.——[u] Chap. xviii. 6; xxviii. 28.

The word *αφανισθητε*, which we translate *perish*, signifies more properly *disappear*, or *hide yourselves*; as people, astonished and alarmed at some coming evil, betake themselves to flight, and *hide themselves* in order to avoid it.

Verse 42. *When the Jews were gone out*] That part of them in whom the words of the prophet were fulfilled, viz. those who, though they had the clearest relation of so interesting a history, would not believe it: they shut their eyes against the light, and hardened their hearts against the truth. There were other Jews in the assembly that *did* believe, and were saved.

The Gentiles besought] There is some doubt whether the original, *παρεκαλουν τα εθνη*, should be translated *the Gentiles besought*; or *they besought the Gentiles*: for the words will bear either; but the latter sense more naturally. When the Jews retired, determining not to credit what was spoken, the apostle, seeing the Gentiles of a better mind, requested them to come and hear those words, or doctrines, the next Sabbath. But, *the next*, *το μεταξυ*, as Hesychius defines it, *μετ' ολιγον*, *ανα μεσον*, *shortly*, or *betwixt*, may mean the *after part* of the same Sabbath, or the *course of the ensuing week*, between the two Sabbaths; for *Mondays* and *Thursdays*, or the second and fifth days of the week, were times in which those who feared God usually met together in the synagogue; for it is a maxim with the rabbins, that no *three days* should elapse without reading of the law.

On this verse there is a great number of various readings: instead of, *when the Jews were going out of the synagogue*, ABCDE, several others of great repute, with all the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, read, *As they were going out, they entreated that these words should be preached unto them in the course of the week*, or the next Sabbath. So that, according to this well accredited reading, the words, *εκ της συναγωγης των Ιουδαιων*, are left out in the *first* clause, *αυτων* being put in their place; and *τα εθνη*, *the Gentiles*, is wholly omitted in the second clause. The most eminent critics approve of this reading; indeed it stands on such authority as to render it almost indubitable. Of the *αυτων*, *them*, which is substituted for the first clause, Professor White says, *lectio indubie genuina:* this reading is undoubtedly genuine, and of the *τα εθνη εις*, he says, *certissime delenda:* they should certainly be expunged. We are therefore to understand the words thus: that, "as they were going out on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week or Sabbath." And thus all the ambiguity of the verse vanishes.

Verse 43. *Many of the Jews*] Direct descendants from some of the twelve tribes, *and religious proselytes*, heathens who had been converted to Judaism, and, having submitted to circumcision, had become *proselytes of the covenant:* though some think that the expression means *proselytes* of the *gate*—persons who believed in one God, like the Jews, but who had not received circumcision.

Persuaded them to continue in the grace of God.] That is, that they should continue to credit the Gospel; to receive the spirit and influence of it; to bring forth the fruits of that spirit; and thus continue under the favour and approbation of God.

Verse 44. *The next Sabbath day*] The good news had spread far and wide, by means of the converted Jews and proselytes.

Almost the whole city] *Jews*, *proselytes*, and *Gentiles*, came together to hear *τον λογον του Θεου*, *this doctrine of God*, this Divine teaching, by which so many of their kindred and acquaintance had become so wise and happy. It is not by *public* discourses merely that people are converted to God; but by the *private* teaching and godly conduct of those who have received the truth; for, as these are scattered throughout society, they are a *leaven* in every place.

Verse 45. *The Jews—were filled with envy*] See on chap. v. 17. These could not bear the Gentiles, who believed in Christ, to be *equal* with them; and yet, according to the Gospel, it was really the case.

Contradicting] The arguments and statements brought forward by the disciples; *and blaspheming*, speaking impiously and injuriously of Jesus Christ. This is probably what is meant.

Verse 46. *Waxed bold*] *Παρρησιασαμενοι*; Having great liberty of speech; a strong, persuasive, and overpowering eloquence. They had eternal *truth* for the

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

47 For so hath the Lord commanded us, *saying*, [v] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

[v] Isa. xlii. 6; xlix. 6; Luke ii. 32.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [w] and as many as were ordained to eternal life believed.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

[w] Chap. ii. 47.

basis of this discourse; a multitude of *incontestable facts* to support it; an all-persuading eloquence to illustrate and maintain what they had asserted.

Should first have been spoken to you] When our Lord gave his apostles their commission to go into all the world, and preach the Gospel to every creature, he told them they must begin first at Jerusalem, Mark xvi. 15; Luke xxiv. 47. In obedience therefore to this command, the apostles (in every place where they preached) made their *first offers* of the Gospel to the *Jews*.

Ye put it from you] Απωθεισθε αυτον, Ye *disdain* this doctrine, and consider it *contemptible:* so the word is frequently used.

And judge yourselves unworthy of everlasting life] Was this meant as a strong *irony?* "Ye have such humbling thoughts of yourselves, that ye think the blessings of the Gospel too good to be bestowed on such worthless wretches as ye are." Or did the apostle mean that, by their *words* and *conduct* on this occasion, they had passed *sentence* on themselves, and, in effect, had decided that they were unworthy of the grace of the Gospel; and God now ratifies that judgment by removing those blessings from *them*, and sending them to the *Gentiles?*

Verse 47. *For so the Lord commanded us*] The apostles could quote a pertinent scripture for every thing they did; because the outlines of the whole Gospel dispensation are founded in the *law* and the *prophets;* and they were now building the Church of God according to the pattern shown them in the Mount. In the things of God, no *man* nor *minister* should go farther than he can say, *Thus it is written*, and *thus it behoves me to do;* and let him see that his quotations are fairly made, and not a detached passage or member of a sentence produced, because it seems to look like the system he wishes to establish.

I have set thee to be a light of the Gentiles] This quotation is from Isa. xlix. 6, and was most fully in point. The Jews could not resist the testimony of their own prophet; and the Gentiles rejoiced to find that the offers of salvation were to be made so specifically to *them*.

For salvation unto the ends of the earth.] The very name of the Messiah, viz. Jesus, announced the *design* and *end* of his mission. He is the *Saviour*, and is to be proclaimed as such to *the ends of the earth;* to all mankind; to every *nation*, and *people*, and *tongue;* and, wherever the Gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient, in itself, that there is a power to receive its blessings given to those to whom the offer is made; as it would be of no use to offer them a salvation which it was designed they either *should* not or *could* not receive. A son of Satan might be capable of such dissimulation and bad faith; but the holy God cannot.

Verse 48. *As many as were ordained to eternal life believed.*] This text has been most pitifully misunderstood. Many suppose that it simply means that those in that assembly who were *fore-ordained*, or *predestinated* by God's decree, to eternal life, believed under the influence of that decree. Now, we should be careful to examine *what* a word means, before we attempt to *fix* its meaning. Whatever τεταγμενοι may mean, which is the word we translate *ordained*, it is neither προτεταγμενοι nor προορισμενοι which the apostle uses, but simply τεταγμενοι, which includes no idea of *pre*-ordination or *pre*-destination of any kind. And, if it even did, it would be rather hazardous to say that all those who believed at this time were such as actually *persevered unto the end*, and *were saved unto eternal life*. But, leaving all these precarious matters, what does the word τεταγμενος mean? The verb ταττω or τασσω signifies to *place*, *set*, *order*, *appoint*, *dispose;* hence it has been considered here as implying the *disposition* or *readiness of mind* of several persons in the congregation, such as the *religious proselytes* mentioned ver. 43, who possessed the reverse of the *disposition* of those Jews who *spake against those things, contradicting and blaspheming*, ver. 45. Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were *predestinated* to eternal life: this is *no* meaning of the term, and should never be applied to it. Let us, without prejudice, consider the scope of the place: the *Jews* contradicted and blasphemed; the *religious proselytes* heard attentively, and received the word of life: the one party were utterly *indisposed*, through their own stubbornness, to receive the Gospel; the others, destitute of prejudice and prepossession, were glad to hear that, in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus; they, therefore, in this good *state* and *order* of mind, believed. Those who seek for the plain meaning of the word will find it here: those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and, in consequence, lie down in sorrow*, having bidden adieu to the true meaning of a passage so very simple, taken in its connection, that one must wonder how it ever came to be misunderstood and misapplied. Those who wish to see more on this verse may consult *Ham*

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and [x] raised persecution against Paul and Barnabas, and expelled them out of their coasts.

A. M. cir 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

51 [y] But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples [z] were filled with joy, and with the Holy Ghost.

[x] 2 Tim. iii. 11.——[y] Matt. x. 14; Mark vi. 11; Luke ix. 5; chap. xviii. 6.——[z] Matt. v. 12; John xvi. 22; chap. ii. 46.

mond, *Whitby*, *Schoettgen*, *Rosenmüller*, *Pearce*, *Sir Norton Knatchbull*, and *Dodd*.

Verse 49. *The word of the Lord was published, &c.*] Those who had come from different parts, and were converted, carried the glad tidings to their respective neighbourhoods; and thus the doctrine was *published throughout all the region* of Pisidia, where they then were. See on ver. 44.

Verse 50. *Devout and honourable women*] It is likely that these were *heathen matrons*, who had become *proselytes* to the Jewish religion; and, as they were persons of affluence and respectability, they had considerable influence with the *civil* magistracy of the place, and probably their husbands were of this order; and it is likely that they used that influence, at the instigation of the Jews, to get the apostles expelled from the place.

Verse 51. *They shook off the dust of their feet against them*] This was a very significant rite; by it, they in effect said: Ye are worse than the heathen: even your very land is accursed for your opposition to God, and we dare not permit even its dust to cleave to the soles of our feet; and we shake it off, in departing from your country, according to our Lord's command, (Matt. x. 14,) for a testimony against you, that we offered you salvation, but ye rejected *it* and persecuted *us*. The Jews, when travelling in *heathen* countries, took care, when they came to the *borders* of their own, to shake off the dust of their feet, lest any of the unhallowed ground should defile the sacred land of *Israel*.

Came unto Iconium.] According to Strabo, Iconium was a small fortified town, the capital of Lycaonia, at present called *Cogni*. "Lycaonia was a province at the back of Pamphylia, higher up in Asia Minor, and to the north-east of Pamphylia." *Pearce*.

Verse 52. *The disciples were filled with joy and with the Holy Ghost.*] Though in the world they had tribulation, yet in Christ they had peace; and, while engaged in their Master's work, they always had their Master's wages. The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by the changes and chances to which mortal things are exposed. The martyrs were more happy in the *flames* than their persecutors could be on their beds of down.

St. Paul's sermon at Antioch has been thus analyzed.

1. His prologue, ver. 16, addressed to those who fear God.
2. His narrative of God's goodness to Israel: 1. In their deliverance from Egypt. 2. In their support in the wilderness. 3. In his giving them the land of Canaan. 4. In the judges and kings which he had given for their governors, ver. 17–22.
3. His proposition, that *Jesus* was the Christ, the Saviour of the world, ver. 23.
4. The illustration of this proposition, proving its truth: 1. From Christ's stock and family, ver. 23. 2. From the testimony of his forerunner, ver. 24. 3. From the resurrection of Christ, ver. 30; which was corroborated with the testimony of many Galileans, ver. 31, and of the prophets, David, ver. 33, 35, and Isaiah, ver. 34.
5. He anticipates objections, relative to the unjust condemnation, death and burial of Christ, ver. 27–29.
6. His epilogue, in which he excites his audience to embrace the Gospel on two considerations: 1. The benefits which they receive who embrace the Gospel, ver. 38, 39. 2. The danger to which they were exposed who should despise and reject it, ver. 40, 41

CHAPTER XIV.

Paul and Barnabas, having preached at Iconium with great success, are persecuted, and obliged to flee to Lystra and Derbe, 1–6. *Here they preach, and heal a cripple; on which, the people, supposing them to be gods, are about to offer them sacrifices, and are with difficulty prevented by these apostles*, 7–18. *Certain Jews from Antioch and Iconium, coming thither, induce the people to stone Paul; who, being dragged out of the city as dead, while the disciples stand around him, rises up suddenly, and returns to the city, and the next day departs to Derbe*, 19, 20. *Having preached here, he and Barnabas return to Lystra, Iconium, and Antioch, confirming the disciples, and ordaining elders in every Church*, 21–23. *They pass through Pisidia and Pamphylia*, 24. *Through Perga and Attalia*, 25; *and sail to Antioch in Syria*, 26. *When, having called the disciples together, they inform them of the door of faith opened to the Gentiles, and there abode a long time with the Church*, 27, 28.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, [a] which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the [b] apostles.

A. M. cir. 4050 A. D. cir. 46. An. Olymp. cir. CCVI. 2.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, [c] to use *them* despitefully, and to stone them,

6 They were ware of *it*, and [d] fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the Gospel

8 ¶ [e] And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stead

[a] Mark xvi. 20; Heb. ii. 4.——[b] Chap. xiii. 3.

[c] 2 Tim. iii. 11.——[d] Matt. x. 23.——[e] Chap. iii. 2.

NOTES ON CHAP. XIV.

Verse 1. *In Iconium*] See the conclusion of the preceding chapter.

So spake] Και λαλησαι ουτως, With such power and demonstration of the Spirit, *that a great multitude both of the Jews*, genuine descendants of one or other of the twelve tribes, *and also of the Greeks*, Ελληνων, probably such as were proselytes of the gate, *believed*, received the Christian religion as a revelation from God, and confided in its Author for salvation, according to the apostles' preaching.

Verse 2. *Stirred up the Gentiles*] Των εθνων, Such as were mere *heathens*, and thus distinguished from the *Jews*, and the *Greeks* who were proselytes.

Evil affected] Εκακωσαν, *Irritated* or *exasperated their minds against the brethren*, the disciples of Christ: one of their appellations before they were called *Christians* at Antioch. See on chap. xi. 26.

Verse 3. *Long time therefore abode they*] Because they had great success, therefore they continued a long time, gaining many converts, and building up those who had believed, in their most holy faith; notwithstanding the opposition they met with, both from the unbelieving Jews and heathens.

Speaking boldly] Παρρησιαζομενοι, Having *great liberty of speech*, a copious and commanding eloquence, springing from a consciousness of the truth which they preached.

The word of his grace] The Gospel of Jesus Christ, which is the *doctrine of God's grace*, *mercy*, or *favour* to mankind.

And granted signs and wonders to be done] For no apostle could work a miracle by himself; nor was any sign or wonder wrought even by the greatest apostle, but by an especial grant or dispensation of God. This power was not resident in them at all times; it was only now and then communicated, when a miracle was necessary for the confirmation of the truth preached.

Verse 4. *The multitude of the city was divided*] The Jews treated the apostles as false teachers, and their miracles as impositions; and many of the people held with *them:* while the others, who had not hardened their hearts against the truth, felt the force of it; and, being without prejudice, could easily discern the miracles to be the work of God, and therefore held with the *apostles*.

Verse 5. *An assault made*] Ορμη, A *desperate attempt* was made by *their rulers*, i. e. by the heathen rulers of the people, and the rulers of the synagogue.

To use them *despitefully*] To expose them, bring them into contempt, and make them appear as monsters, or movers of sedition; and then to *stone them* for this falsely alleged crime.

Verse 6. *They were ware of* it] They were informed of the scheme, and of the attempt that was about to be made, and fled unto Lystra and Derbe; they did not leave the *province* of Lycaonia, but went to other towns and cities. Lystra lay to the south and Derbe to the north of Iconium, according to the general opinion. Strabo, Geogr. lib. xii., tells us expressly, that Iconium was within Lycaonia, *Thence are the Lycaonian hills plain, cold, naked, and pastures for wild asses.—About these places stands Iconium, a town built in a better soil.* Ptolemy also, Tab. Asiæ, i. cap. 6, places Iconium in Lycaonia. How comes it, then, that St. Luke does not call Iconium a city of Lycaonia, as well as Derbe and Lystra? Pliny, Hist. Nat. lib. v. cap. 27, solves this difficulty, by stating, that *there was granted a tetrarchy out of Lycaonia, on that side which borders upon Galatia, consisting of fourteen cities; the most famous of which is Iconium.* See Lightfoot.

Verse 7. *And there they preached the Gospel.*] Wherever they went, they were always employed in their Master's work. Some MSS. of considerable note add here, *and all the people were moved at their preaching, but Paul and Barnabas tarried at Lystra.*

Verse 8. *Impotent in his feet*] Αδυνατος τοις ποσιν, He had no muscular power, and probably his ancle bones were dislocated; or he had what is commonly termed *club feet;* this is the more likely, as he is said to have been *lame from his mother's womb*, and to have *never walked.*

Verse 9. *That he had faith to be healed*] How did this faith come to this poor heathen? Why, by *hearing the word of God preached:* for it is said, *the same heard Paul speak.* And it appears that he credited the doctrine he heard, and believed that Jesus *could*, if he

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

fastly beholding him, and [f] perceiving that he had faith to be healed,

10 Said with a loud voice, [g] Stand upright on thy feet. And he leaped, and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, [h] The gods are come down to us [i] in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

[f] Matt. viii. 10; ix. 28, 29.——[g] Isa. xxxv. 6.

[h] Chap. viii. 10; xxviii. 6.——[i] 2 Cor. xi. 14.

would, make him whole. Besides, he must have heard of the miracles which the apostles had wrought, see ver 3; and this would raise his expectation of receiving a cure.

Verse 10. *Said with a loud voice*] After this clause the following is found in CD, and several others, either in the text or margin: σοι λεγω εν τῳ ονοματι του Κυριου Ιησου Χριστου, *I say unto thee, In the name of the Lord Jesus Christ*, "stand upright on thy feet." This reading is also in several *versions;* and though it may not stand on such evidence as to entitle it to a place in the text, yet it is not likely that St. Paul would not have used the *sacred name* on such an occasion; especially as this appears to have been the usual form. See chap. iii. 6.

He leaped and walked.] Giving the fullest proof of his restoration: his *leaping*, however, might have been through joy of having received his cure.

Verse 11. *Saying, in the speech of Lycaonia*] What this language was has puzzled the learned not a little. *Calmet* thinks it was a corrupt Greek dialect; as Greek was the general language of Asia Minor. Mr. *Paul Ernest Jablonski*, who has written a dissertation expressly on the subject, thinks it was the same language with that of the *Cappadocians*, which was mingled with Syriac. That it was no dialect of the Greek must be evident from the circumstance of its being here distinguished from it. We have sufficient proofs from ancient authors that most of these provinces used different languages; and it is correctly remarked, by Dr. Lightfoot, that the *Carians*, who dwelt much nearer Greece than the Lycaonians, are called by *Homer*, βαρβαροφωνοι, people of a barbarous or strange language; and *Pausanias* also called them *Barbari*. That the language of *Pisidia* was distinct from the Greek we have already seen; note on chap. xiii. ver. 15. We have no light to determine this point; and every search after the language of Lycaonia must be, at this distance of time, fruitless.

The gods are come down to us in the likeness of men.] From this, and from all heathen antiquity, it is evident: 1. That the heathen did not consider the Divine nature, how low soever they rated it, to be like the human nature. 2. That they imagined that these celestial beings often assumed *human forms* to visit men, in order to punish the evil and reward the good. The Metamorphoses of Ovid are full of such visitations; and so are *Homer*, *Virgil*, and other poets. The angels visiting Abraham, Jacob, Lot, &c., might have been the foundation on which most of these heathen fictions were built.

The following passage in Homer will cast some light upon the point:—

Και τε Θεοι, ξεινοισιν εοικοτες αλλοδαποισι,
Παντοιοι τελεθοντες, επιςρωφωσι πολης,
Ανθρωπων ὑβριν τε και ευνομιην εφορωντες.
Hom. Odyss. xvii. ver. 485.

For in *similitude of strangers* oft,
The *gods*, who can with ease all *shapes assume*,
Repair to populous cities, where they mark
The outrageous and the righteous deeds of men.
Cowper.

Ovid had a similar notion, where he represents Jupiter coming down to visit the earth, which seems to be copied from Genesis xviii. 20, 21: *And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.*

Contigerat nostras infamia temporis aures:
Quam cupiens falsam, summo delabor Olympo.
Et deus humanâ lustro sub imagine *terras*.
Longa mora est, quantum noxæ sit ubique repertum,
Enumerare: minor fuit ipsa infamia vero.
Metam. lib. i. ver. 211.

The clamours of this vile, degenerate age,
The cries of orphans, and the oppressor's rage,
Had reached the stars: "*I will descend*," *said I*,
In hope to prove this loud complaint a lie.
Disguised in human shape, I travelled round
The world, and more than what I heard, I found.
Dryden.

It was a settled belief among the Egyptians, that their gods, sometimes in the likeness of *men*, and sometimes in that of animals which they held sacred descended to the earth, and travelled through different provinces, to punish, reward, and protect. The Hindoo *Avatars*, or incarnations of their gods, prove how generally this opinion had prevailed. Their *Poorana* are full of accounts of the descent of *Brahma*, *Vishnoo*, *Shiva*, *Naradu*, and other gods, in *human shape*. We need not wonder to find it in Lycaonia.

Verse 12. *They called Barnabas, Jupiter; and Paul, Mercurius*] The heathens supposed that *Jupiter* and *Mercury* were the gods who most frequently assumed the human form; and Jupiter was accustomed to take Mercury with him on such expeditions. Jupiter was the *supreme god* of the heathens; and Mercury was by them considered the *god of eloquence*. And the ancient fable, from which I have quoted so largely above, represents Jupiter and Mercury coming to this very region, where they were entertained by *Lycaon*, from whom the *Lycaonians* derived their name. See

A. M. cir. 4050
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, [k] and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, [l] they rent their clothes, and ran in among the people, crying out,

A. M. cir. 4050
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

[k] Dan. ii. 46.

[l] Matt. xxvi. 65.

the whole fable in the first book of Ovid's Metamorphoses.

As the ancients usually represented Jupiter as rather an aged man, large, noble, and majestic; and Mercury young, light, and active, the conjecture of Chrysostom is very probable, that Barnabas was a large, noble, well-made man, and probably in years; and St. Paul, young, active, and eloquent; on which account, they termed the former *Jupiter*, and the latter *Mercury*. That Mercury was eloquent and powerful in his words is allowed by the heathens; and the very epithet that is applied here to Paul, ην ὁ ἡγουμενος του λογου, *he was the chief* or *leader of the discourse*, was applied to Mercury. So Jamblichus de Myster. Init. Θεος ὁ των λογων ἡγεμων ὁ Ἑρμης. And Macrobius, Sat. i. 8: *Scimus Mercurium vocis et* sermonis potentem. *We know that Mercury is powerful both in his voice and eloquence.* With the Lycaonians, the *actions* of these apostles proved them to be gods; and the different parts they took appeared to them to fix their character, so that one was judged to be *Jupiter*, and the other *Mercury*.

Verse 13. *Then the priest of Jupiter, which was before their city*] There is a meaning here, which ordinary readers will not readily apprehend. Many cities were put under the protection of a particular deity; and the image of that deity placed at the entrance, to signify that he was the guardian and protector. To this St. Luke, every where as accurate as he is circumstantial, refers. Lystra, it appears, was under the guardianship of *Jupiter Propulaius*, Διος προπυλαιου, which St. Luke translates, του Διος του οντος προ της πολεως, *the Jupiter that was before the city*, which is another term for *Jupiter Custos*, or Jupiter the guardian. All these deities, according to the attributes they sustained, had their peculiar *priests*, *rites*, and *sacrifices;* and each a peculiar service and priest for the office he bore; so that *Jupiter Brontes*, Jupiter the thunderer, had a different service from *Jupiter Custos*, Jove the guardian. Hence we can see with what accuracy St. Luke wrote: the person who was going to offer them sacrifices was the priest of *Jupiter Custos*, under whose guardianship the city of Lystra was, and whom the priest supposed had visited the city in a human form; and Barnabas, probably for the reasons already assigned, he imagined was the person; and as Mercury, the god of eloquence, was the *general attendant* of Jupiter, the people and the priest supposed that Paul, who had a powerful, commanding eloquence, was *that* god, also disguised. A beautiful figure of such an image of Jupiter as, I suppose, stood before the gate of Lystra, still remains; and a fine engraving of it may be seen in Gruter's Inscriptions, vol. i. p. xx. Jupiter is represented naked, sitting on a *curule* or consular *chair;* in his right hand he holds his *thunder*, and a long *staff* in his left; at his right, stands the *eagle* prepared for flight; and, above, the *winged cap* and *caduceus* of Mercury. On the base is the inscription, Iuppiter Custos domus Aug. *Jupiter, the guardian of the house of Augustus.* As the *preserver* or *guardian* of towns, he was generally styled *Jupiter Custos*, *Serenus* and *Servator*. His name, Jupiter, i. e. *juvans pater*, the helping father, entitled him, in those days of darkness, to general regard. On this false god, who long engrossed the worship of even the most enlightened nations on the earth, much may be seen in Lactantius, *Divinar. Institution.* lib. i.; in the *Antiquité expliquée* of *Montfaucon;* and various inscriptions, relative to his character as *guardian*, &c., may be seen in *Gruter*, as above.

Oxen and garlands] That is, oxen adorned with *flowers*, their *horns gilded*, and *neck* bound about with *fillets*, as was the custom in sacrificial rites. They also crowned the *gods* themselves, the *priests*, and gates of the *temples*, with flowers. Of this method of adorning the victims, there are numerous examples in the Greek and Latin writers. A few may suffice. Thus Ovid:—

Victima labe carens et præstantissima formâ
Sistitur ante aras; et vittis *præsignis et* auro.
Ovid, Met. lib. xv. ver. 130.

The fairest victim must the powers appease,
So fatal 'tis sometimes too much to please:
A *purple fillet* his broad brow adorns
With *flowery garlands*, *crown*, and *gilded horns*.
Dryden.

Huic Anius nivcis *circumdata tempora* vittis
Concutiens, et tristis ait:————
Ibid. lib. xiii. ver. 643.

The royal prophet shook his hoary head,
With *fillets* bound; and, sighing, thus he said——
Calcott.

————*fovet ignibus aras,*
Muneribus deos implet: feriuntque secures
Colla *torosa boum vinctorum* cornua vittis.
Ibid. lib. vii. ver. 427.

Rich curling fumes of incense feast the skies,
A hecatomb of voted victims dies,
With *gilded horns*, and *garlands* on their *head*,
In all the pomp of death to th' altar led. Tate.

Virgil also refers to the same rites and circumstances:—

Sæpe in honore deûm medio stans hostia ad aram
Lanea *dum* niveâ *circumdatur* infula vittâ,
Inter cunctantes cecidit moribunda ministros.
Virg. Georg. lib. iii. ver. 486.

The victim *ox* that was for altars pressed,
Trimmed with *white ribbons*, and with *garlands* dressed,

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

15 And saying, Sirs, [m] why do ye these things? [n] We also are men of like passions with you, and preach unto you that ye should turn from [o] these vanities [p] unto the living God, [q] which made heaven, and earth, and the sea, and all things that are therein:

16 [r] Who in times past suffered all nations to walk in their own ways.

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

17 [s] Nevertheless he left not himself without witness, in that he did good, and [t] gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

[m] Chap. x. 26.——[n] James v. 17; Rev. xix. 10.——[o] 1 Sam. xii. 21; 1 Kings xvi. 13; Jer. xiv. 22; Amos ii. 4; 1 Cor. viii. 4. [p] 1 Thess. i. 9.——[q] Gen. i. 1; Psa. xxxiii. 6; cxlvi. 6; Rev. xiv. 7.

[r] Psa. lxxxi. 12; chap. xvii. 30; 1 Pet. iv. 3.——[s] Chap. xvii. 27; Rom. i. 20.——[t] Lev. xxvi. 4; Deut. xi. 14; xxviii. 12; Job v. 10; Psa. lxv. 10; lxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45.

Sunk of himself, without the god's command,
Preventing the slow sacrificer's hand. DRYDEN.

Many similar examples may be seen in *Wetstein* and others.

At the time of worship, the *Hindoo* priests place *garlands of flowers on the head of the image*. Whether the garlands were intended to decorate the *oxen* or the *apostles*, we cannot say; but in either case the conduct of the Lycaonians was conformable to that of the modern *Hindoos*.

Verse 15. *We also are men of like passions with you*] This saying of the apostles has been most strangely perverted. A pious commentator, taking the word *passion* in its *vulgar* and most *improper* sense, (a *bad temper*, an *evil propensity*,) and supposing that these holy men wished to confess that they also had many *sinful infirmities*, and *wrong tempers*, endeavours to illustrate this sense of the word, by appealing to the *contention of Paul and Barnabas*, &c., &c. But the expression means no more than, "we are truly *human beings*, with the same powers and appetites as your own; need food and raiment as you do; and are all *mortal* like yourselves."

That ye should turn from these vanities] That is, from these *idols* and *false gods*. How often false gods and idolatry are termed *vanity* in the Scriptures, no careful reader of the Bible needs to be told. What a bold saying was this in the presence of a *heathen* mob, intent on performing an act of their superstitious worship, in which they no doubt thought the safety of the state was concerned. The ancient fable related by Ovid, *Metam.* lib. i. ver. 211–239, to which reference has already been made, will cast some light on the conduct of the Lystrians in this case. The following is its substance:—"Jupiter, having been informed of the great degeneracy of mankind, was determined himself to survey the earth. Coming to this province, (*Lycaonia*,) disguised in human shape, he took up his residence at the palace of *Lycaon*, then king of that country: giving a sign of his godhead, the people worship him: Lycaon sneers, doubts his divinity, and is determined to put it to the trial. Some ambassadors from the Molossian state having just arrived, he slew one of them, boiled part of his flesh, and roasted the rest, and set it before Jupiter: the god, indignant at the insult, burnt the palace, and turned the impious king into a *wolf*." From this time, or, rather, from this fable, the whole province was called *Lycaonia*. The simple people now seeing such proofs of *supernatural* power, in the miracles wrought by *Barnabas* and *Paul*, thought that Jupiter had *again* visited them; and fearing lest they should meet with his indignation, should they neglect duly to honour him, they brought *oxen and garlands*, and would have offered them sacrifice, had they not been prevented by the apostles themselves. This circumstance will account for their whole conduct; and shows the reason why Jupiter was the tutelar god of the place. As, therefore, the people took them for *gods*, it was necessary for the apostles to show that they were but *men;* and this is the whole that is meant by the ὁμοιοπαθεις ανθρωποι, *men of like passions*, *fellow mortals*, in the text, which has been so pitifully *mistaken* by some, and *abused* by others.

The living God] Widely different from those *stocks* and *stones*, which were objects of their worship.

Which made heaven and earth] And as all things were *made* by his *power*, so all *subsist* by his *providence;* and to him alone, all worship, honour, and glory are due.

Verse 16. *Who in times past suffered all nations. &c.*] The words παντα τα εθνη, which we here translate, *all nations*, should be rendered, *all the Gentiles* merely to *distinguish* them from the *Jewish people*, who having a *revelation*, were not left *to walk in their own ways;* but the *heathens*, who had not a *revelation*, were *suffered* to form their creed, and mode of worship, according to their own *caprice*.

Verse 17. *He left not himself without witness*] Though he gave the Gentiles no revelation of his will, yet he continued to govern them by his gracious providence; doing them *good* in general; *giving them rain* to fertilize their grounds, and *fruitful seasons* as the result; so that *grass* grew for the *cattle* and *corn* for the service of *man*.

Filling our hearts with food] Giving as much food as could reasonably be *wished*, so that *gladness*, or general happiness, was the result. Such was the gracious provision made for man, at all times, that the *economy* and *bounty* of the Divine Being were equally evidenced by it. He never gives *less* than is *necessary*, nor *more* than is *sufficient*. His *economy* forbids men to *waste*, by giving them in general no *profusion*. His *bounty* forbids them to *want*, by giving as much as is *sufficient* for all the *natural wants* of his creatures. By not giving *too much*, he prevents *luxury* and *riot:* by giving *enough*, he prevents *discontent* and *misery*. Thus he does mankind *good*, by causing his rain to descend upon the just and the unjust, and his sun to shine upon the evil and the good Thus he is said *not to have left himself without witness:* for his providential dealings are the *witnesses* of his *being*, his *wisdom*, and his *bounty;* and thus the *invisible things of God, even his eternal power and*

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ [u] And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; [v] and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

21 ¶ And when they had preached the Gospel to that city, [w] and [x] had taught many, they returned again to Lystra, and *to* Iconium and Antioch,

22 Confirming the souls of the disciples, *and* [y] exhorting them to continue in the faith; and that [z] we must through much tribulation enter into the kingdom of God.

[u] Chap. xiii. 45.——[v] 2 Cor. xi. 25; 2 Tim. iii. 11.——[w] Matt. xxviii. 19.——[x] Gr. *Had made many disciples.*

[y] Chap. xi. 23; xiii. 43.——[z] Matt. x. 38; xvi. 24; Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12; iii. 12.

Godhead, were clearly seen, being understood by the things which are made, Rom. i. 20. Therefore those who continued to worship *stocks* and *stones* were *without excuse*. These were great and striking *truths;* and into what *detail* the apostles now went, we cannot say; but it is likely that they spoke much more than is here related, as the next verse states that, with all these sayings, they found it difficult to prevent the people from offering them sacrifice.

Verse 19. *There came thither* certain *Jews from Antioch*] Those were, no doubt, the same who had raised up persecution against Paul and Barnabas, at Iconium and Antioch, before: they followed the apostles with implacable malice; and what they could not do *themselves* they endeavoured to do by *others*, whose minds they first *perverted*, and then *irritated* to deeds of fell purpose.

And having stoned Paul] Alas! of what real worth is *popular fame?* How *uncertain*, and how *unworthy* to be counted! These poor heathens acted just like the people of Malta, chap. xxviii. 4–6. When the viper fastened on the hand of Paul, they concluded he was a *murderer:* when they found it did him no damage, they changed their minds, and said he was a GOD! When the Lycaonians saw the miracles that Paul did, they said he was the *god Mercury:* when the persecuting Jews came, they persuaded them that he was an impostor; and then they endeavoured to stone him to death.

Supposing he had been dead.] They did not leave stoning him till they had the fullest evidence that he was dead; and so, most probably, he was.

Verse 20. *The disciples stood round about him*] No doubt in earnest prayer, entreating the *Author of life* that his soul might again return to its battered tenement.

He rose up] Miraculously restored, not only to *life*, but to *perfect soundness;* so that he was able to walk into the city, that his persecutors might see the mighty power of God in his restoration, and the faith of the young converts be confirmed in the truth and goodness of God. It is strange that neither the young converts at Lystra, nor Barnabas, were involved in this persecution! It seems to have had Paul *alone* for its *object;* and, when they thought they had despatched him, they did not think of injuring the rest.

Verse 21. *Preached the Gospel to that city*] Derbe, a city in the same province. See on ver. 6.

They returned again to Lystra, and to *Iconium*] Behold the *courage* of these Christian men! They counted not their lives dear to them, and returned to do their Master's work in the *very places* in which they had been so grievously persecuted, and where one of them had been apparently stoned to death!—The man who knows he is God's ambassador, and that his life depends on his fidelity to his Master, knows he has nothing but his God to *fear*.

Verse 22. *Confirming the souls of the disciples*] The word *disciple* signifies literally a *scholar*. The Church of Christ was a *school*, in which Christ himself was *chief Master;* and his apostles, *subordinate teachers*. All the *converts* were *disciples* or *scholars*, who came to this *school* to be instructed in the knowledge of *themselves* and of their GOD: of their duty to *Him*, to the *Church*, to *society*, and to *themselves*.—After having been initiated in the principles of the heavenly doctrine, they needed line upon line, and precept upon precept, in order that they might be *confirmed* and established in the truth. Though it was a great and important thing to have their *heads*, their *understanding*, properly informed, yet, if the *heart* was not disciplined, information in the understanding would be of little avail; therefore they *confirmed the* SOULS *of the disciples*. As there must be some particular *standard* of truth, to which they might continually resort, that their faith might stand in the power of God, it was necessary that they should have such a *system of doctrine* as they knew came from God. These doctrines were those which contained all the essential principles of Christianity, and this was called THE FAITH; and, as they must have *sound principles*, in order that they might have *righteous practices*, so it was necessary that they should *continue* in that *faith*, that it might produce that *obedience*, without which even *faith* itself, however excellent, must be useless and dead.

Again, as the *spirit* of the *world* would be ever opposed to the *spirit* of *Christ*, so they must make up their minds to expect persecution and *tribulation* in various forms, and therefore had need of *confirmed souls* and *strong faith*, that, when trials came, they might meet them with becoming fortitude, and stand unmoved in the cloudy and dark day. And as the mind must faint under trouble that sees no prospect of its *termination*, and no conviction of its *use*, it was necessary that they should keep in view the *kingdom*

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

23 And when they had [a] ordained them elders in every Church, and had prayed with fasting, they [b] commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, [c] from whence they had been [d] recommended to the grace of God for the work which they fulfilled.

A. M. cir. 4050. A. D. cir. 46. An. Olymp. cir. CCVI. 2.

27 And when they were come, and had gathered the Church together, [e] they rehearsed all that God had done with them, and how he had [f] opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

[a] Titus i. 5.——[b] Chapter i. 26; xi. 26.——[c] Chapter xiii. 1, 3. [d] Chap. xv. 40.

[e] Chap. xv. 4, 12; xxi. 19.——[f] 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8.

of God, of which they were *subjects*, and *to* which, through their *adoption* into the heavenly family, they had a *Divine right*. Hence, from the apostles' teaching, they not only learned that they should meet with tribulation, *much tribulation*, but, for their encouragement, they were also informed that these were the very *means* which God would use to bring them into his own kingdom; so that, if they had *tribulation* in the *way*, they had a *heaven* of *eternal glory* as the *end* to which they were continually to direct their views.

Verse 23. *When they had ordained them elders*] *Elder* seems to be here the name of an *office*. These were all *young* or *new converts*, and yet among *them* the apostles constitute *elders*. They appointed persons the most experienced, and the most advanced in the Divine life, to watch over and instruct the rest. But what is the meaning of the word χειροτονησαντες, which we translate *ordained?* The word *ordain* we use in an *ecclesiastical* sense, and signify by it the appointment of a person to an office in the Church, *by the imposition of the hands of those who are rulers in that Church*. But χειροτονια signifies the *holding up* or *stretching out* the *hand*, as *approving* of the *choice* of any person to a particular work: whereas χειροθεσια signifies the *imposition of hands*. "*Zonaras* gives the proper meaning of the word in the text, in his Scholia upon the first canon of the apostles, Νυν μεν χειροτονια καλειται, κ. τ. λ. 'Nowadays, a course of prayers and invocation on the Holy Spirit, when one is initiated into the priesthood, and receives consecration, is called χειροτονια, *cheirotonia*, so termed because the bishop *extends his hand* over him whom he blesses, when he is chosen into holy orders. Anciently, the choice or suffrage was called *cheirotonia;* for, when it was lawful for the multitude in their cities to choose their priests or bishops, they met together, and some chose one man, some another; but, that it might appear whose suffrage won, they say the electors did use εκτεινειν τας χειρας, *to stretch forth their hands*, and by their hands so *stretched forth*, or *up*, they were numbered who chose the one, and who the other; and him who was elected by the most suffrages they placed in the high priesthood. And from hence was the name *cheirotonia* taken, which the fathers of the councils are found to have used, calling their suffrage *cheirotonia*.' St. *Paul*, 2 Cor. viii. 19, intimates that St. Luke was thus appointed to travel with him χειροτονηθεις υπο των εκκλησιων, *who was chosen of the Churches*. *Ignatius*, in his epistle to the Philadelphians, uses the same term, πρεπον εςιν υμιν, ὡς εκκλησιᾳ Θεου, χειροτονησαι επισκοπον, *ye ought, as a Church of God, to choose your bishop*." Much more on this subject may be seen in Sir *Norton Knatchbull*, who contends that *cheirotonia* implies simply *appointment* or *election*, but not what he calls *ordination* by the *imposition of hands*. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotonia* (lifting up of hands) their spiritual pastor; and the *rulers* of the Church, whether *apostles* or *others*, appointed that person to his office by the *cheirothesia*, or *imposition of hands;* and perhaps each of these was thought to be equally necessary: the *Church agreeing* in the *election* of the person; and the *rulers* of the Church appointing, by *imposition of hands*, the person thus elected. See the note on chap. vi. 6.

And had prayed with fasting] This was to implore God's special assistance; as they well knew that, without his influence, even *their* appointment could avail nothing.

Commended them to the Lord] To his especial care and protection.

Verse 24. *Passed throughout Pisidia, they came to Pamphylia.*] See the note on chap. xiii. 13.

Verse 25. *They went down into Attalia*] This was a sea-port town in Pamphylia. Thus we find the apostles travelled from Derbe to Lystra; from Lystra to Iconium; from Iconium to Antioch of Pisidia; from Antioch to Perga in Pamphylia; and from Perga to Attalia; and it appears that they travelled over three provinces of Asia Minor, *Pamphylia*, *Lycaonia*, and *Pisidia*. See Calmet, and see the *map*.

Verse 26. *And thence sailed to Antioch*] This was Antioch in *Syria;* and to reach which, by sea, they were obliged to coast a part of the Mediterranean Sea, steering between *Cyprus* and *Cilicia;* though they might have gone the whole journey by *land*.

Whence they had been recommended—for the work which they fulfilled.] The reader will recollect that it was from this Antioch they had been sent to preach the Gospel to the heathen in Asia Minor: see chap. xiii. 1, 2; and that they *fulfilled* that *work:* see in the same chapter, ver. 48; and the circumstantial account of their travels and preaching given in this chapter.

Verse 27. *Had gathered the Church together*] The Church by which they had been sent on this very important and successful mission.

They rehearsed all that God had done with them] Not what they had done *themselves;* but what GOD made them the *instruments* of working.

And how he had opened the door of faith] How God by his providence and grace had made a way for preaching Christ crucified among the heathen; and how the heathen had received that Gospel which, through faith in Christ Jesus, was able to save their souls.

Verse 28. *And there they abode long time*] How long the apostles tarried here we cannot tell; but we hear no more of them till the council of Jerusalem, mentioned in the following chapter, which is generally supposed to have been held in the year 51 of our Lord; and, if the transactions of this chapter took place in A. D. 46, as chronologers think, then there are *five* whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence. It is very likely that all this time Paul and Barnabas were employed in extending the work of God through the different provinces contiguous to Antioch; for St. Paul himself tells us that he preached the Gospel so far as Illyria, Rom. xv. 19, on the side of the Adriatic Gulf: see its situation on the map. Many of the tribulations and perils through which the Apostle Paul passed are not mentioned by St. Luke, particularly those of which he himself speaks, 2 Cor. xi. 23–27. He had been five times scourged by the Jews; thrice beaten by the Romans; thrice shipwrecked; a whole night and day in the deep, probably saving his life upon a *plank;* besides frequent journeyings, and perils from his countrymen, from the heathen, from robbers, in the city, in the wilderness, in the sea, among false brethren, &c., &c. Of none of these have we any circumstantial account. Probably most of these happened in the *five years* which elapsed between the apostles' return to Antioch, and the council of Jerusalem.

IN reading the Acts of the Apostles we may have often occasion to remark that in preaching the Gospel they carefully considered the *different circumstances* of the *Jews* and the *Gentiles*, and suited their address accordingly. When speaking to the former of the necessity of crediting the Gospel, because without it they could not be saved, they took care to support all their assertions by *passages* drawn from the LAW and the PROPHETS, as every Jew considered those books to be of Divine authority, and from their decision there was no appeal. But, in addressing the *Gentiles*, who had no *revelation*, they drew the proofs of their doctrine from the *visible creation;* and demonstrated, by plain reasoning, the absurdity of their idolatrous worship, and called them off from those *vanities* to the worship of the *living* and true *God*, who *made* and *governs all things*, and *who gave them* such proofs of his being, wisdom, and goodness, in the provision made for their comfort and support, that they had only to reflect on the subject in order to be convinced of its *truth*. And while, in consequence, they saw the *absurdity* of their own system, they would at once discover the reasonableness of that religion which was now offered to them, in the name and on the authority of that God who had fed and preserved them all their life long, and girded them when they knew him not. The *Gentiles* felt the force of these reasonings, yielded to the truth, and became steady followers of Christ crucified; while the *Jews*, with all their light and advantages, hardened their hearts against it, though they had no other arguments than what *contradiction* and *blasphemy* could provide! Publicans and harlots enter into the kingdom of heaven before *them*. Do not many, even in the present day, copy their example, revile the truth, take up with the *shadow* instead of the *substance*, and rest just as much in the *letter* of *Christianity*, as ever the Jews did in the *letter* of the *law?* This is a deplorable fact which cannot be successfully controverted.

2. We have already had occasion to note five years of a chasm in the apostolic history. God himself does not choose to have *all* the *labours* and *sufferings* of his servants *recorded*. Their recompense is in heaven; and it is enough that God knows their work, who alone can reward it. And yet every faithful servant of God will feel that the reward is *all of grace*, and *not of debt;* for the amount of their good is just the sum of what God *has condescended to do by them*. How studious are men to record the smallest transactions of their lives, while much of the life and labours of Jesus Christ and his apostles are written in the *sand*, and no longer legible to man; or written before the throne, where they are seen only by God and his angels. In many cases, the *silence* of Scripture is not less instructive than its most pointed *communications*.

3. We cannot consider the effect produced on the minds of the people of Lystra, without being surprised that *a single miracle*, wrought *instrumentally* by *men*, should excite so much attention and reverence, and that *we* should be unmoved by the *myriads* wrought by the *immediate* hand of GOD.

4. How *difficult* it is to get men brought to worship God, though they have the highest reasons and most powerful motives for it; and yet how *ready* are they to offer an incense to *man* that is due only to God himself! We applaud the apostles for rejecting with horror the sacrifices offered to them: common sense must have taught them this lesson, even independently of their piety. Let *us* beware that *we* take not that praise to ourselves which belongs to our Maker. *Gross* flattery is generally rejected, because a man cannot receive it without being rendered ridiculous; but who rejects even *inordinate praise*, if it be delicately and artfully prepared!

CHAPTER XV.

Certain teachers from Judea insist on the necessity of the converted Gentiles being circumcised, 1. *Paul and Barnabas are sent to Jerusalem to consult the apostles on this subject,* 2. *They come to Jerusalem, and inform the apostles of the conversion of the Gentiles; and of the trouble which certain Pharisees had*

occasioned concerning circumcision, 3–5. *The apostles having assembled to consider the question, Peter delivers his opinion*, 6–11. *Barnabas and Paul relate their success among the Gentiles*, 12. *James delivers his judgment*, 13–21. *The apostles and elders agree to what he proposes, and send Judas and Silas with Paul and Barnabas to the converted Gentiles*, 22; *and send an epistle containing their decree to the Churches of Antioch, Syria, and Cilicia*, 23–29. *Paul and his company return, and read the epistle to the brethren at Antioch, which produces great joy; and Judas and Silas preach to them*, 30–32. *Judas returns to Jerusalem, but Silas continues with Paul and Barnabas, teaching and preaching*, 33–35. *Paul proposes to Barnabas to visit the Churches where they had preached; and, on the latter determining to take John Mark with them, Paul refuses*, 36–38. *They disagree; and Barnabas, taking John Mark, sails to Cyprus*, 39. *And Paul, taking Silas, goes through Syria and Cilicia, confirming the Churches*, 40, 41.

A. M. cir. 4055. A. D. cir. 51. An. Olymp. cir. CCVII. 3.

AND [a] certain men which came down from Judea taught the brethren, *and said*, [b] Except ye be circumcised [c] after the manner of Moses, ye cannot be saved.

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that [d] Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

3 And [e] being brought on their way by the Church, they passed through Phœnice and Samaria, [f] declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem,

[a] Gal. ii. 12.——[b] John vii. 22; ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 16.

[c] Gen. xvii. 10; Lev. xii. 3.——[d] Gal. ii. 1.——[e] Rom. xv. 24; 1 Cor. xvi. 6, 11.——[f] Chap. xiv. 27.

NOTES ON CHAP. XV.

Verse 1. *Except ye be circumcised*, &c.] The persons who taught this doctrine appear to have been converts to Christianity; but, supposing that the Christian religion was intended to *perfect* the Mosaic, and not to supersede it, they insisted on the necessity of circumcision, because, by that, a man was made debtor to the whole law, to observe all its rites and ceremonies. This question produced great disturbance in the apostolic Church; and, notwithstanding the decree mentioned in this chapter, the apostles were frequently obliged to interpose their authority in order to settle it; and we find a whole Church, that at Galatia, drawn aside from the simplicity of the Christian faith by the subtilty of Judaizing teachers among themselves, who insisted on the necessity of the converted Gentiles being circumcised.

Ye cannot be saved.] Ye can neither enjoy God's blessing in time, nor his glory in eternity. Such an assertion as this, from any reputable authority, must necessarily shake the confidence of young converts.

Verse 2. *No small dissension and disputation*] Paul and Barnabas were fully satisfied that God did not design to bring the converted Gentiles under the yoke of circumcision: they knew that Jesus Christ was the end of the law for righteousness (justification) to every one that believed; and therefore they opposed the Judaizing teachers. This was one of the first controversies in the Christian Church; but, though the difference of sentiment was considerable, it led to no breach of Christian charity nor fellowship among themselves.

They determined that Paul, &c.] This verse is read very differently in the *Codex Bezæ*: *Γενομενης δε εκτασεως και ζητησεως ουκ ολιγης τῳ Παυλῳ και τῳ Βαρναβᾳ συν αυτοις. ελεγεν γαρ ὁ Παυλος μενειν οὑτως, καθως επιςευσαν, διϊσχυριζομενος. οἱ δε ελθοντες απο Ἱερουσαλημ, παρηγγειλαν αυτοις, τῳ Παυλῳ και τῳ Βαρναβᾳ και τισιν αλλοις, αναβαινειν προς τους Αποςολους και Πρεσβυτερους εις Ἱερουσαλημ, ὁπως κριθωσιν επ' αυτοις (αυτων) περι του ζητηματος τουτου. But when Paul and Barnabas had no small dissension and disputation with them, Paul said, with strong assurance, that they should remain so as they had believed. But those who came from Jerusalem charged Paul and Barnabas and certain others to go up to the apostles and elders to Jerusalem, that a determination might be made by them concerning this question.*

And certain other of them] If this be the journey to which St. Paul alludes, Gal. ii. 1–5, then he had *Titus* with him; and how many others went from the Church of Antioch we cannot tell. This journey was 14 years after Paul's conversion, and was undertaken by express *revelation*, as he informs us, Gal. ii. 2, which revelation appears to have been given to certain persons in the Church of Antioch, as we learn from this verse, and not to Paul and Barnabas themselves.

Verse 3. *Being brought on their way by the Church*] That is, the members of the Church provided them with all necessaries for their journey; for it does not appear that they had any property of their own.

Declaring the conversion of the Gentiles] Much stress is laid on this: it was a miracle of God's mercy that the Gentiles should be received into the Church of God; and they had now the fullest proof that the thing was likely to become *general*, by the conversion of Cornelius, the conversion of the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, &c., &c.

Verse 4. *They were received of the Church*] The whole body of Christian believers.

The apostles] Either the whole or part of the *twelve*; though we read of none but *John*, *Peter*, and *James*. See Gal. ii. 9.

And elders] Those who were *officers* in the Church, under the apostles.

They declared] To this council they gave a suc-

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they were received of the Church, and *of* the apostles and elders; and [g] they declared all things that God had done with them.

5 But there [h] rose up certain of the sect of the Pharisees which believed, saying, [i] That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, [k] Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

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8 And God, [l] which knoweth the hearts, bare them witness, [m] giving them the Holy Ghost, even as *he did* unto us;

9 [n] And put no difference between us and them, [o] purifying their hearts by faith.

10 Now therefore why tempt ye God, [p] to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

[g] Ver. 12; chap. xiv. 27; xxi. 19.——[h] Or, *rose up*, said they, *certain*.——[i] Ver. 1.——[k] Chap. x. 20; xi. 12.——[l] 1 Chron. xxviii. 9; chap. i. 24.——[m] Chap. x. 44.——[n] Rom. x. 11.——[o] Chap. x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22.——[p] Matt. xxiii. 4; Gal. v. 1.

cinct account of the great work which God had wrought by them among the Gentiles. This was St. Paul's third journey to Jerusalem after his conversion. See an account of his *first* journey, chap. ix. 26, and of his *second* in chap. xi. 30.

Verse 5. *But there rose up certain of the sect of the Pharisees*] This verse appears to be part of the declaration made by Paul and Barnabas to this council: for, having stated how God blessed their ministry among the Gentiles, they proceed to declare how all the good work was likely to be destroyed by certain Pharisees, who, having received the Christian faith, came down to Antioch, and began to teach the necessity of circumcision, &c., and thus filled the minds of the young converted Gentiles with doubtful disputations. See the *margin*.

Verse 6. *The apostles and elders came together*] This was the first council ever held in the Christian Church; and we find that it was composed of the *apostles* and *elders* simply.

Verse 7. *When there had been much disputing*] By those of the sect of the believing Pharisees; for they strongly contended for circumcision; and at the head of these, tradition tells us, was *Cerinthus*, a name famous in the primitive Church, as one who laboured to unite the law and the Gospel, and to make the salvation promised by the latter dependent on the performance of the rites and ceremonies prescribed by the former. Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question, yet it was highly necessary that the objecting party should be permitted to come forward and allege their reasons for the doctrines they preached; and that these reasons should be fairly met by argument, and the thing proved to be *useless* in itself, *inexpedient* in the present case, and *unsupported* by any express authority from God, and serving no purpose to the Gentiles, who in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.

Peter rose up, and said] This was after the matters in dispute had been fully debated; and now the apostles, like judges, after hearing counsel on both sides, proceed to give judgment on the case.

A good while ago] Αφ' ἡμερων αρχαιων, *From the days of old:* a phrase which simply signifies *some years ago;* and, if he here refers to the conversion of Cornelius, (see chap. x.,) he must mean about *ten* years before this time; but it is more likely that he refers to that time when Christ gave him *the keys of the kingdom of heaven*, that he might *open the door* of faith to the Gentiles.

God made choice among us] That is, he chose me to be the first apostle of the Gentiles.

Verse 8. *And God which knoweth the hearts*] Ο καρδιογνωστης Θεος. We had this epithet of the Divine Being once before; see chap. i. 24, and the note there: it occurs no where else in the New Testament.

Bare them witness] Considered them as proper or fit to receive the Gospel of Christ. It is properly remarked by learned men, that μαρτυρειν τινι, *to bear witness to any person*, signifies to *approve*, to *testify in behalf of*. Here it signifies that, as God evidently sent the Gospel to the Gentiles, and, by the preaching of it, conveyed the Holy Spirit to them who believed, and as he can make no improper judgment of any who knows all hearts and their secrets, therefore what he had done was right: he saw that it was time for them to receive the Gospel; and he saw that they might be safely trusted with this heavenly deposit; and the experience of eighteen hundred years has justified the conduct of God.

Verse 9. *Put no difference between us and them*] Giving them the Holy Spirit, though *uncircumcised*, just as he had given it to us who were *circumcised:* an evident proof that, in the judgment of God, circumcision was *no preparation* to receive the Gospel of Christ. And as the purification of the heart by the Holy Spirit was the grand object of the religion of God, and that alone by which the soul could be prepared for a blessed immortality, and the Gentiles had received that *without* circumcision, consequently, the *shadow* could not be considered of any worth, now the *substance* was communicated.

Verse 10. *Now therefore why tempt ye God*] As God, by giving the Holy Spirit to the Gentiles, evidently shows he does not design them to be circumcised, in order to become debtors to the law, to fulfil all

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

11 But [q] we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had [r] wrought among the Gentiles by them.

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

13 ¶ And after they had held their peace, [s] James answered, saying, Men *and* brethren, hearken unto me:

[q] Rom. iii. 24; Eph. ii. 8; Tit. ii. 11; iii. 4, 5.

[r] Chap. xiv. 27.——[s] Chap. xii. 17.

its precepts, &c., why will ye provoke him to displeasure by doing what he evidently designs shall not be done?

A yoke—which neither our fathers nor we were able to bear?] This does not refer to the *moral law*—that was of eternal obligation—but to the *ritual* law, which, through the multitude of its sacrifices, ordinances, &c., was exceedingly burthensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.

There is a curious story in *Midrash Shochar, tof in Yalkut Simeoni*, part i. fol. 229, where Korah is represented as showing the oppressive nature of the law, and avarice of its priests, in justification of his rebellion. "There was," said he, "a widow in our neighbourhood who had two orphan children: she had one field; and, when she began to plough it, one came and said, *Thou shalt not plough with an ox and an ass together.* When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds.* When she began to reap, and to gather the sheaves together, he said, *Leave a handful and the corners of the field for the poor.* When she prepared to thresh it, he said, *Give me the wave-offering, and the first and second tithes.* She did as she was commanded, and then went and sold her field, and bought two ewes, that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, Give me the firstlings, for the holy blessed God hath said, *All the first born, whatsoever openeth the womb, shall be thine.* She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first fruits of the wool.* When the widow had done this, she said, I cannot stand before this man; I will kill my sheep and eat them. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws, and the ventricle.* The widow said, Though I have killed my sheep, I am not delivered from this man; I therefore consecrate the whole to God. Then Aaron said, ALL belongs to me, for the holy blessed God hath said, *Every thing that is consecrated in Israel shall be his*, i. e. the priest's. He therefore took the whole carcasses, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction." This is a terrible picture of the requisitions of the Mosaic ritual; and, though exaggerated, it contains so many true features that it may well be said, *This is a yoke which neither we nor our fathers were able to bear.* See *Schoettgen.* In the same vexatious way may the tithes of the national Church in this country be exacted, and in this very way is the exaction frequently exercised. I is high time that these abuses should be corrected.

Verse 11. *Through the grace of the Lord Jesus Christ we shall be saved*] This seems to be an answer to an objection, "Has not God designed to save *us*, the Jews, by an *observance* of the *law*; and *them*, the Gentiles, by the *faith* of the *Gospel?*" No: for we Jews can be saved no other way than through the grace of the Lord Jesus Christ; and this is the way in which the Gentiles in question have been saved. There is but one way of salvation for Jews and Gentiles, the grace, mercy, or favour coming by and through the Lord Jesus, the Christ; this is now fully opened to the Gentiles; and we believe we shall be saved in the same way.

Verse 12. *All the multitude kept silence*] The strong facts stated by St. Peter could not be controverted. His speech may be thus analyzed: 1. Circumcision is a sign of the purification of the heart. 2. That purification can only be effected by the Holy Ghost. 3. This Holy Spirit was hitherto supposed to be the portion of those only who had received circumcision. 4. But the Gentiles, who were never circumcised, nor kept any part of the law of Moses, have had their hearts purified by faith in Christ Jesus. 5. As God, therefore, has given *them* the thing *signified*, he evidently does not intend that the *sign* should be administered. 6. Should we impose this burthensome rite, we should most evidently be provoking God, who plainly shows us that he intends no more to save in this way. 7. Therefore it is evident that both Jews and Gentiles are to be saved through the grace of the Lord Jesus Christ.

Gave audience to Barnabas and Paul] These apostles came forward next, to corroborate what Peter had said, by showing the miracles and wonders which God had by them wrought among the Gentiles. Peter stated facts: Paul and Barnabas confirmed the statement.

Verse 13. *James answered*] He was evidently *president* of the council, and is generally called bishop of Jerusalem. The rest either *argued* on the subject, or gave their *opinion;* James alone pronounced the *definitive sentence.* Had Peter been *prince* and *head* of the apostles, and of the Church, he would have appeared here in the character of *judge*, not of mere *counsellor* or *disputant.* The popish writers say that "James presided because the council was held in his own church." These men forget that there was not then what they term a Church on the face of the earth. The Church, or assembly of believers, then met in private houses; for there was no *building* for the exclusive purpose of Christian worship then, nor

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

14 [t] Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 [u] After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

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17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

[t] Verse 7.

[u] Amos ix. 11, 12.

till long after. These writers also forget that the pope pretends to be the head of the catholic or universal Church; and, consequently, no man can *preside* where he is present, but himself. Peter did not *preside* here; and this was the first ecclesiastical council, and now, if ever, he should have assumed his character of *prince* and *chief;* but he did not; nor did any of the other apostles invite him to it, which they would have done had they thought that Jesus Christ constituted him *head* of the *Church*. From this very circumstance there is the most demonstrative evidence that *Peter was no pope*, and that the *right* of his pretended successor is a *nonentity*.

Verse 14. *Simeon hath declared*] It is remarkable that James does not give him even the *title* which he received from our Lord at the time in which he is *supposed* to have been made *head* of the *Church*, and *vicar* of *Christ* upon earth; so that, it is evident, James did not understand our Lord as giving Peter any such pre-eminence; and, therefore, he does not even call him *Peter*, but simply *Simeon*. It is truly surprising that such a vast number of important pretensions should rest on such slight foundations! If *tradition*, no matter how *interrupted* or *precarious*, did not lend its support, feeble as that necessarily must be, the cause tried by plain *Scripture* would fall to the ground.

To take out of them a people for his name.] To form *among* the Gentiles, as he had *among* the Jews, a people called by his name and devoted to his honour.

Verse 15. *And to this agree the words of the prophets*] Peter had asserted the *fact* of the conversion of the Gentiles; and James shows that that fact was the fulfilment of declarations made by the prophets.

Verse 16. *After this I will return, and will build again, &c.*] These two verses, 16th and 17th, are quoted from Amos ix. 11, 12, nearly as they now stand in the best editions of the *Septuagint*, and evidently taken from that version, which differs considerably from the Hebrew text. As St. James quoted them as a prophecy of the *calling of the Gentiles into the Church of God*, it is evident the Jews must have understood them in that sense, otherwise they would have immediately disputed his application of them to the subject in question, and have rejected his conclusion by denying the premises. But that the words were thus understood by the ancient Jews, we have their own testimony. In *Sanhedr.* fol. 69, we have these remarkable words: "Rabbi Nachman said to Rabbi Isaac, 'Whence art thou taught when *Bar Naphli* will come?' He saith unto him, 'Who is this *Bar Naphli?*' The other replied, 'He is the *Messiah.*' 'Dost thou then call the Messiah *Bar Naphli?*' 'Yes,' said he, 'for it is written, *In that day I will build again the tabernacle of David*, הנפלת HANOPHELETH, *which is falling down.*'" This is evidently a quotation from Amos ix. 11, and a proof that the Jews understood it to be a prophecy concerning the Messiah. See *Lightfoot*.

Verse 17. *That the residue of men might seek*] Instead of this, the Hebrew has, *That they may possess the remnant of Edom.* Now it is evident that, in the copy from which the Seventy translated, they found ידרשו *yidreshu*, *they might seek*, instead of ירשו *yireshu*, *they may possess*, where the whole difference between the two words is the change of the י *yod* for a ד *daleth*, which might be easily done and they found אדם *adam*, *man*, or *men*, instead of אדום *Edom*, the *Idumeans*, which differs from the other only by the insertion of ו *vau* between the two last letters. None of the MSS. collated by *Kennicott* and *De Rossi* confirm these readings, in which the *Septuagint*, *Arabic*, and St. *James* agree. It shows, however, that even in Jerusalem, and in the early part of the apostolic age, the *Septuagint* version was quoted in preference to the *Hebrew* text; or, what is tantamount, was quoted in cases where we would have thought the Hebrew text should have been preferred, because better *understood*. But God was evidently preparing the way of the Gospel by bringing this venerable version into general credit and use; which was to be the means of conveying the truths of Christianity to the whole Gentile world. How precious should this august and most important version be to every *Christian*, and especially to every Christian *minister!* A version, without which no man ever did or ever can critically understand the New Testament. And I may add that, without the assistance afforded by this version, there never could have been a correct translation of the Hebrew text, since that language ceased to be vernacular, into any language. Without it, even St. Jerome could have done little in translating the Old Testament into Latin; and how much all the modern versions owe to St. Jerome's Vulgate, which owes so much to the Septuagint, most Biblical scholars know.

Verse 18. *Known unto God are all his works from the beginning*] As if he had said, This is not a new counsel of God: he had purposed, from the time he called the *Israelites*, to make the *Gentiles* partakers of the same grace and mercy; and ultimately to destroy those rites and ceremonies which separated them

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

19 Wherefore [v] my sentence is, that we trouble not them, which from among the Gentiles [w] are turned to God:

20 But that we write unto them, that they abstain [x] from pollutions of idols, and [y] *from* fornication, and *from* things strangled, [z] and *from* blood.

21 For Moses of old time hath in every city them that preach him, [a] being read in the synagogues every Sabbath day

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22 ¶ Then pleased it the apostles, and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas, surnamed [b] Bar sabas, and Silas, chief men among the brethren:

[v] See ver. 28.——[w] 1 Thess. i. 9.——[x] Gen. xxxv. 2; Exod. xx. 3, 23; Ezek. xx. 30; 1 Cor. viii. 1; Rev. ii. 14, 20; x. 20, 28.

[y] 1 Cor. vi. 9, 18; Gal. v. 19; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3; 1 Pet. iv. 3.——[z] Gen. ix. 4; Lev. iii. 17; Deut. xii. 16, 23.——[a] Chap. xiii. 15, 27.——[b] Chap. i. 23.

from each other. He therefore has sent the Gospel of his Son, proclaiming equally peace to him that is *afar off*, the *Gentiles*, and to him that is *nigh*, the *Jews*.

The whole of this verse is very dubious: the principal part of it is omitted by the most ancient MSS., and Griesbach has left γνωςα απ' αιωνος doubtful, and has thrown εςι τῳ Θεῳ παντα τα εργα αὐτου out of the text. Of the former clause, Professor *White*, in his Criseωs, says, "*forsitan* delenda," "*probably* these words should be blotted out." And of the latter clause he says, "*certissime* delenda," "*most assuredly* these should be blotted out." Supposing the whole to be genuine, critics have laboured to find out the sense. Some very learned men, and particularly *Schleusner*, contend that the word γνωςα, from γινωσκειν, *to know*, should be understood here in the same sense in which יָדַע *yadá* is in many parts of the Old Testament, which not only signifies *to know*, but to *approve*, *love*, &c. They therefore would translate the passage thus: *All the works of God are ever dear unto him.* And, if so, consequently we might naturally expect him to be merciful to the *Gentiles*, as well as to the *Jews;* and the evidence now afforded of the conversion of the Gentiles is an additional proof that all God's works are equally dear to him.

Verse 19. *Wherefore my sentence is*] Διο εγω κρινω, *Wherefore I judge.* There is an authority here that does not appear in the speech of St. Peter; and this authority was felt and bowed to by all the council; and the decree proposed by St. James adopted.

Verse 20. *But that we write unto them*] Four things are prohibited in this decree: 1. Pollutions of idols; 2. fornication; 3. things strangled; 4. blood. By the *first*, POLLUTIONS *of* IDOLS, or, as it is in ver. 29, *meats offered to idols*, not only all *idolatry* was forbidden, but eating things offered in sacrifice to idols, knowing that they were thus offered, and joining with idolaters in their *sacred feasts*, which were always an incentive either to *idolatry* itself, or to the impure acts generally attendant on such festivals.

By the *second*, FORNICATION, all uncleanness of every kind was prohibited; for πορνεια not only means *fornication*, but *adultery*, *incestuous mixtures*, and especially the *prostitution* which was so common at the idol temples, viz. in *Cyprus*, at the worship of *Venus;* and the shocking disorders exhibited in the *Bacchanalia*, *Lupercalia*, and several others.

By the *third*, THINGS STRANGLED, we are to understand the *flesh* of those *animals* which were *strangled* for the purpose of *keeping the blood in the body*, as such animals were esteemed a greater delicacy.

By the *fourth*, BLOOD, we are to understand, not only the thing itself, for the reasons which I have assigned in the note on Gen. ix. 4, and for others detailed at the end of this chapter; but also all *cruelty*, *manslaughter*, *murder*, &c., as some of the ancient fathers have understood it.

Instead of του αἱματος, *blood*, some have conjectured that we should read χοιρειας, *swine's flesh;* for *they* cannot see, *first*, that there can be any *harm* in eating of blood; and, *secondly*, that, as the other *three* things neither have nor can have any moral evil in them, it would seem strange that they should be coupled with a thing which, on all hands, is confessed to have much moral turpitude. Answers to such trifling objections will be found at the end of the chapter. It is only necessary to add that this χοιρειας, which is the critical emendation of Dr. *Bentley*, is not supported by one MS. or *version* in existence.

At the close of this verse, the *Codex Bezæ*, and several others, add a *fifth* thing, *And not to do to others what they would not have done to themselves.* Though this is a very *ancient* reading, it does not appear to be genuine.

Verse 21. *Moses of old time hath in every city*] The sense of this verse seems to be this: As it was necessary to write to the *Gentiles* what was strictly necessary to be observed by *them*, relative to these points, it was not so to the converted Jews; for they had *Moses*, that is, the *law*, *preached to them*, κατα πολιν, *in the city*, that is, *Antioch;* and, by the reading of the law in the synagogues every Sabbath day, they were kept in remembrance of those institutions which the Gentiles, who had not the law, could not know. Therefore, James thought that a letter to the converted *Gentiles* would be sufficient, as the converted *Jews* had already ample instruction on these points.

Verse 22. *Then pleased it the apostles and elders, with the whole Church*] James determined *what* ought to be done; and the whole assembly resolved *how* that should be done.

Chosen men of their own company] Paul and Barnabas were to return: they could have witnessed to the Church at Antioch what was done at the council at Jerusalem; but as it was possible that their testimony might be suspected, from the part they had already taken in this question at Antioch, it was

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

23 And they wrote *letters* by them after this manner: The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that [c] certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 [d] Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [e] mouth.

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 [f] That ye abstain from meats offered to idols, and [g] from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [h] consolation.

32 And Judas and Silas, being prophets also themselves, [i] exhorted the brethren with many words, and confirmed *them*.

[c] Ver. 1; Gal. ii. 4; v. 12; Tit. i. 10, 11.——[d] Chap. xiii. 50; xiv. 19; 1 Cor. xv. 30; 2 Cor. xi. 23, 26.——[e] Gr. *word*.

[f] Verse 20; chapter xxi. 25; Rev. ii. 14, 20.——[g] Lev. xvii. 14. [h] Or, *exhortation*.——[i] Chap. xiv. 22; xviii. 23.

necessary that a deputation from the council should accompany them. Accordingly, Judas and Silas are sent to corroborate by their oral testimony what was contained in the letters sent from the council.

Verse 23. Send *greeting unto the brethren—of the Gentiles*] There was no occasion to send such a letter to the brethren which were of the *Jews*, because that law which had been so long read in their synagogues taught them all those things; and therefore the epistle is sent exclusively to the *Gentiles*. The word *greeting* is in the original χαιρειν, *to be well, to be safe;* a very usual form in Greek epistles, the word ευχομαι being understood, *I wish thee to be well.*

Verse 24. *Certain which went out from us*] So the persons who produced these doubtful disputations at Antioch, &c., had gone out from the apostles at Jerusalem, and were of that Church: persons zealous for the law, and yet, strange to tell, so conscientiously attached to the Gospel that they risked their personal safety by professing it.

To whom we gave no such *commandment*] As, therefore, they went out from that Church, they should have taught nothing which was not owned and taught by it; much less should they have taught in opposition to it.

Verse 26. *Men that have hazarded their lives*] This was a high character of Paul and Barnabas: they had already suffered much in the cause of Christ, and exposed their lives to the most imminent danger, and were intent on the same work, notwithstanding the increasing dangers in the way.

Verse 27. *Judas and Silas—shall—tell* you *the same things*] These were proofs that the testimony of Paul and Barnabas was true; and that the letter was not *forged*, as they could witness the same things which the letter contained.

Verse 28. *For it seemed good to the Holy Ghost, and to us*] The whole council had met under his *direction;* had consulted under his *influence;* and gave forth their decree from his especial *inspiration.*

Necessary things] They were *necessary*, howsoever burthensome they might appear; and necessary, not only for the time, place, or occasion; but for *all times, all places*, and *all occasions*. See this proved in the observations at the end of this chapter.

Verse 29. *Ye shall do well.*] But, if they did not keep themselves from these things, they would *do ill;* that is, they would *sin* against God, whose Spirit had commanded them to keep from these things. And who can do any of these forbidden things, and keep either a *guiltless* or a *tender* conscience?

Fare—well.] An old English form of expressing *good wishes* and *good will*. It is compounded of ꝼaꝛan, *to go*, and ꝑæl, *much, well, very much. Go well, go prosperously!*—tantamount with *good speed!* may you succeed well! may God direct you! Like to that other form of sound words, *God be with you!* corrupted now into *good by to ye!* And of the same meaning with *adieu!* à Dieu, *to God;* that is, *I commend you to God.* All these terms savour not only of *good will*, or *benevolence*, but also of *piety*. Our pious ancestors believed that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended; and, therefore, in their familiar good wishes, they *gave each other to God*. The Greek word ερρωσθε, *errhosthè*, here used, from ῥωννυμι, *to strengthen, make strong*, has nearly the same signification: *be strong, courageous, active, be in health*, and *be prosperous!* What a pity that such benevolent and pious wishes should degenerate into *cool formalities*, or *unmeaning compliments!*

Verse 31. *They rejoiced for the consolation.*] It was not a matter of small moment to have a question on which such stress was laid decided by an apostolic council, over which the Spirit of God presided.

Verse 32. *Judas and Silas, being prophets*] That is, being *teachers* in the Church. This signification

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

33 And after they had tarried *there* a space, they were let [k] go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 [l] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren [m] in every city where we have preached the word of the Lord, *and see* how they do.

A. M. cir. 4057 A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

37 And Barnabas determined to take with them [n] John, whose surname was Mark.

38 But Paul thought not good to take him with them, [o] who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

[k] 1 Cor. xvi. 11; Heb. xi. 31.——[l] Chap. xiii. 1.——[m] Chap. xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25.

[n] Chap. xii. 12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Phil. 24.
[o] Chap. xiii. 13.

of the word *prophet* we have often already seen. See the notes on chap. xi. 27, and xiii. 1.

Exhorted the brethren] To abide steadily attached to God, and to each other, in peace, love, and unity.

And confirmed them.] In the blessed truths they had already received.

Verse 33. *They were let go*] That is, both had liberty to depart; but Silas chose to stay a little longer with the brethren.

Verse 34. *Notwithstanding it pleased Silas*, &c.] This whole verse is wanting in ABEG, a great number besides, with the *Syriac*, *Arabic*, *Coptic*, *Slavonic*, *Vulgate*, and some of the *fathers*. It does not appear to have been originally in the text.

Verse 36. *Let us go—and visit our brethren in every city*] This heavenly man projected a journey to *Cyprus*, *Pamphylia*, *Pisidia*, *Lycaonia*, *Salamis*, *Paphos*, *Perga*, *Iconium*, *Lystra*, *Derbe*, *Antioch* in Pisidia, and elsewhere; for in all these places he had preached and founded Churches in the preceding year. He saw it was necessary to *water* the seed he had *planted*; for these were young converts, surrounded with impiety, opposition, and superstition, and had few advantages among themselves.

Verse 37. *Barnabas determined to take with them John*] John Mark was his sister's son; and natural affection might have led him to the partiality here mentioned.

Verse 38. *But Paul thought not good to take him with them*] On this subject, see the note on chap. xiii. 13.

Verse 39. *The contention was so sharp between them*] For all this sentence, there is only in the Greek text εγενετο ουν παροξυσμος; *there was therefore a paroxysm*, an *incitement*, a *stirring up*, from παροξυνω, compounded of παρα, *intensive*, and οξυνω, *to whet*, or *sharpen*: there was a sharp contention. But does this imply *anger* or *ill-will* on either side? Certainly not. Here, these two apostles differed, and were strenuous, each in support of the part he had adopted. "Paul," as an ancient Greek commentator has it, "being influenced only with the love of righteousness; Barnabas being actuated by love to his relative." John Mark had been tried in trying circumstances, and he failed; Paul, therefore, would not trust him again. The affection of Barnabas led him to hope the best, and was therefore desirous to give him another trial. Barnabas would not give up: Paul would not agree. They therefore agreed to depart from each other, and take different parts of the work: each had an attendant and companion at hand; so Barnabus took John Mark, and sailed to Cyprus: Paul took Silas, and went into Syria. John Mark proved faithful to his uncle Barnabas; and Silas proved faithful to his master Paul. To all human appearance it was best that they separated; as the Churches were more speedily visited, and the work of God more widely and more rapidly spread. And why is it that most men attach blame to this difference between Paul and Barnabas? And why is it that this is brought in as a proof of the *sinful imperfection* of these holy apostles? Because those who thus treat the subject can never differ with another without *feeling wrong tempers*; and then, as destitute of good breeding as they are of humility, they attribute to others the angry, proud, and wrathful dispositions which they feel in themselves; and, because they *cannot* be angry and sin not, they suppose that even *apostles* themselves cannot. Thus, in fact, we are always bringing our own moral or immoral qualifications to be a standard, by which we are to judge of the characters and moral feelings of men who were actuated by zeal for God's glory, brotherly kindness, and charity. Should any man say there was *sin* in this contention between Paul and Barnabas, I answer, there is no evidence of this in the text. Should he say, the word παροξυσμος, *paroxysm*, denotes this, I answer, *it does not*. And the verb παροξυνομαι is often used in a *good sense*. So Isocrates ad Demosth. cap. xx. μαλιςα δ' αν παροξυνθειης ορεχθηναι των καλων εργων· "But thou wilt be the more *stirred up* to the love of good works." And such persons forget that this is the very form used by the apostle himself, Heb. x. 24: και κατανοωμεν αλληλους εις παροξυσμον αγαπης και καλων εργων· which, these objectors would be highly displeased with me, were I to translate, *Let us consider one another to an angry contention of love and good works*. From these examples, it appears that the word is used to signify *incitement* of any kind; and, if taken in a medical sense, to express the *burning fit* of an ague: it is also taken to express a *strong excitement* to the love of God and man, and to the fruits by which such love can be best proved; and, in

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

40 And Paul chose Silas, and departed, [p] being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, [q] confirming the Churches.

A. M. cir. 4057 A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

[p] Chap. xiv. 26.

[q] Chap. xvi. 5.

the case before us, there was certainly nothing contrary to this pure principle in either of those heavenly men. See also Kypke on Heb. x. 24.

Verse 40. *Being recommended—unto the grace of God.*] Much stress has been laid upon this, to show that Barnabas was in the *wrong*, and Paul in the *right*, because "the brethren recommended Paul and Silas to the grace of God; but they did not recommend Barnabas and John Mark: this proves that the Church condemned the conduct of Barnabas, but approved that of Paul." Now, there is no proof that the Church did not recommend Barnabas to the grace of God, as well as Paul; but, as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, viz. his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, &c., &c. See the next chapter. And with this verse should the following chapter begin; and this is the division followed by the most correct copies of the Greek text.

Verse 41. *Confirming the Churches.*] This was the object of his journey: they were young converts, and had need of establishment; and there is no doubt that, by showing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased. It was this consideration, no doubt, that led some ancient MSS. and some versions to add here, *They delivered them the decrees of the apostles and elders to keep;* which clause certainly was not an original part of the text, but seems to have been borrowed from the fourth verse of the following chapter. Some have thought that the fourth and fifth verses of the next chapter really belong to this place; or that the first, second, and third verses of it should be read in a parenthesis; but of this there does not appear to be any particular necessity.

On the precept concerning *blood*, I have referred, not only to my note on Gen. ix. 4, but also to additional observations at the end of this chapter: for these observations I am indebted to an excellent work of Dr. Delaney, entitled, *Revelation examined with Candour;* a work of uncommon merit, and too little known. It is in three small volumes octavo, and comprises a number of dissertations on the most important facts and histories in the sacred writings; and especially those which have been cavilled at by deists and freethinkers of every description. In every case he is master of his subject; and, in every instance, his pretended Anakim opponents are grasshoppers in his hands.

"As to the precept before us, of not eating the *blood* with the flesh of the creatures, it is evident that, besides the reason expressly assigned by God himself for this prohibition, there are also several others (very wise and very important) why it should be made.

1. "In the first place, then, let me ask any man, that is capable of rational reflection, Whether he imagines it would be hard or unreasonable in almighty God, when he granted man a right to take away the lives of other creatures for food, to make such a reserve in that grant as might be a perpetual monition to mankind that God was the author and giver of life? It is certain, such a monition could have no ill effect, and might, at the same time, be of infinite advantage, in keeping up a constant sense of dependence upon God, and gratitude to him, in the minds of his creatures.—And what could answer these ends better than reserving the blood for sacred use, and assigning that very reason, because it was the life, as a natural and necessary monition to mankind that God was the author and giver of life?

2. "When God gave man the fruits of the earth for food, yet he gave them with an exception to the fruit of the tree of knowledge; and in the same analogy, when he gives him the flesh of the creatures for food, he gives it with an exception to the *blood*. Unlimited grants would but inflame our vanity, and blot out that sense of dependence upon the Divine Being which is equally necessary to our humility and our happiness.

3. "Again: If God foresaw that an unlimited grant would be the cause of much unnecessary cruelty to the creatures, that surely was a sufficient reason with infinite goodness why a limitation should be made.—Now, if we find such cruelties wantonly exercised, where such limitations are not known, or not regarded, then surely we must conclude that the limitation was merciful, and wise, and well appointed. *Plutarch* tells us that it was customary in his time to run red hot spits through the bodies of live swine, and to stamp upon the udders of sows ready to farrow, to make their flesh more delicious. And, I believe, Christians have heard of whipping pigs, and torturing other creatures to death, for the same reasons. Could these cruelties be committed, if such men thought themselves bound in conscience to abstain from all unnecessary cruelty to the creatures, and to blood them to death, with all the despatch they could, before they touched them for food?

4. "But this is not all: cruelties are congenial; and rise, by an easy gradation, from being practised upon brutes, to be exerted even against men. Thus it is notorious that the *Scythians*, from drinking the blood of their cattle, proceeded to drink the blood of their enemies, (as *Herodotus* assures us they did;) and the same practice existed among the ancient *Scandinavians;* they drank the *blood* of their enemies out of their *skulls:* this was a double barbarity. And certainly the most natural means of guarding mankind against such cruelties, was to guard them against the least approaches to it, by obliging them to abstain religiously from blood, and all unnecessary cruelty to the brute creation. And, if evil foreseen to the brute cre-

ation from eating their blood was a wise reason why such food should be prohibited to men, evil foreseen to man himself, from such an allowance, will, I believe, be owned a very good additional reason for such a prohibition; and will any man say that the *Scythian* cruelty now mentioned is no evil.

5. "Again: All animals that feed upon blood are observed to be much more furious than others. Will any man say that much of their fury is not owing to their food? Have not creatures of the same kind been found to differ greatly in their tempers, from the difference of their diet? I believe it will be allowed that blood is a very hot, inflaming food. Even flesh is an inflaming, fastidious diet, inspiring pride and insolence; and, therefore, with infinite wisdom was murder so solemnly and immediately prohibited by God, upon the permission of animal food to mankind.

6. "Bull's blood was a common poison with the ancients: can we imagine there was any peculiar malignity in the blood of that creature, above any other?—Or may we not rather imagine that the malignity is now only abated by the mixtures commonly conveyed into the stomach with it? It is doubtless matter of much consolation to be assured that the poison of our luxury is well qualified.

7. "We of these nations, who are wont to feed largely upon flesh, are observed to be remarkably subject to evil, scorbutic habits; and, if physicians are right in ascribing these evils to our food, I believe it can scarcely be denied that the grosser, less digested juices of that food contribute much more towards them than those juices which are purer, and more digested; and therefore blood, as the grossest of all animal juices, must of necessity do most mischief. And, as grosser, less digested juices are less salutary, they must for that very reason be less elegant, and less pleasing to an untainted palate; and, whereas it is found by experience that bathing and cleanliness are a great relief from scorbutic infections, there is no doubt that this was the very reason why God prescribed washing the clothes, and bathing in water, as the constant penalties of eating flesh with the blood in it.

8. "And as all flesh which hath the blood drained from it, is more salutary, and will keep better, and will consequently be more useful, it is evident that the ends of life and health will be better answered by draining away the blood, with all the care we can, from all the flesh we eat; but then it must be owned that the purposes of *luxury*, as well as *cruelty*, will be far better served by the contrary practice.

9. "And forasmuch as the το πνικτον κρεας (suffocated or strangled flesh) was in high esteem in point of deliciousness with all the ancients, and is so still with the present patrons of luxury, it is evident that the apostles, in enjoining abstinence from *blood* and *things strangled*, did so far prohibit luxury and intemperance, as well as cruelty.

10. "Besides this, where the ends of luxury cannot be served by blooding, the temptations to cruelty are cut off; and in this is manifested the wisdom of God, in prescribing such a death to the creatures as would most effectually prevent all temptations to cruelty. And God's intention in this matter, once known, is an effectual prohibition of all unnecessary cruelty in killing the creatures, to all that fear him; though neither this, nor any thing else, can absolutely correct the evil dispositions of men, or put cruelty out of their power.

11. "Farther yet: *Maimonides* assures us that the eating of blood gave occasion to one kind of early idolatry among the *Zabii* in the east, the worship of demons, whose food, as they imagined, was blood; and therefore they who adored them had communion with them by eating the same food. And it is remarkable that, though they did eat blood in honour of their demons, yet even *they* thought it foul and detestable food. And it is certain that *Arnobius* upbraids the heathen with tearing and devouring goats alive, in honour of *Bacchus*, in that affected fury to which they wrought themselves up in the celebration of his mad and monstrous rites.

12. "Now, if God had not foreseen these cruelties, corruptions, and inconveniences, consequent to the eating of blood, should we justly deem him infinitely wise? And if, foreseeing them, he had not yet prohibited them in their cause, (which was at once the wisest and the most effectual prohibition,) could we justly deem him infinitely good and gracious to his creatures? When, therefore, we find him infinitely wise in foreseeing, and infinitely good in forbidding, such abominable practices, do we yet hesitate to conclude such prohibitions the effects of infinite wisdom and goodness?

"But here it may be asked, if one main intention of almighty God, in prohibiting blood and things strangled, was to restrain men from luxury, as well as cruelty, why did he not rather choose to prohibit luxury and cruelty in express terms?

1. "To this I answer, that prohibiting the means was the sure way to prohibit the end. If God had only prohibited luxury and cruelty in general, every man's own temper, the custom of his country, his humanity or inhumanity, his temperance or gluttony, would have been the measures of that luxury and cruelty; and then some would have been cruel as *Cannibals*, savage as *Scythians* and *Scandinavians*, and luxurious as *Sybarites*, without imagining they were so; and others, as falsely and foolishly merciful and abstemious as the *Pythagoreans*; and so either the command would have been disobeyed, or the blessing defeated: though, at the same time, this conduct hath no way precluded God from giving particular express prohibitions, both of luxury and cruelty, in several parts of the Scriptures.

2. "But still it may be imagined that *Christians* are now some way or other exempted from this abstinence; and therefore, to remove all mistakes of this kind, I now proceed to show that this prohibition of eating blood lies upon *all mankind* to this day, and upon *Christians* in a peculiar manner.

"And the proof of this lies within the compass of one plain argument, obvious to every capacity; which is as follows:

"If the eating of blood never was permitted, either before the flood, or after the flood, or under the law, or under the Gospel, then, surely, no man in his senses will say it is now lawful to eat it. Now, that it never was permitted in any of these periods, is undeniable. Nay, the argument is yet stronger; for it was not only not permitted in any of these periods, but, in truth,

it is plainly enough prohibited in the first of them; and, I think, as clearly prohibited in all the rest.

"First, I say, the eating of any living creature, and consequently of blood, is not only not granted before the flood, but plainly enough prohibited, in that part of the curse denounced upon man after the fall: 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground.' Can any thing be plainer than that man is here condemned to eat bread, and the herb of the field, to the day of his death?

"And thus we see that man had no right to the blood of the creatures *before* the flood. That he had no right *after* this, from the grant made to Noah; that no man had any right to it from any concession in the law of Moses, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the Gospel? And that there hath not, but the direct contrary, I now come to prove, from the fifteenth chapter of the Acts; where we read that, after a long and solemn debate upon the question, Whether the Gentile converts to Christianity were obliged to observe the law of Moses?—it was at last determined that they were not; and that no more should be required of them than to abstain *from pollutions of idols, and from fornication, and from things strangled, and from blood.* And, accordingly, a most solemn decree was drawn up to that purpose, by the apostles and elders, and the whole Church at Jerusalem, and transmitted in letters to the brethren at Antioch, Syria, and Cilicia, by four deputies of principal note: Paul and Barnabas, Judas and Silas. And those letters were conceived in these terms: *For it seemed good to the Holy Ghost, and to us, &c.* See verses 28, 29.

"Now, if this decree be obligatory upon all Christians, then can it no longer be a doubt with any Christian, whether he is obliged to abstain from blood and things strangled. And if the direction of any *one* apostle, inspired of God, be obligatory, certainly it can be no doubt whether a solemn decision of *all* the apostles, expressly declaring the joint determination of the Holy Ghost, in the point, be also obligatory.

"The only question then is, whether this apostolic decree hath been since repealed; and this will best appear by considering the arguments for this repeal, produced by the advocates for eating blood: which I now come to examine.

1. "First, then, it is said that this decree of the apostles was only temporary, to prevent giving offence to the Jews, in the infancy of the Christian religion; and, consequently, the reason of it is long since ceased; and that cessation is a virtual repeal.

2. "In answer to this, I desire it may be considered whether the reasons now mentioned, for abstaining from blood, do not equally extend to all ages and nations of the world; and, if they do, it is evident this injunction of the apostles had no peculiar relation, either to the infancy of the Christian religion, or to the people of the Jews; unless it be thought that the Jews are the only people in the world who are obliged to abstain from cruelty to the creatures, or to recognize God as the author and giver of life; or that this nation only were entitled to the atonement made by blood, and, if so, how came sacrifices to be instituted immediately after the fall? And how came blood to be prohibited to all the sons of Noah, before there was any such thing as a Jew in the world? This pretence, then, seems very ill founded.

3. "It may indeed be urged with much more plausibility by Christians, that blood being consecrated to the making of atonement for sin, as a type of the sacrifice of Christ, and that atonement being now received by his blood, as St. Paul expresses it, in the fifth chapter of his epistle to the Romans, the reason of abstinence in this point is now ceased; and, consequently, that this abstinence is no longer a duty.

4. "But then it must be remembered, in answer to this reasoning, that the apostolic decree against blood was passed many years after this atonement was made; and surely it is no more unreasonable to abstain from blood now, in commemoration of the atonement made by the blood of Christ for the sins of the whole world, than it was before to abstain from it in the view of that atonement.

5. "Again, it is objected, that creatures which died of themselves, and consequently had the blood in them, might be given to the stranger, or sold to an alien; and it is evident that the stranger and alien were in this case permitted to eat blood.

6. "And what then? The question is, concerning the eating of blood *separate* from the creature, or eating the blood *designedly* left in the creature, to serve any end of luxury or cruelty; and eating blood in either of these ways is what I esteem to be unlawful: the eating of blood, as such, was never imagined an action, simply, and in itself, sinful; though it was, and is, criminal, in certain circumstances, from the reason and nature of things, as well as the Divine prohibition; and it was prohibited for very wise and very important reasons; and when those reasons ceased, as in the instance objected, the prohibition ceased too: and therefore this objection is so far from overthrowing the doctrine laid down that, in truth, it confirms it; for what can be a clearer proof that the reasons of any Divine prohibition are rightly assigned than this, that, as soon as those reasons cease, the prohibition ceases also? When the creature died of itself, its blood could neither be poured out upon the altar, for atonement; nor abused to idolatry; nor reverenced, in recognition of God's being the author and giver of life; nor spilt, to prevent cruelty in the use of the creatures; and, therefore, there, such a small portion of it as could not be separated from the flesh was permitted to be eaten with it: in effect permitted even to the Jew, under a very light penalty; but, where there was a possibility either of cruelty or abuse, there it was more strictly prohibited; and, for this reason, when a creature was torn by a beast, there the flesh was not to be touched by any human creature, but thrown to the dogs; as you may read in the 22d chapter of Exodus, at the 31st verse; and the reason of this distinction is obvious: if men were permitted to make any advantage of creatures torn to death by beasts, what an inlet to all manner of cruelty (as well as villany) might such a permission be! And who can say where it would end? Nay, who knows how far such dilacera-

tions might even be counterfeited to the purposes of idolatry, or indulgence in blood?

7. "Again: I must beseech all Christians seriously to attend to the tenor of the words, by which abstinence from blood and things strangled is enjoined: 'It seemed good unto the Holy Ghost, and to us, (say the apostles,) to lay upon you no greater burthen than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.' If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of 'necessary things?' Is that the proper appellation for duties of a transient, temporary observance? Did neither the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? Or, suppose it not convenient to make that distinction at that time, how came things of a temporary and things of an eternal obligation to be placed upon the same foot of necessity, in the same decree? Or, were fornication and idol pollutions only to be abstained from for a time? And in compliment to the infirmity of the Jews? What monstrous absurdities are these! And what a train of them are they obliged to maintain, who assert this decree to be only of temporary obligation!

"But to proceed: If this was only a temporary necessity, how long did this necessity last?

8. "To this Dr. Hammond answers, that it lasted till the Jews and Gentiles were formed into one communion; and St. Augustine says that it lasted till the time that no carnal Israelite appeared in the Church of the Gentiles; and, again, that it lasted till the temple and the Jewish polity were destroyed.

9. "To all this I answer, that, if the two first opinions are admitted, then, the necessity of observing the apostolic decree continues to this day; first, because the Jews and Gentiles are indisputably not yet fully formed into one communion; and, secondly, because there was never any time wherein there was not some carnal Israelite in the Church; and I think it must be notorious to many of my readers, that there are some such even in this part of the Christian Church, at this day; and so doubtless in every Christian Church over the face of the whole earth; and therefore both these opinions are wild and unsupported.

10. "As to the third opinion, viz., that the necessity of observing this decree lasted only till the destruction of the Jewish temple and polity; to this I answer, that, whatever may be thought of the necessity of this decree, it is evident that the wisdom of it, and the advantage of that abstinence which was due to it, extended much farther. Since, without this, that calumny imputed to Christians, of killing infants in their assemblies, and drinking their blood, could never be so easily and so effectually confuted; for nothing could do this so thoroughly as demonstrating that it was a fundamental principle with Christians to touch no blood of any kind; and what could demonstrate this so effectually as dying in attestation to the truth of it, as it is notorious, both from the apologists and ecclesiastical historians, that many Christian martyrs did?

11. "But it is farther urged, that this apostolic decree was only given to the Jewish proselytes; and consequently, the necessity of abstaining from blood, and things strangled, related to them only: this they tell us appears, 'in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews; whither the Gentiles could not come, unless they were proselytes of the gate.'

"Now this opinion, I think, will be sufficiently confuted by demonstrating these two things: first, that, before the passing of this decree, St. Paul preached Christianity to the whole body of the Gentiles at Antioch; and, secondly, that this decree is directed to the Gentiles at large, and not to the Jewish proselytes.

1. "Now, this transaction at Antioch happened seven years before the decree against blood, and things strangled, was passed by the apostles at Jerusalem. Can any man in his senses doubt, after this, whether the apostles preached to the Gentiles before the passing of that decree? When it appears, from the words now recited, that the apostles not only preached to the Gentiles, but preached to them in contradistinction to the Jews? And does any man know the Jews so little as to imagine that, when the apostles turned to the Gentiles from them, the Jews would after this suffer those apostles to preach to the Gentiles in their synagogues? Besides, the text says, that the word of the Lord was published throughout all the region; consequently, the apostles were so far from confining themselves to the Jewish synagogue that they were not confined even to the extent of that ample city, but preached throughout the whole country. This opinion, then, that the apostles preached only to the Jews and proselytes before the passing of this decree at Jerusalem, is demonstrably false; and, if they preached to the Gentiles at large, to whom else can that decree be directed? It is directed to the Gentile converts at large; and who can we imagine those converts were, but those to whom Christianity was preached, *i. e.* the Gentiles at large?

2. "But this is yet farther demonstrated from St. James's sentence, in this fifteenth chapter of the Acts, upon which the apostolic decree is founded. His words are these:—

"19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.

"20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

"21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

"What then? What if Moses had those that preached him in the synagogues every Sabbath? Why, then, there was no necessity of writing upon these points to any of those who were admitted into the synagogues; because they knew, from the writings of Moses, that all these things were, from the foundation of the world, unlawful to the whole race of Adam.

"My sentence (says the apostle) is, that we write to the Gentile converts upon these points; for Moses hath those of old in every city that preach him, *i. e.* there is no necessity of writing to any Jewish convert, or to any proselyte convert to Christianity, to

abstain from these things; because all that are admitted into the synagogues (as the proselytes were) know all these things sufficiently already; and accordingly upon this sentence of St. James, the decree was founded and directed; doubtless, from the nature of the thing, directed to those whom it was fitting and necessary to inform upon these points, *i. e.* those who were unacquainted with the writings of Moses; for the decree, as far as it contained a direction to certain duties, could give no information to any others.

3. "Again: An objection is raised against this doctrine from the conclusion of the decree, *ye do well:* insinuating that, though they should do well to observe it, yet they did no ill in not observing it.

"I answer, that doing well, in the style of Scripture, as well as common speech, is acting agreeably to our duty; and doing well in necessary things must certainly be acting agreeably to necessary duty; and certainly the same duty cannot at the same time be necessary and indifferent.

4. "But it is objected that, if the points contained in this decree are points of the Mosaic law, the decree has no relation to the question in debate; for the debate was, Whether the Gentile converts to Christianity should be obliged to observe the law of Moses?

"I answer that the decree hath the clearest relation to the question, inasmuch as it is a decision that the Gentile converts were not obliged to observe the law of Moses. It hath at the same time a plain relation to the point in question; for what could be more proper than to take that occasion to let the Gentiles know that they were obliged to the observance of such duties as were obligatory antecedently to the law of Moses, though they were exempted from that law?

5. "Again: It is urged that this decree could only oblige those to whom it was directed, *i. e.* the Gentiles of Antioch, and Syria, and Cilicia.

"As if the decree, and the reason of it, did not equally extend to all Gentile converts throughout the whole world. And as if this doctrine were only taught and received in those particular regions; when it is evident, beyond the possibility of being denied or doubted, that all Christians, in every region of the earth, were taught, and actually embraced the same doctrine, at least, for the first three hundred years after Christ.

6. "But it is still objected, that this dispute could not have happened otherwise than between Gentile and Judaizing converts; and, consequently, the decision of it must have respect to the conduct which it was then necessary the Gentiles should hold, with regard to the Jews, who could not converse with them upon the foot of a friendly communication, could not sit at meat, &c., unless the Gentiles abstained from blood, &c.

"Consequently, that this necessity is now ceased.

"In answer to this, admitting the premises, I must own I cannot see how this conclusion follows from them, as long as there are Jews and Mohammedans in the world to be converted to the Christian religion.

"Fornication, idolatry, luxury, and cruelty to the creatures, are prohibited by this decree; and an original precept from God to Noah, of manifold advantage to mankind, restored; is it to be believed the apostles could stand in need of a particular occasion to prohibit those enormities, or to restore this blessing?

"Fornication did not appear to the heathen world to be contrary to the law of nature; (nor do the libertines of the age see it to be so to this day;) and, as they had no restraints upon intemperance, their luxury of food greatly contributed to make them abandoned. How then could the apostles, whose business it was to reform the world, pretend to amend mankind, without recovering them from these corruptions? And what more effectual method could they take to recover them than a most solemn and sacred injunction of abstinence in those points contained in the decree of Jerusalem? And that the apostles had nothing less than this in view from that decree is, I think, fairly and fully to be collected from these words of St. Luke, Acts xvi. 4, 5: *And as they* (i. e. Paul and his companions) *went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the Churches established in the faith, and increased in number daily.*

"Now the decree here referred to is evidently the decree concerning blood, &c., from the observance of which the Churches were not only increased, by opening the way to a more friendly communication with the Jews, and so facilitating their admission into the Christian Church, but they were likewise *established in the faith.* Does this expression mean nothing? Might we not conclude from it, with some appearance of reason, that the Christian religion had been defective without this establishment?

7. "But there are yet two other main fundamental objections against this doctrine, taken from the declarations of our Saviour, St. Peter, and St. Paul.

"And the first of them is built upon those words of our blessed Saviour, in the 15th chapter of St. Matthew, at the eleventh verse. *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth.* From hence it is inferred that a man may eat or drink any thing without sin, notwithstanding the apostolic decree.

"But surely no Christian would say this that saw the absurdities of this assertion: for, if this declaration of our Saviour's destroys the validity of the apostolic decree, then it will follow:—

"*First*, That this decree was repealed just twenty years before it was made, which is surely a very extraordinary supposition; for whoever looks into the chronology of his Bible will find that these words of our Saviour were spoken twenty years before the apostolic council was held at Jerusalem.

"*Secondly*, It will follow that the whole body of the apostles did, after full debate and mature deliberation, make a most solemn decree, in direct contradiction to the plain, express declaration of their blessed Lord and Saviour.

"And this supposition is surely as modest and as Christian as the first was extraordinary: nay, more they made this decree under the immediate direction and influence of the Spirit of God, and yet made it in direct contradiction to the declaration of the Son of God. I am really at a loss to think whether the absurdity or the blasphemy of these suppositions is most

shocking. Let us quit them, then, and examine our Saviour's words by the common rules of reason.

8. "And, to clear this point, I lay this down as a plain rule of interpretation, That general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered. For example, St. Paul, in the tenth chapter of his first epistle to the Corinthians, answering the arguments of those converts who pretended they might innocently eat of those things offered to idols, even in the idol temple, uses these words, *All things are lawful for me, but all things are not expedient.* Will any man infer from hence that murder, and adultery, and incest, were lawful to St. Paul? Or that he thought they were? No, surely! What, then, can he mean by them? I answer that the reason and occasion of them must determine that question, and to determine the plain sense of those words to be this: All things that are lawful to any other man are also lawful to me; but every thing that is lawful to be done is not always expedient; though the liberty you took of eating in the idol temple were lawful, yet, if it give offence, you ought not to take it.

9. "In the same manner should that general expression of our Saviour's be interpreted, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, that defileth the man.* Does any man imagine that our Saviour meant to give full license to gluttony and intemperance by this declaration? Or that a man might deliberately swallow poison by virtue of these words; or, in general, might innocently eat any thing which the law of God at that time forbade to be eaten? These were strange absurdities to be supposed: the sense of the declaration, then, must be drawn from the reason and occasion of it, which was this: The Pharisees were offended with our Saviour's disciples for sitting down to meat before they washed their hands, contrary to the tradition of the elders; as if such a violation of a traditional precept were sin and a pollution. In answer to this, after our Saviour had shown the iniquity and absurdity of their traditions, he adds, *Not that which goeth into the mouth defileth the man.* Now, the question is, what he meant by those words? And if he himself had not told us, I really think that the occasion and common sense would teach us to understand no more by them than this, that it is not any little soil or filth taken into the mouth, from eating with unwashed hands, that can be said to defile a man; nothing of that kind can be called a pollution. This, I say, is the plain, natural, obvious sense of those words. Indeed, the latter part of the declaration is not so plain; *but that which cometh out of the mouth, this defileth the man.* This part of it, I say, is not so intelligible; neither was it so to the disciples, and therefore Peter desired his Lord to *declare this parable unto them.* And accordingly he did so, by showing that whatsoever pollution was taken in at the mouth *was cast out into the draught*, but what came out of the mouth came forth from the heart, as did evil thoughts of all kinds; and then he adds *these are the things that defile the man—but to eat with unwashen hands defileth not the man.*

10. "I now come to the last objection of weight, which is this: that the distinction of clean and unclean meats is plainly taken away in the New Testament, and particularly by that voice from heaven in St. Peter's vision; and that St. Paul clearly determines the lawfulness of eating any thing sold in the shambles, or set before us on the table, *asking no questions for conscience' sake.*

"To the first part of this objection, I answer, that the distinction of meats, clean and unclean, commonly supposed to be introduced and established by the law of Moses, is plainly taken away by the voice from heaven, accompanying St. Peter's vision; but how does this concession affect the prohibition of blood, established before the law of Moses? And which hath nothing to do with the distinction of creatures, clean and unclean, taken away at that time.

11. "But to cut this dispute short, I shall only observe that the very command to St. Peter, in that vision, is so far from taking away the prohibition of blood given to Noah that it clearly establishes it. The words are these: *Rise, Peter; kill and eat.* Now the Greek word θυσον, which is here translated *kill*, does in the original signify to *sacrifice;* and the plain sense of the command is this, that Peter should slay those creatures as creatures were wont to be slain for sacrifice, that is, that he should first draw away the blood, and then eat them. And no man that pretends to any knowledge in the Greek tongue will say that this word has or can have any other meaning in this place; and therefore the very command which takes away the distinction of creatures clean and unclean, is so far from taking away the prohibition of blood that it establishes it.

"Besides, I desire it may be observed that this command to St. Peter was given in the forty-first year from our Saviour's birth; or, in other words, in the year of our Lord 41; and the decree of the apostles at Jerusalem was in the year of our Lord 52, *i. e.* the prohibition of blood was established eleven years after the distinction of meats, clean and unclean, was taken away. Ill-fated decree! to be again repealed so many years before it was made!

12. "Thus have I defended a Divine revelation and command: a command of easy, unexpensive observance; preventive of cruelty, luxury, and many other evils; and conducive to much good; manifestly contributing to the healthfulness and simplicity, and, in consequence of both these, to the elegance and delicacy of food.

"A command in its nature negative and absolute as that of the forbidden fruit.

"A command given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ; given immediately after the flood, when the world, as it were, began anew, and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of Divine vengeance both against the Jew and the stranger that should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the immediate influence of the Spirit of God; transmitted from that sacred assembly to the several Churches of the neighbouring nations, by the hands of no meaner messengers than two bishops and two apostles; asserted

by the best writers and most philosophic spirits of their age—the Christian apologists; and sealed with the blood of the best of men—the Christian martyrs; confirmed by the unanimous sentences of fathers, emperors, and councils, and one of these as low as the sixth century. Reverenced (in conformity to the practice and principles even of Jews and Mohammedans) by the whole Church of God for the first 300 years after Christ, and by all the Churches of the east to this day—Churches allowed to be more extensive, and not more corrupt, than that which vaunts itself *catholic* and *infallible*. And will any man after this dare to vilify this command? Will any man in his senses pronounce a precept so given, so repeated, and so ratified by God himself, unmeaning and unimportant? Can we imagine that it was asserted by the most learned men of the early ages of Christianity without knowledge? Or obeyed by the most holy, even unto death, without conscience? Or reverenced by the whole Church of God without reason? And shall we, after all this, condemn this command, because light libertines revile, and insolents despise it? Or, at best, because some learned men have given very weak and ungrounded, very unlearned reasons, for believing it repealed?—reasons which I have now sufficiently refuted and exposed. And shall such reasons and such authorities weigh against God, and the inspirations of his Holy Spirit? Against the apostles, and apologists, and martyrs, and the whole Church of God, for the three first and purest ages of the Christian era? Let others glory in their Christian liberty as they like best; but, perhaps, to some of these we may say with St. Paul, *Your glorying is not good; know ye not that a little leaven leaveneth the whole lump?*

13. "If mine be an error, it must be owned at the same time that it is an error on the sure side: it is innocent: it is an error infinitely better authorized, and nearer allied to religion, virtue, and humanity, than its contrary; for, (not to mention the precepts of apostles, the opinions of fathers, and the decrees of councils,) if I err, I err with the most men (not heathen) and with the best; with the whole Christian world of the best ages, and the whole eastern world to this day. I err on the side of humanity and health, and a religious gratitude to the Author and Giver of life for every creature slain for my support! I err in opposition to a practice manifestly brutal and savage; a practice which human nature abhors; a savage practice, which overran the west, together with the Goths and Vandals; a practice instituted by Scythian barbarity, and established by popery—established with other works of darkness, in the ages of error and ignorance, and their necessary consequences, immorality and irreligion.

14. "But though all this be demonstrably true, yet am I sufficiently sensible that I have all this time been speaking in a great measure to appetite, which hath no ears; and to prejudice, which hath no eyes; to perverseness, incapable of attention; and to pride, incapable of conviction; and am so far from being able to bring some men to reason, that I am myself, perhaps, become the object of their pity for attempting it; that I have been feeding the raillery of libertines, and the scoffs of infidels; that even dulness will droll on this occasion, and stupidity break stale jests. Alas! who is so ignorant as not to know that the *scorner*, foe to every virtue and excellence in life! must, in that very character, be the sworn enemy of every part of religion—of that religion by which every virtue lives and is esteemed in the world? Who is so ignorant as not to know that this meanest denomination of men subsists upon earth, like the meanest species of insects, by teasing and tainting to the utmost of their malignant might, and then feeding where they have infected? But, God be praised! their impotence affects nothing but infirmity; and the slightest fence is security against them. Some difference, I hope, will be allowed between us on this occasion. I write from the dictates of a good conscience; it is theirs to see if they reproach not from the influence of an evil: I write from the clearest conviction; let them beware that they rail not from corruption. This I will say without scruple, I reason from the light of an humble, an honest, and a diligent inquiry; and, if they ridicule, they ridicule from the depth of a lazy and a conceited ignorance. How far that ignorance will acquit them at the great day of account, God only knows."—DELANEY's *Revelation examined with Candour*, vol. ii. p. 18, &c.

CHAPTER XVI.

Paul, coming to Derbe and Lystra, meets with Timothy, the son of a Jewess by a Greek father, whom he circumcises, and takes with him into his work, 1–3. *As they pass through the different cities, they deliver the apostles' decrees to the Churches; and they are established in the faith, and daily increase in numbers*, 4, 5. *They travel through Phrygia, Galatia, Mysia, and to Troas*, 6–8. *Where Paul has a vision, relative to his preaching in Macedonia*, 9, 10. *Leaving Troas, he sails to Samothracia and Neapolis, and comes to Philippi in Macedonia*, 11, 12. *Lydia, a seller of purple, receives the apostles' teaching; and she and her family are baptized*, 13–15. *A young woman, with a spirit of divination, dispossessed by St. Paul*, 16–18. *Her masters, finding their gain by her soothsaying gone, make an attack upon Paul and Silas, drag them before the magistrates, who command them to be beaten, thrust into the closest prison, and their feet made fast in the stocks*, 19–24. *Paul and Silas singing praises at midnight, the prison doors are miraculously opened, and all the bonds of the prisoners loosed*, 25, 26. *The keeper being alarmed, supposing that the prisoners were fled, is about to kill himself, but is prevented by Paul*, 27, 28. *He inquires the way of salvation, believes, and he and his whole family are baptized*, 29–34. *The next morning the magistrates order the apostles to be dismissed*, 35, 36. *Paul pleads his privilege as a Roman*,

and accuses the magistrates of injustice, who, being alarmed, come themselves to the prison, deliver them, and beg them to depart from the city, 37–39. *They leave the prison, enter into the house of Lydia, comfort the brethren, and depart,* 40.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

THEN came he to [a] Derbe and Lystra: and, behold, a certain disciple was there, [b] named Timotheus, [c] the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which [d] was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and [e] took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

4 And as they went through the cities, they delivered them the decrees for to keep, [f] that were ordained of the apostles and elders which were at Jerusalem.

5 And [g] so were the Churches established in the faith, and increased in number daily.

6 Now when they had gone throughout

[a] Chap. xiv. 16.——[b] Chap. xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; 2 Tim. i. 2.

[c] 2 Tim. i. 5.——[d] Chap. vi. 3.——[e] 1 Cor. ix. 20; Gal. ii. 3; see Gal. v. 2.——[f] Chap. xv. 28, 29.——[g] Chap. xv. 41.

NOTES ON CHAP. XVI.

Verse 1. *A certain disciple*] Bishop Pearce would read the latter part of this verse and the beginning of the next thus—*A certain disciple named Timotheus, (the son of a certain Jewish woman that believed, but of a father who was a Greek,) who was well reported of by the brethren, &c.*

This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was *Eunice*, as we learn from 2 Tim. i. 5. What his father's name was we know not; he was either a mere *heathen*, or, at most, only a *proselyte of the gate*, who never submitted to circumcision: had he submitted to this rite, he would, no doubt, have circumcised his son; but the son being without it is a proof that the father was so too. Some MSS. state that Timothy's mother was now a *widow;* but this does not appear to be well founded.

Verse 2. *Which was well reported of*] These words are spoken of *Timothy*, and not of his *father*. At this time Timothy must have been very young; for, several years after, when appointed to superintend the Church at Crete, he appears to have been then so young that there was a danger of its operating to the prejudice of his ministry: 1 Tim. iv. 12, *Let no man despise thy youth.* He had a very early religious education from his godly mother *Eunice*, and his not less pious grandmother *Loïs;* and, from his religious instructions, was well prepared for the work to which God now called him.

Verse 3. *Took and circumcised him*] For this simple reason, that the Jews would neither have heard him preach, nor would have any connection with him, had he been otherwise. Besides, St. Paul himself could have had no access to the Jews in any place, had they known that he associated with a person who was uncircumcised: they would have considered both to be *unclean*. The circumcision of Timothy was a merely *prudential* regulation; one rendered imperiously necessary by the circumstances in which they were then placed; and, as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state because he did not do it in order to *seek justification by the law*, for this he had before, through the faith of Christ. In Gal. ii. 3–5, we read that Paul refuses to circumcise *Titus*, who was a Greek, and his parents *Gentiles*, notwithstanding the entreaties of some zealous Judaizing Christians, as their object was to bring him *under the yoke of the law:* here, the case was widely different, and the necessity of the measure indisputable.

Verse 4. *They delivered them the decrees for to keep*] Τα δογματα, τα κεκριμενα ὑπο των Αποστολων.—Bishop Pearce contends that τα δογματα, *the decrees*, is a gloss which was not in the text originally; and that the τα κεκριμενα, the *judgments* or *determinations* of the apostles, was all that was originally written here. He supports his opinion by a reference to the word κρινω, *I judge*, used by James, chap. xv. 19, whence the whole decision, as it referred—1. to the inexpediency of circumcising the Gentiles; and, 2. to the necessity of observing the four precepts laid down, was called τα κεκριμενα, the *things that were judged*, or *decided* on; *the judgments* of the apostolic council.—Instead of κεκριμενα, the Syriac has a word that answers to γεγραμμενα, the *decrees that were written*. The word δογμα, from δοκεω, to *think proper*, *determine*, *decree*, signifies an ordinance or decree, properly and deliberately made, relative to any important point, and which, in reference to that point, has the force of law. Our term *dogma*, which we often abuse, is the Greek word in English letters.

Verse 5. *And so were the Churches established*] The disputations at Antioch, relative to circumcision, had no doubt spread far and wide among other Churches, and unhinged many. The decrees of the apostles came in good time, and prevented farther mischief: the people, saved from uncertainty, became established in the faith; and the Church had a daily accession of converted souls.

Verse 6. *Were forbidden of the Holy Ghost to preach the word in Asia.*] The Asia mentioned here could not be *Asia Minor* in general, for Galatia, Phrygia, Pisidia, Lycaonia, and Pamphylia, were provinces of it, and in these the apostles preached; but it was what was called *Proconsular Asia*, which included only *Ionia*, *Æolia*, and *Lydia*. The apostles were not suf

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

8 And they passing by Mysia, [h] came down to Troas.

9 ¶ And a vision appeared to Paul in the night: There stood a [i] man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

A. M. cir. 4057 A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

10 And after he had seen the vision immediately we endeavoured to go [k] into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis.

12 And from thence to [l] Philippi, which is

[h] 2 Cor. ii. 12; 2 Tim. iv. 13.——[i] Chap. x. 30.

[k] 2 Cor. ii. 13.——[l] Phil. i. 1.

fered to visit these places at this time; but they afterwards went thither, and preached the Gospel with success; for it was in this *Proconsular* Asia that the seven Churches were situated. God chose to send his servants to another place, where he saw that the word would be affectionately received; and probably those in Proconsular Asia were not, as yet, sufficiently prepared to receive and profit by it.

Verse 7. *After they were come to Mysia*] They passed through Phrygia into Mysia, which lay between Bithynia on the north, Phrygia on the east, Æolia on the south, and the Mediterranean on the west.

But the Spirit suffered them not.] God saw that that was not the most proper time to preach the word at Bithynia; as he willed them to go immediately to Macedonia, the people there being ripe for the word of life. Instead of το πνευμα, *the Spirit* merely, το πνευμα Ιησου, *the Spirit of* Jesus, is the reading of ABCDE, several others, with both the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*, and several of the *fathers*. The reading is undoubtedly *genuine*, and should be immediately restored to the text.

Verse 8. *Came down to Troas.*] The *Troad*, or part of Phrygia Minor in which the celebrated city of *Troy* was formerly situated. This city was first built by *Dardanus*, who was its king, and from whom it was called *Dardania;* from *Tros*, his grandson, it was called *Troja*, or *Troy;* and from *his* son, *Ilus*, it was called *Ilium*. It has been long so completely destroyed that no ascertainable vestige of it remains; insomuch that some have even doubted of its existence. Those who contend for the reality of the history of Troy suppose it to have stood on the site of the modern village *Bounarbachi*, about twelve miles from the sea, on an eminence, at the termination of a spacious plain.

Verse 9. *A vision appeared to Paul in the night*] Whether this was in a *dream*, or whether a *representation* made to the *senses* of the apostle, we cannot tell. A man of Macedonia appeared to him, and made this simple communication, *Come over into Macedonia, and help us.*

Some suppose that the *guardian angel* of Macedonia appeared to St. Paul in a human shape; others, that it was a Divine communication made to his imagination in a dream.

Verse 10. *We endeavoured to go into Macedonia*] This is the first place that the historian St. Luke refers to himself: we *endeavoured*, &c. And, from this, it has been supposed that he joined the company of Paul, for the first time, at Troas.

Assuredly gathering] Συμβιβαζοντες, Drawing an inference from the vision that had appeared.

That the Lord had called us for to preach] That is, they inferred that they were called to *preach the Gospel* in Macedonia, from what the vision had said, *come over* and *help us;* the *help* meaning, *preach to us the Gospel.* Instead of ὁ Κυριος, *the Lord*, meaning Jesus, several MSS., such as ABCE, several others; with the *Coptic*, *Vulgate*, *Theophylact*, and *Jerome*, have ὁ Θεος, God. Though this stands on very reputable authority, yet the former seems to be the better reading; for it was the Spirit of Jesus, ver. 7, that would not suffer them to go into *Bithynia*, because he had designed that they should immediately preach the Gospel in Macedonia.

Verse 11. *Loosing from Troas*] Setting sail from this place.

With a straight course to Samothracia] This was an island of the Ægean Sea, contiguous to *Thrace*, and hence called *Samothracia*, or the *Thracian Samos*. It is about twenty miles in circumference, and is now called *Samandrachi* by the Turks, who are its present masters.

And the next day *to Neapolis.*] There were many cities of this name; but this was a sea-port town of Macedonia, a few miles eastward of Philippi. *Neapolis* signifies the *new city*.

Verse 12. *And from thence to Philippi*] This was a town of Macedonia, in the territory of the *Edones*, on the confines of Thrace, situated on the side of a steep eminence. It took its name from Philip II., king of Macedon. It is famous for two battles, fought between the imperial army, commanded by *Octavianus*, afterwards *Augustus*, and *Mark Antony*, and the republican army, commanded by *Brutus* and *Cassius*, in which these were successful; and a second, between *Octavianus* and *Antony* on the one part, and *Brutus* on the other. In this battle the republican troops were cut to pieces, after which Brutus killed himself. It was to the Church in this city that St. Paul wrote the epistle that still goes under their name. This place is still in being, though much decayed, and is the see of an archbishop.

The chief city of that part of Macedonia] This passage has greatly puzzled both critics and commentators. It is well known that, when *Paulus Æmilius*

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

[m] the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the [n] Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose [o] heart the Lord opened, that she attended unto the things which were spoken of Paul.

A. M. cir. 4057 A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And [p] she constrained us.

16 ¶ And it came to pass, as we went to

[m] Or, *the first.*——[n] Gr. *Sabbath day.*——[o] Luke xxiv. 45.——[p] Gen. xix. 3; xxxiii. 11; Judg. xix. 21; Luke xxiv. 29; Heb. xiii. 2.

had conquered Macedonia, he divided it into four parts, *μερη*, and that he called the country that lay between the rivers Strymon and Nessus, the *first part*, and made Amphipolis its *chief city*, or metropolis; Philippi, therefore, was not its *chief city*. But Bishop *Pearce* has, with great show of reason, argued that, though *Amphipolis* was made the chief city of it by Paulus Æmilius, yet *Philippi* might have been the chief city in the days of St. Paul, which was two hundred and twenty years after the division by P. Æmilius. Besides, as it was at this place that Augustus gained that victory which put him in possession of the whole Roman empire, might not he have given to *it* that dignity which was before enjoyed by Amphipolis? This is the most rational way of solving this difficulty; and therefore I shall not trouble the reader with the different modes that have been proposed to *alter* and *amend* the Greek *text*.

And *a colony*] That is, a colony of Rome; for it appears that a colony was planted here by Julius Cæsar, and afterwards enlarged by Augustus; the people, therefore, were considered as freemen of Rome, and, from this, call themselves *Romans*, ver. 21. The Jewish definition of קלנ׳א *kolonia* (for they have the *Latin* word in *Hebrew* letters, as St. Luke has it here, *κολωνια*, in *Greek* letters) is, *a free city, which does not pay tribute.*

Verse 13. *By a river side, where prayer was wont to be made*] Οὑ *ενομιζετο προσευχη ειναι, where it was said there was a proseucha.* The proseucha was a *place* of *prayer*, or a *place* used for *worship*, where there was no synagogue. It was a large building uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea side, and by the sides of rivers. See this subject considered at large in the note on Luke vi. 12. It appears that the apostles had *heard* from some of the Gentiles, or from some of the Jews themselves, that there was a *place of prayer* by the river side; and they went out in quest of it, knowing that, as it was the Sabbath, they should find some Jews there.

Spake unto the women] Probably this was before the time of their public worship, and while they were waiting for the assembling of the people in general; and Paul improved the opportunity to speak concerning Christ and salvation to the women that resorted thither.

Verse 14. *Lydia, a seller of purple*] She probably had her name from the province of *Lydia*, in which the city of *Thyatira* was situated. The Lydian women have been celebrated for their beautiful purple manufactures.

Which worshipped God] That is, she was a *proselyte* to the Jewish religion; as were probably all the women that resorted hither.

Whose heart the Lord opened] As she was a sincere worshipper of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was *faithful* to the grace she had received, so God gave her more grace, and gave her now a Divine conviction that what was spoken by Paul was true; and therefore *she attended unto the things*—she believed them and received them as the doctrines of God; and in this faith she was joined by her whole family, and in it they were all baptized.

Verse 15. *If ye have judged me to be faithful to the Lord*] The meaning seems to be this: If my present reception of the Gospel of Christ be a proof to you that I have been faithful to the Lord, in the light previously imparted, and that I am as likely to be faithful to this *new grace* as I have been to that already received, and, consequently, not likely by light or fickle conduct to bring any discredit on this Divine work, *come into my house, and abide* there. It is wrong to suppose that this woman had not received a measure of the light of God *before* this time.

And she constrained us.] She used such entreaties and persuasions that at last they consented to lodge there.

Verse 16. *As we went to prayer*] Εις *προσευχην, Into the proseucha:* see on ver. 13, and on Luke vi 12. The article, *την*, is added here by ABCE, several others, *Origen* and *Theophylact:* this makes the place more emphatic, and seems to determine the above meaning of *προσευχην* to be right—not the *act of prayer* or *praying* to God, but the *place*, the *oratory*, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion. It appears that the apostles spent some time here; as it is evident, from this and the following verses, that they often resorted to this place to preach the Gospel.

Possessed with a spirit of divination] Εχουσαν *πνευμα πυθωνος, Having a spirit of Python*, or of *Apollo.* Pytho was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events; Apollo slew this serpent, and hence he was called *Pythius*, and became celebrated

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

prayer, a certain damsel [q] possessed with a spirit [r] of divination met us, which brought her masters [s] much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, [t] being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. [u] And he came out the same hour.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

19 ¶ And [v] when her masters saw that the hope of their gains was gone, [w] they caught Paul and Silas, and [x] drew *them* into the [y] market-place, unto the rulers,

[q] 1 Sam. xxviii. 7.——[r] Or, *of Python.*——[s] Chap. xix. 24.——[t] See Mark i. 25, 34.

[u] Mark xvi. 17.——[v] Chap. xix. 25, 26.——[w] 2 Cor. vi. 5. [x] Matt. x. 18.——[y] Or, *court.*

as the foreteller of future events; and all those, who either could or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*. As oftentimes the priestesses of this god became greatly agitated, and gave answers apparently from their *bellies*, when their mouths remained close, πυθων was applied to the εγγαστριμυθοι, or *ventriloquists*. Hesychius defines πυθων, δαιμονιον μαντικον, a *divining demon;* and it was evidently such a one that possessed this young woman, and which Paul expelled, ver. 18. See on this subject the notes on Levit. xix. 31, and Deut. xviii. 11.

Brought her masters much gain by soothsaying] Μαντευομενη, *By divination*, or what we call *telling fortunes*. Our term *soothsaying* coming from the Anglo-Saxon ꝥoð, *truth;* and ꝥæȝan, *to say*, i. e. *truth saying*, or *saying the truth*. For, as it was supposed among the heathen that such persons spoke by the inspiration of their *god*, consequently what they said must be *true*. However, our translators might have used a term here that would not have been so creditable to this Pythoness; for, what she said concerning the apostles excepted, she certainly could not be supposed to tell the *truth*, while her inspiration came from him who is the *father of lies*. But Satan will sometimes conceal himself under the guise of *truth*, that he may the more effectually *deceive*. See below.

Verse 17. *These men are the servants, &c.*] It is astonishing how such a testimony could be given in such a case; every syllable of it *true*, and at the same time full, clear, and distinct. But mark the deep design and artifice of this evil spirit: 1. He well knew that the Jewish law abhorred all *magic*, *incantations*, *magical rites*, and *dealings* with *familiar spirits;* he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits, and that the whole was the effect of *magic;* and this, of course, would harden their hearts against the preaching of the Gospel. 2. The GENTILES, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was *one system;* that *they* had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to *them*. In such a predicament as this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit, and that in the most incontestable manner; for what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their *rods into serpents*, had not Aaron's *rod devoured theirs?* And what could have saved the credit of these apostles but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them in compact?

Verse 18. *Paul, being grieved*] Probably for the reasons assigned above.

Turned—to the spirit] Not to the *woman;* she was only the *organ* by which the spirit acted.

I command thee, in the name of Jesus] Jesus is the *Saviour;* Satan is *Abaddon* and *Apollyon*, the *destroyer*. The sovereign *Saviour* says to the *destroyer*, Come out of her; *and he came out in the same hour*. Every circumstance of this case proves it to have been a *real possession*. We have already had several opportunities of remarking the great accuracy of St. Luke in his accounts of demoniacs: his education as a *physician* gave him advantages to detect imposture of this kind where it subsisted; but he sees none in this case. He speaks of the *spirit* and the *damsel* as *distinct* persons. The *damsel* had a *spirit* of divination. Paul turned to the *spirit*, and said, I command THEE to *come out* of HER; and *he* came *out* in the same hour. Had not St. Luke considered this as a *real case of diabolic possession*, he has made use of the most improper language he could choose; language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could *do so*, because he was a *good man;* and it is not likely he could be deceived by a parcel of *charlatans*, because he was a *wise* man; and it would be absurd to suppose that, while he was under the influence of the Holy Spirit, he could be imposed on by the *cunning* of even the *devil* himself.

Verse 19. *When her masters saw*] It appears she was maintained by some men, who received a certain pay from every person whose *fortune she told*, or to whom she made any *discovery* of *stolen goods*, *&c.*, *&c.*

The hope of their gains was gone] Η ελπις, *This hope;* viz. the *spirit*. So completely was this spirit cast out that the girl could divine no more; and yet she continued a heathen still, for we do not hear a word of *her* conversion. Had she been converted, got baptized, and been associated with the apostles, the family of Lydia, &c., there would have been some show of

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

20 And brought them to the magistrates, saying, These men, being Jews, [z] do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, [a] and commanded to beat *them*.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

[z] 1 Kings xviii. 17; chap. xvii. 6.

[a] 2 Cor. vi. 5; xi. 23, 25; 1 Thess. ii. 2.

reason to believe that there had been *no possession* in the case, and that the *spirit of divination* coming out of her meant no more than that, through scruple of conscience, she had left off her imposing arts, and would no longer continue to pretend to do what she knew she could not perform. But she still continued with her masters, though now utterly unable to disclose any thing relative to futurity!

Drew them *into the market-place*] This was the place of public resort, and, by bringing them here, they might hope to excite a general clamour against them; and probably those who are here called τους αρχοντας, *the rulers*, were *civil magistrates*, who kept offices in such public places, for the preservation of the peace of the city. But these words, *the rulers*, are suspected to be an interpolation by some critics: I think on no good ground.

Verse 20. *Brought them to the magistrates*] Στρατηγοις, The *commanders of the army*, who, very likely, as this city was a Roman colony, possessed the sovereign authority. The *civil magistrates*, therefore, having heard the case, as we shall soon find, in which it was pretended that the safety of the state was involved, would naturally refer the business to the decision of those who had the supreme command.

Exceedingly trouble our city] They are destroying the public peace, and endangering the public safety.

Verse 21. *And teach customs*] Εθη, Religious opinions, and religious rites.

Which are not lawful for us to receive] The Romans were very jealous of their national worship. *Servius*, on the following lines of Virgil, has given us correct information on this point; and has confirmed what several other writers have advanced:—

Rex Evandrus ait: Non hæc solemnia nobis

Vana superstitio, veterumque ignara deorum,
Imposuit. Æn. viii. v. 185, &c

King Evander said:—It is not vain superstition, ignorant of the ancient worship of the gods, which has imposed these rites on us. *Duo dicit*, says Servius: *non ideo Herculem colimus; aut quia omnem religionem veram putamus; aut quia deos ignoramus antiquos. Cautum enim fuerat, et apud Athenienses, et apud Romanos; ne quis* NOVAS *introduceret* RELIGIONES: *unde et Socrates damnatus est: et Chaldæi et Judæi sunt urbe depulsi.*

"He says two things: we do not worship Hercules because we believe every religion to be true; nor are we ignorant of the ancient gods. Great care was taken, both among the Athenians and Romans, that no one should introduce any *new religion*. It was on this account that Socrates was condemned, and on this account the Chaldeans and the Jews were banished from Rome."

Cicero, De Legibus, lib. ii. c. 8, says: *Separatim nemo habessit deos; neve* NOVOS; *sed nec* ADVENAS, *nisi publicè* ADSCITOS, PRIVATIM *colunto.* "No person shall have any *separate* gods, nor *new ones*; nor shall he privately worship any *strange gods*, unless they be *publicly allowed*." The whole chapter is curious. It was on such laws as these that the people of Philippi pleaded against the apostles. These men bring *new gods*, new worship, new rites; we are Romans, and the laws forbid us to worship any new or strange god, unless publicly allowed.

Verse 22. *The multitude rose up together*] There was a general outcry against them; and the magistrates tore off their clothes, and delivered them to the mob, commanding the lictors, or beadles, to beat them with rods, ραβδιζειν. This was the Roman custom of treating criminals, as *Grotius* has well remarked.

Verse 23. *Laid many stripes upon them*] The Jews never gave more than thirty-nine stripes to any criminal; but the Romans had no law relative to this: they gave as many as they chose; and the apostles had, undoubtedly, the fullest measure. And perhaps St. Paul refers to this, where he says, 2 Cor. xi. 23: εν πληγαις υπερβαλλοντως, *in stripes beyond measure* or *moderation.*

Verse 24. *The inner prison*] Probably what we would call the *dungeon;* the darkest and most secure cell.

Made their feet fast in the stocks.] The το ξυλον, which we here translate *stocks*, is supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that, when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain. It is this circumstance to which it is supposed Prudentius refers, in speaking of the torments of St. Vincent:—

Lignoque plantas inserit,
Divaricatis cruribus.

"They placed his feet in the stocks, his legs greatly distended!" If the apostles were treated in this way, lying on the bare ground with their flayed backs, what

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 [b] And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [c] all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, [d] Sirs, what must I do to be saved?

[b] Chap. iv. 31.——[c] Chap. v. 19; xii. 7, 10.

[d] Luke iii. 10; chap. ii. 37; ix. 6.

agony must they have suffered! However, they could sing praises notwithstanding.

Verse 25. *At midnight Paul and Silas—sang praises*] Though these holy men felt much, and had reason to fear more, yet they are undismayed, and even happy in their sufferings: they were so fully satisfied that they were right, and had done their duty, that there was no room for regret or self-reproach. At the same time, they had such consolations from God as could render any circumstances not only tolerable, but delightful. They *prayed*, first, for grace to support them, and for pardon and salvation for their persecutors; and then, secondly, *sang praises* to God, who had called them to such a state of salvation, and had accounted them worthy to suffer shame for the testimony of Jesus. And, although they were in the inner prison, they sang so *loud* and so *heartily* that the prisoners heard them.

Verse 26. *There was a great earthquake*] Thus God bore a miraculous testimony of approbation to his servants; and, by the earthquake, and loosing the bonds of the prisoners, showed, in a symbolical way, the nature of that religion which they preached: while it shakes and terrifies the guilty, it proclaims deliverance to the captives, and the opening of the prison-doors to them that are bound; and sets at liberty them that are bruised.

Every one's bands were loosed.] And yet so eminently did God's providence conduct every thing, that not one of the prisoners made his escape, though the doors were open, and his bolts off!

Verse 27. *The keeper of the prison—would have killed himself*] Every jailor was made responsible for his prisoner, under the same penalty to which the prisoner himself was exposed. The jailor, awaking, and finding the prison-doors open, taking it for granted that all the prisoners had made their escape, and that he must lose his life on the account, chose rather to die by his own hand than by that of others. For it was customary among the heathens, when they found death inevitable, to take away their own lives. This custom was applauded by their philosophers, and sanctioned by some of their greatest men.

Verse 28. *Do thyself no harm*] As it was now dark, being midnight, St. Paul must have had a Divine intimation of what the jailor was going to do; and, to prevent it, cried out aloud, *Do thyself no harm, for we are all here*

Verse 29. *He called for a light*] That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended.

Came trembling] Terrified by the earthquake, and feeling the danger to which his own life was exposed.

Fell down before Paul and Silas] The persons whom a few hours before he, according to his office, treated with so much asperity, if not cruelty, as some have supposed; though, by the way, it does not appear that he exceeded his *orders* in his treatment of the apostles.

Verse 30. *Brought them out*] Of the dungeon in which they were confined.

What must I do to be saved?] Whether this regard personal or eternal safety, it is a question the most interesting to man. But it is not likely that the jailor referred here to his personal safety. He had seen, notwithstanding the prison doors had been miraculously opened, and the bonds of the prisoners all loosed, that not one of them had escaped: hence he could not feel himself in danger of losing his life on *this* account; and consequently it cannot be his *personal safety* about which he inquires. He could not but have known that these apostles had been preaching among the people what they called the *doctrine of salvation;* and he knew that for expelling a demon they were delivered into his custody: the Spirit of God had now convinced his heart that *he* was *lost*, and needed *salvation;* and therefore his earnest inquiry is *how* he should obtain it. The answer of the apostles to the jailor shows that his inquiry was not about his *personal safety;* as his *believing* on Jesus Christ could have had no effect upon that, in his present circumstances. Men who dispute against this sense of the word are not aware that the Spirit of God can teach any thing to a *heart*, which the head of a person has not previously learned. Therefore, they say it was impossible that a heathen could make such an inquiry in reference to his *eternal state;* because he could know nothing about it. On this ground, how impertinent would the answer of the apostles have been: *Believe on the Lord Jesus Christ, and thou shalt be put in a state of* PERSONAL SAFETY, *and thy family!* I contend that neither *he* nor *his family* were in any danger, as long as not one prisoner had escaped; he had, therefore, nothing from this quarter to fear; and, on the ground against which I contend, his own question would have been as impertinent as the apostles' answer.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

31 And they said, [e] Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, [f] he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go. A. M. cir 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, [g] being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

[e] John iii. 16, 36; vi. 47; 1 John v. 10.

[f] Luke v. 29; xix. 6.——[g] Chap. xxii. 25.

Verse 31. *Believe on the Lord Jesus*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

Verse 32. *And they spake unto him the word of the Lord*] Thus, by teaching him and all that were in his house the *doctrine of the Lord*, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism. And, by the way, if *he and all his were baptized straightway*, παραχρημα, immediately, instantly, at that very time, *dum ipsa res agitur*, it is by no means likely that there was any *immersion* in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of despatch, and the words of the text, all disprove it. The apostles, therefore, had another method of administering baptism besides *immersion*, which, if practised according to the Jewish formalities, must have required considerable time, and not a little publicity. As the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by *baptism*, so here the apostles received *whole families*, those of Lydia and the jailor, by the same rite. It is therefore pretty evident that we have in this chapter very presumptive proofs: 1. That *baptism* was administered without *immersion*, as in the case of the jailor and his family; and 2. That *children* were also received into the Church in this way; for we can scarcely suppose that the whole families of Lydia and the jailor had no children in them; and, if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen *children* with their proselyted parents.

Verse 33. *Washed* their *stripes*] Ελουσεν απο των πληγων, *He washed from the stripes:* i. e. he washed the *blood from* the *wounds;* and this would not require putting them into a *pool*, or *bath*, as some have ridiculously imagined.

Verse 34. *He set meat before them*] They were sufficiently exhausted, and needed refreshment; nor had the apostles any such inherent miraculous power as could prevent them from suffering through hunger, or enable them to heal their own wounds. As they were the instruments of bringing *health* to his *soul*, he became the instrument of *health* to their *bodies*. Genuine *faith* in Christ will always be accompanied with *benevolence* and *humanity*, and every fruit that such dispositions can produce. The jailor *believed—brought* them into his *house—washed their stripes—and set meat before them.*

Verse 35. *And the magistrates sent the serjeants*] The original word, ῥαβδουχους, means the *lictors*, persons who carried before the consul the *fasces*, which was a hatchet, round the handle of which was a bundle of *rods* tied. Why the magistrates should have sent an order to dismiss the apostles, whom they had so barbarously used the preceding evening, we cannot tell, unless we receive the reading of the *Codex Bezæ* as genuine, viz. Ημερας δε γενομενης, συνηλθον οἱ ςρατηγοι επι το αυτο εις την αγοραν, και αναμνησθεντες τον σεισμον τον γεγονοτα, εφοβηθησαν, και απεςειλαν τους ῥαβδουχους κ. τ. λ. *And when it was day, the magistrates came together into the court,* AND REMEMBERING THE EARTHQUAKE THAT HAD HAPPENED, *they were afraid, and they sent the serjeants*, &c. The *Itala* version of this same MS. has the same reading: so has also the margin of the later *Syriac*. If this MS. be correct, the *cause* of the dismissal of the apostles is at once evident: the earthquake had alarmed the magistrates; and, taking it for granted that this was a *token* of the *Divine displeasure* against them for their unprincipled conduct towards those good men, they wished to get as quietly rid of the business as they could, and therefore sent to dismiss the apostles. Whether this reading be genuine or not, it is likely that it gives the true cause of the magistrates' conduct.

Verse 37. *They have beaten us openly—being Romans*] St. Paul well knew the Roman laws; and on their violation by the magistrates he *pleads*. The *Valerian* law forbade any Roman citizen to be *bound*. The *Porcian* law forbade any to be *beaten with rods*. "Porcia lex *virgas* ab omnium civium Romanorum corpore amovit." And by the same law the liberty of a Roman citizen was never put in the power of the *lictor*. "Porcia lex *libertatem* civium lictori eripuit." See CICERO, *Orat.* pro *Rabirio*. Hence, as the same author observes, *In Verrem*, Orat. 5: "Facinus est *vinciri* civem Romanum, scelus *verberari*." It is a transgression of the law to bind a Roman citizen: it

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and [h] desired *them* to depart out of the city.

A. M. cir. 4057 A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

40 And they went out of the prison, [i] and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

[h] Matt. viii. 34.

[i] Verse 14.

is wickedness to scourge him. And the illegality of the proceedings of these magistrates was farther evident in their condemning and punishing them *unheard*. This was a gross violation of a common maxim in the Roman law. *Causa cognita, possunt multi absolvi; incognita, nemo condemnari potest.* Cicero. "Many who are accused of evil may be absolved, when the cause is *heard;* but *unheard*, no man can be condemned." Every principle of the law of nature and the law of nations was violated in the treatment these holy men met with from the unprincipled magistrates of this city.

Let them come themselves and fetch us out.] The apostles were determined that the magistrates should be humbled for their illegal proceedings; and that the people at large might see that they had been unjustly condemned, and that the majesty of the Roman people was insulted by the treatment they had received.

Verse 38. *They feared when they heard—they were Romans.*] They feared, because the Roman law was so constituted that an insult offered to a citizen was deemed an insult to the whole Roman people. There is a remarkable addition here, both in the *Greek* and *Latin* of the *Codex Bezæ*. It is as follows: "And when they were come with many of their friends to the prison, they besought them to go out, saying: We were ignorant of your circumstances, that ye were righteous men. And, leading them out, they besought them, saying, Depart from this city, lest they again make an insurrection against you, and clamour against you."

Verse 40. *Entered into* the house of *Lydia*] This was the place of their residence while at Philippi: see ver. 15.

They comforted them, and departed.] The magistrates were sufficiently humbled, and the public at large, hearing of this circumstance, must be satisfied of the innocency of the apostles. They, therefore, after staying a reasonable time at the house of Lydia, and exhorting the brethren, departed; having as yet to go farther into Macedonia, and to preach the Gospel in the most polished city in the world, the city of Athens. See the succeeding chapter.

Great and lasting good was done by this visit to Philippi: a Church was there founded, and the members of it did credit to their profession. To them the apostle, who had suffered so much for their sakes, was exceedingly dear; and they evidenced this by their contributions to his support in the times of his necessity. They sent him money *twice* to Thessalonica, Phil. iv. 16, and once to Corinth, 2 Cor. xi. 9, and long afterwards, when he was prisoner in Rome, Phil. iv. 9, 14, 18. About five or six years after this, St. Paul visited Philippi on his way to Jerusalem; and he wrote his epistle to them about ten years after his first journey thither. The first members of the Church of Christ in this place were Lydia and her family; and the next in all probability were the jailor and *his* family. These doubtless became the instruments of bringing many more to the faith; for the false imprisonment and public acquittal of the apostles by the magistrates must have made their cause popular; and thus the means which were used to prevent the sowing of the seed of life in this city became the means by which it was sown and established. Thus the wrath of man praised God; and the remainder of it he did restrain. Never were these words more exactly fulfilled than on this occasion.

CHAPTER XVII.

Paul and his company, passing through Amphipolis and Apollonia, come to Thessalonica, where they preach the Gospel to the Jews, several of whom believe, 1–4. *Others raise a mob, and bring Jason, who had received the apostles, before the magistrates, who, having taken bail of him and his companions, dismiss them,* 5–9. *Paul and Silas are sent away by night unto Berea, where they preach to the Jews, who gladly receive the Gospel,* 10–12. *Certain Jews from Thessalonica, hearing that the Bereans had received the Gospel, come thither and raise up a persecution,* 13. *Paul is sent away by the brethren to Athens, where he preaches to the Jews,* 14–17. *He is encountered by the Epicureans and Stoics, who bring him to the Areopagus, and desire him to give a full explanation of his doctrine,* 18–20. *The character of the Athenians,* 21. *Paul preaches to them, and gives a general view of the essential principles of theology,* 22–31. *Some mock, some hesitate, and some believe, and, among the latter, Dionysius and Damaris,* 32–34.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, [a] went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, [b] that Christ must needs have suffered, and risen again from the dead; and that this Jesus, [c] whom I preach unto you, is Christ.

4 [d] And some of them believed, and consorted with Paul and [e] Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [f] Jason, and sought to bring them out to the people.

Luke iv. 16; chap. ix. 20; xiii. 5, 14; xiv. 1; xvi. 13; xix. 8. [b] Luke xxiv. 26, 46; chap. xviii. 28; Gal. iii. 1.

[c] Or, *whom*, said he, *I preach.*——[d] Chap. xxviii. 24.——[e] Chap. xv. 22, 27, 32, 40.——[f] Rom. xvi. 21.

NOTES ON CHAP. XVII.

Verse 1. *Passed through Amphipolis*] This city was the metropolis of the first division of Macedonia, as made by Paulus Æmilius: see the note on chap. xvi. 10. It was builded by Cimon, the Athenian general, who sent 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of *Amphipolis* because included *between* the two grand branches of that river where they empty themselves into the sea, the river being on *both sides of the city.*

Apollonia] This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities: and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica. It is very likely that in these cities there were no Jews; and that might have been the reason why the apostles did not preach the Gospel there, for we find them almost constantly beginning with the Jews; and the Hellenist Jews, living among the Gentiles, became the *medium* through which the Gospel of Christ was conveyed to the heathen world.

Thessalonica] This was a celebrated city of Macedonia, situated on what was called the *Thermaic* Gulf. According to *Stephanus Byzantinus*, it was embellished and enlarged by Philip, king of Macedon, who called it *Thessalonica, the victory of Thessalia*, on account of the *victory* he obtained there over the *Thessalians;* but, prior to this, it was called *Thermæ.* But Strabo, Tzetzès, and Zonaras, say that it was called *Thessalonica*, from Thessalonica, wife of Cassander, and daughter of Philip. It is now in possession of the Turks, and is called *Salonichi*, which is a mere corruption of the original name.

A synagogue of the Jews.] Η συναγωγη, THE *synagogue;* for the *article* here must be considered as emphatic, there probably being no other synagogue in any other city in Macedonia. The Jews in different parts had other places of worship called *proseuchas*, as we have seen, chap. xvi. 13. At Thessalonica alone they appear to have had a *synagogue.*

Verse 2. *As his manner was*] He constantly offered salvation first to the Jews; and for this purpose attended their Sabbath-days' meetings at their synagogues.

Verse 3. *Opening and alleging*] Παρατιθεμνος, *Proving by citations.* His method seems to have been this: 1st. He collected the scriptures that spoke of the Messiah. 2d. He applied these to Jesus Christ, showing that in him all these scriptures were fulfilled, and that he was the Saviour of whom they were in expectation. He showed also that the *Christ*, or Messiah, *must needs suffer*—that this was predicted, and was an essential mark of the true Messiah. By proving this point, he corrected their false notion of a triumphant Messiah, and thus removed the scandal of the cross.

Verse 4. *The devout Greeks*] That is, Gentiles who were proselytes to the Jewish religion, so far as to renounce idolatry, and live a moral life, but probably had not received circumcision.

Verse 5. *The Jews which believed not, moved with envy, took unto them*] Instead of this sentence, the most correct MSS. and versions read simply, προσλαβομενοι δε οἱ Ιουδαιοι. *But the Jews taking*, &c., leaving out the words, ζηλωσαντες, απειθουντες, *which believed not, moved with envy:* these words do not appear to be genuine; there is the strongest evidence against them, and they should be omitted.

Certain lewd fellows of the baser sort] This is not a very intelligible translation. The original is, των αγοραιων τινας ανδρας πονηρους. The word αγοραιοι, which we translate the *baser sort*, is by Hesychius explained, οἱ εν αγορᾳ αναστρεφομενοι, those who transact business in courts of justice. The same word is used by the Jews in Hebrew letters to signify judges; and אגוריאות של גוים *agorioth shel goyim*, signifies *judges of the Gentiles.* These were probably a low kind of lawyers, what we would call *pettifoggers*, or *attorneys* without principle, who gave advice for a trifle, and fomented disputes and litigations among the people. The *Itala* version of the *Codex Bezæ* calls them *quosdam forenses*, certain lawyers. As the Jews, from their small number, could not easily raise up a mob, they cunningly employed those unprincipled men, who probably had a certain degree of juridical credit and authority, to denounce the apostles as *seditious* men; and this was, very likely, the reason why they employed those in preference to any others. They were such as always attended forensic litigations, waiting for a job, and willing to defend any side of a question for money. They were *wicked men of the forensic tribe.*

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [g] These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, [h] saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII.

10 And [i] the brethren immediately sent away Paul and Silas by night unto Berea: who, coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and [k] searched the

[g] Chap. xvi. 20.——[h] Luke xxiii. 2; John xix. 12; 1 Peter ii. 15.

[i] Chap. ix. 25; ver. 14.——[k] Isa. xxxiv. 16; Luke xvi. 29; John v. 39.

Gathered a company, and set all the city on an uproar] And, after having made this sedition and disturbance, charged the whole on the peaceable and innocent apostles! This is precisely the same way that persecution against the truth and followers of Christ is still carried on. Some wicked man in the parish gets a wicked attorney and a constable to head a mob, which they themselves have raised; and, having committed a number of outrages, abusing men and women, haul the minister of Christ to some magistrate who knows as little of his office as he cares for the Gospel; they there charge the outrages which *themselves* have committed on the preacher and his peaceable hearers; and the peacemaker, appointed by a good king, according to the wise and excellent regulations of a sound constitution, forgetting *whose minister he is*, neither *administers justice* nor *maintains truth;* but, espousing the part of the mob, assumes, ex officio, the character of a persecutor. The preacher is imprisoned, his hearers fined for listening to that Gospel which has not only made them wise unto salvation, but also peaceable and orderly citizens, and which would have had the same effect on the unprincipled *magistrate*, the *parish 'squire*, and the *mob*, had they heard it with the same reverence and respect. Had I not witnessed such scenes, and such prostitution of justice, I could not have described them.

Assaulted the house of Jason] This was the place where the apostles lodged; and therefore his goods were clear spoil, and his person fair game. This is a case which frequently occurs where the Gospel is preached in its spirit and power. And, even in this most favoured kingdom, the most scandalous excesses of this kind have been committed, and a justice of the peace has been found to sanction the proceedings; and, when an appeal has been made to the laws, a grand jury has been found capable of throwing out the *true bill!*

Verse 6. *These that have turned the world upside down are come hither also*] The very character our forefathers had for preaching that Gospel, in every part of the land, by which the nation has been illuminated, the mob disciplined into regularity and order, and the kingdom established in the hands of the best of monarchs.

Verse 7. *These all do contrary to the decrees of Cæsar*] Persecutors always strive to affect the *lives* of the objects of their hatred, by accusing them of *sedition*, or plots against the *state*.

That there is another king, one *Jesus*.] How malevolent was this saying! The apostles proclaimed Jesus as king—that is true; but never once insinuated that his kingdom *was* of *this world*. The *reverse* they always maintained.

Verse 8. *And they troubled the people and the rulers*] It is evident that there was no disposition in either the people or the rulers to persecute the apostles. But these wicked Jews, by means of the *unprincipled, wicked lawyers*, those *lewd fellows of the baser sort*, threw the subject into the form of *law*, making it a *state question*, in which form the rulers were obliged to notice it; but they showed their unwillingness to proceed in a matter which they saw proceeded from malice, by letting Jason and his companions go off on *bail*.

Verse 9. *Taken security*] Λαβοντες το ικανον, *Having taken what was sufficient*, or *satisfactory*. *Sufficient* for the present, to prove that the apostles were upright, peaceable, and loyal men; and that Jason and his friends were the like, and would be, at any time, forthcoming to answer for their conduct. Perhaps this is the sense of the phrase in the text.

Verse 10. *Sent away Paul and Silas by night*] Fearing some farther machinations of the Jews and their associates.

Berea] This was another city of Macedonia, on the same gulf with Thessalonica; and not far from Pella, the birth place of *Alexander the Great*.

Verse 11. *These were more noble than those in Thessalonica*] Ησαν ευγενεστεροι, *Were of a better race, extraction*, or *birth*, than those at Thessalonica; but the word refers more to their *conduct*, as a proof of their *better disposition*, than to their *birth*, or any peculiar *lineal nobility*. It was a maxim among the Jews, that "none was of a *noble spirit* who did not employ himself in the study of the law." It appears that the *Bereans* were a *better educated* and *more polished* people than those at *Thessalonica;* in consequence far from persecuting: 1. They heard the doctrine of the Gospel attentively. 2. They received this doctrine with readiness of mind: when the evidence of its truth appeared to them sufficiently convincing, they had too much dignity of mind to refuse their assent, and too much ingenuousness to conceal their approbation. 3. They searched the Scriptures, i. e. of the Old Testament, to see whether these things were so; to see whether the *promises* and *types* cor-

A. M. cir. 4057. A D. cir. 53. An. Olymp. cir. CCVIII. 1.

Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 [l] And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

15 And they that conducted Paul brought him unto Athens: and [m] receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, [n] his spirit was stirred in him, when he saw

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

[l] Matt. x. 23.——[m] Chap. xviii. 5.

[n] 2 Pet. ii. 8.

responded with the alleged fulfilment in the person, works, and sufferings of Jesus Christ. 4. They continued in this work; they searched the Scriptures *daily*, whether those things were so.

Verse 12. *Therefore many of them believed*] From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived. And, as it was the *truth* that was proclaimed to them, it is no wonder that they apprehended, believed, and embraced it.

Of honourable women which were Greeks] Probably mere *heathens* are meant; and these were some of the chief families in the place. Thus we find that the preaching of Paul at Berea was made the instrument of converting both *Jews* and *Gentiles*.

Verse 13. *The Jews of Thessalonica—stirred up the people.*] With what implacable malice did these men persecute the Gospel! And in the same spirit they continue to the present day, though it is evidently the sole cause of their wretchedness.

Verse 14. *To go as it were to the sea*] This passage is generally understood to mean that the disciples took Paul towards the sea, *as if he had intended to embark, and return to Troas*, but with the *real design* to go to *Athens*. But it is more likely that his conductors, in order to his greater safety, left the public or more frequented road, and took him *coastwise* to Athens. Or, by taking a vessel at that part of the sea nearest to *Berea*, they might have coasted it to Athens, which was quite a possible case; and, as we do not hear of his stopping at any place on his journey to preach, it is very probable that he went by sea to this city. Though sleights and feints may be allowable in cases of life and death, yet there does not appear an absolute necessity for any in this case. And, as the text does not necessarily point any out, so we need not have recourse to any. I take it for granted, therefore, that Paul went by sea to Athens.

Silas and Timotheus abode there still.] The persecution, it seems, was directed principally against Paul: *Lo! he stayeth his rough wind in the day of his east wind.* Silas and Timotheus, holy men, were left behind to water the seed which Paul had planted.

Verse 15. *Brought him unto Athens*] This was one of the most celebrated cities in the world, whether we consider its *antiquity*, its *learning*, its *political consequence*, or the *valour* of its *inhabitants*. This city, which was the capital of Attica, and the seat of the Grecian empire, was founded by *Cecrops*, about A. M. 2447, before Christ 1557, and was called by him *Cecropia*. About thirteen or fourteen hundred years before Christ, in the reign either of *Erechtheus*, or *Erichthonius*, it was called Athens, from Αθηνη, a name of *Minerva*, to whom it was dedicated, and who was always considered the protectress of the city. The whole city at first was built upon a hill or rock, in the midst of a spacious plain; but, in process of time, the whole plain was covered with buildings, which were called the lower city; while the ancient was called *Acropolis*, or the upper city. In its most flourishing state this city was not less than one hundred and seventy-eight stadia, or twenty-two Roman miles in circumference. The buildings of Athens were the most superb, and best executed, in the world; but every thing is now in a state of ruin. Mr. Stuart, in his three folio vols. of the *Antiquities of Athens*, has given correct representations of those that remain, with many geographical notices of much importance. The greatest men that ever lived, scholars, lawyers, statesmen, and warriors, were Athenians. Its institutions, laws, and literature, were its own unrivalled boast, and the envy of the world. The city still exists; the Acropolis in a state of comparative repair. It is now in the hands of the Greeks; but the Turks, who held it till lately, have turned the celebrated *Parthenon*, or temple of Minerva, into a mosque. The inhabitants are reckoned at about one thousand. Christianity, planted here by St. Paul, still subsists; and about two-thirds of the inhabitants of Athens are Christians, who have several churches or oratories here; and it is the residence of a Greek bishop, who is a metropolitan. He who considers the ancient glory of this city, whether in its heathen or Christian antiquity, cannot but *sigh* over its present state.

Verse 16. *He saw the city wholly given to idolatry.*] Κατειδωλον, *Full of idols*, as the *margin* has it, and very properly. Whoever examines the remains of this city, as represented by Mr. Stuart in his *Antiquities*, already referred to, will be satisfied of the truth of St. Luke's remark: *it was full of idols.* Bishop Pearce produces a most apposite quotation from *Pausanias*, which confirms the observation: Ουκ ην αλλαχου τοσαυτα ιδειν ειδωλα. *There was no place where so many idols were to be seen.* Paus. *in Attic.* cap. xvii. 24.

Petronius, who was contemporary with St. Paul, in his *Satyr.* cap. xvii., makes Quartilla say of Athens: *Utique nostra regio tam* PRÆSENTIBUS PLENA EST

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

the city [o] wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this [p] babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

A. M. cir. 4058 A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

19 And they took him, and brought him unto [q] Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

[o] Or, *full of idols.*——[p] Or, *base fellow.*

[q] Or, *Mars' hill.* It was the highest court in Athens.

NUMINIBUS, *ut facilius possis* DEUM *quam* HOMINEM *invenire.* Our region is so *full of deities* that you may more frequently meet with a *god* than a *man.*

Verse 17. *Disputed he in the synagogue with the Jews*] Proving that Jesus was the Messiah: *and with the devout persons*, probably *heathens*, proselyted to the Jewish religion. *And in the market:* I suppose the *αγορα* here means some such place as our *exchange*, where people of business usually met, and where the philosophers conversed and reasoned. The *agora* was probably like the Roman *forum*, and like places of public resort in all countries, where people of leisure assembled to converse, hear the news, &c.

Verse 18. *Certain philosophers of the Epicureans*] These were the followers of *Epicurus*, who acknowledged no gods except in *name*, and absolutely denied that they exercised any government over the world or its inhabitants; and that the chief good consisted in the gratification of the appetites of sense. These points the Epicureans certainly held; but it is not clear that *Epicurus* himself maintained such doctrines.

And of the Stoics] These did not deny the existence of the gods; but they held that all human affairs were governed by *fate.* They did not believe that any good was received from the hands of their gods; and considered, as *Seneca* asserts, that any good and wise man was equal to Jupiter himself. Both these sects agreed in denying the *resurrection* of the body; and the former did not believe in the immortality of the soul.

EPICURUS, the founder of the *Epicurean* sect, was born at *Athens*, about A. M. 3663, before Christ 341.

ZENO, the founder of the *Stoic* sect, was born in the isle of *Cyprus*, about thirty years before Christ. His disciples were called *Stoics* from the *Στοα*, a famous *portico* at Athens, where they studied. Besides these two sects, there were two others which were famous at this time; viz. the *Academics* and the *Peripatetics.* The founder of the first was the celebrated PLATO; and the founder of the second, the no less famous ARISTOTLE. These sects professed a much purer doctrine than the *Epicureans* and *Stoics;* and it does not appear that they opposed the apostles, nor did they enter into public disputations with them. Against the doctrines taught by the Epicureans and Stoics, several parts of St. Paul's discourse, in the following verses, are directly pointed.

What will this babbler say?] The word *σπερμολογος*, which we translate *babbler*, signifies, literally, *a collector of seeds*, and is the "name of a *small bird* that lives by picking up seeds on the road." The epithet became applied to persons who collected the sayings of others, without *order* or *method*, and detailed them among their companions in the same way. The application of the term to *prating*, *empty*, *impertinent* persons, was natural and easy, and hence it was considered a term of *reproach* and *contempt*, and was sometimes used to signify the vilest sort of men.

A setter forth of strange gods] *Ξενων δαιμονιων*, *Of strange* or *foreign demons.* That this was strictly forbidden, both at *Rome* and *Athens*, see on chap. xvi. 21.

There was a difference, in the heathen theology, between *θεος*, *god*, and *δαιμων*, *demon:* the *θεοι*, were such as were *gods* by *nature:* the *δαιμονια*, were *men* who were *deified.* This distinction seems to be in the mind of these philosophers when they said that the apostles seemed to be setters forth of *strange demons*, because they preached unto them *Jesus*, whom they showed to be a *man*, suffering and dying, but afterwards raised to the throne of God. This would appear to them tantamount with the deification of *heroes, &c.*, who had been thus honoured for their especial services to mankind. Horace expresses this in two lines, 2 Epist. i. 5:—

Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta, deorum in templa recepti.

"Romulus, father Bacchus, with Castor and Pollux, for their eminent services, have been received into the temples of the gods."

Verse 19. *They took him, and brought him unto Areopagus*] The Areopagus was a *hill* not far from the *Acropolis*, already described, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the Gentile world. It had its name, *Αρειος παγος*, *Areopagus*, or the *Hill of Mars*, or *Ares*, from the circumstance, according to poetic fiction, of Mars being tried there, by a court of *twelve gods*, for the murder of *Halirrhothius*, son of *Neptune:* the meaning of which is, that *Ares*, a Thessalian prince, having slain *Halirrhothius*, the son of a neighbouring prince, for having violated his daughter *Alcippe*, was here tried by *twelve judges*, by whom he was honourably acquitted: in the Athenian laws the death of the *ravisher* was the regular forfeiture for his crime. The justice administered in this court was so strict and impartial, that, it was generally allowed, both the plaintiff and defendant departed satisfied with the decision. "Innocence, when summoned before it, appeared without apprehension; and the guilty, convicted and condemned, retired without daring to murmur." The place in which the judges

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

20 For thou bringest certain strange things to our ears: we would know, therefore, what these things [r] mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of [s] Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

23 For as I passed by, and beheld your [t] devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

[r] Chap. ii. 12.——[s] Or, *the court of the Areopagites.*

[t] Or, *gods that ye worship;* 2 Thess. ii. 4.

sat was *uncovered;* and they held their sittings by night, to the end that nothing might distract their minds from the great business on which they were to decide; and that the *sight* of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to *use any means whatever to excite either pity or aversion, or to affect the passions;* every thing being confined to *simple relation*, or *statement of facts.* When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied by horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the *eumenides*, or furies, the punishers of the perjured in the infernal world; and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities was contiguous to the court, so that *they* appeared as if witnessing the oaths and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their flint pebbles, on two boards or tables, one of which was for the *condemnation*, the other for the *acquittal*, of the person in question.

Verse 20. *Thou bringest—strange things to our ears*] The doctrine of the apostles was different from any they had ever heard: it was wholly spiritual and divine; thus it was *strange:* it was contrary to their customs and manners; and thus it was *strange* also. As it spoke much of the exaltation and glory of Jesus Christ, they supposed him to be a *setter forth* of *strange gods:* and, therefore, on the authority of the laws, which forbade the introduction of any *new deities*, or *modes of worship*, he was called before the Areopagus.

Verse 21. *All the Athenians and strangers which were there*] As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then civilized world. The flux of students was in consequence great; and these, having much leisure time, would necessarily be curious to know what was passing in the world, and would frequently assemble together, in places of public resort, to meet with strangers just come to the city; and either, as St. Luke says, to tell or hear some new thing.

"The Athenian writers give the same account of their fellow citizens. DEMOSTHENES, in his reply to *Epist. Philippi*, represents the Athenians as πυνθανομενοι κατα την αγοραν, ει τι λεγεται νεωτερον; *inquiring, in the place of public resort, if there are any* NEWS. We find, likewise, that when Thucydides, iii. 38, had said, μετα καινοτητος μεν λογου απατασθαι αριζοι, *Ye are excellent in suffering yourselves to be deceived by* NOVELTY *of speech*, the old scholiast makes this remark upon it, (almost in the words of St. Luke,) ταυτα προς τους Αθηναιους αινιττεται, ουδεν τι μελετωντας, πλην λεγειν τι και ακουειν καινον; *He here blames the Athenians, who made it their only business to tell and hear something that was* NEW."—Bp. Pearce. This is a striking feature of the city of London in the present day. The itch for news, which generally argues a worldly, shallow, or unsettled mind, is wonderfully prevalent: even ministers of the Gospel, negligent of their sacred function, are become in this sense Athenians; so that the book of God is neither read nor studied with half the avidity and spirit as a *newspaper.* These persons, forgetful not only of their calling, but of the very spirit of the Gospel, read the account of a battle with the most violent emotions; and, provided the victory falls to their favourite side, they exult and triumph in proportion to the number of thousands that have been slain! It is no wonder if such become political preachers, and their sermons be no better than husks for swine. To such *the hungry sheep look up, and are not fed.* God pity such miserable Athenians, and direct them to a more *suitable* employment!

Verse 22. *Paul stood in the midst of Mars' hill*] That is, in the midst of the judges, who sat in the *Areopagus.*

Ye are too superstitious.] Κατα παντα ὡς δεισιδαιμονεζερους ὑμας θεωρω; I perceive that in all respects ye are greatly addicted to religious practices; and, as a religious people, you will candidly hear what I have got to say in behalf of that worship which I practise and recommend. See farther observations at the end of the chapter.

Verse 23. *Beheld your devotions*] Σεβασματα, *The objects of your worship;* the different *images* of their gods which they held in religious veneration, sacrificial instruments, altars, &c., &c.

TO THE UNKNOWN GOD.] ΑΓΝΩΣΤΩ ΘΕΩ. That there was an altar at Athens thus inscribed, we can not doubt after such a testimony; though St. Jerome questions it in part; for he says St. Paul found the inscription in the *plural* number, but, because he would not appear to acknowledge a *plurality of gods*, he quoted it in the *singular: Verum, quia Paulus non* pluribus Diis *indigebat* ignotis, *sed* uno *tantum* ignoto

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

24 [u] God that made the world and all things therein, seeing that he is [v] Lord of heaven and earth, [w] dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, [x] as though he needed any thing, seeing [y] he giveth to all life, and breath, and all things;

A. M. cir. 4058 A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

[u] Chapter xiv. 15.——[v] Matthew xi. 25.——[w] Chapter vii. 48. [x] Psa. l. 8. [y] Gen. ii. 7; Num. xvi. 22; Job xii. 10; xxvii. 3; xxxiii. 4; Isa xlii. 5; lvii. 16; Zech. xii. 1.

Deo, *singulari verbo* usus est. Epist. ad *Magn.* This is a most foolish saying: had Paul done so, how much would such a begging of the question have prejudiced his defence in the minds of his intelligent judges! Œcumenius intimates that St. Paul does not give the *whole* of the inscription which this famous altar bore; and which he says was the following: Θεοις Ασιας και Ευρωπης και Λιβυης, Θεῳ αγνωστῳ και ξενῳ, *To the gods of Asia, and Europe, and Africa:* TO THE UNKNOWN *and strange* GOD. Several eminent men suppose that this *unknown god* was the God of the Jews; and, as his name יהוה was considered by the Jews as *ineffable*, the Θεος αγνωστος may be considered as the *anonymous god;* the god whose *name* was *not known*, and must not be pronounced. That there was such a god acknowledged at Athens we have full proof. *Lucian*, in his *Philopatris*, cap. xiii. p. 769, uses this form of an oath: *νη τον αγνωστον τον εν Αθηναις, I swear by the* UNKNOWN GOD *at* ATHENS. And again, cap. xxix. 180: *ἡμεις δε τον εν Αθηναις αγνωστον εὑρονται και προσκυνησαντες, χειρας εις ουρανον εκτειναντες, τουτῳ ευχαριστησομεν ὡς καταξιωθεντες*, &c. *We have found out the* UNKNOWN *god at* ATHENS—*and worshipped him with our hands stretched up to heaven; and we will give thanks unto him, as being thought worthy to be subject to this power.* Bp. Pearce properly asks, Is it likely that Lucian, speaking thus, (whether in jest or in earnest,) should not have had some notion of there being at Athens an altar inscribed to *the unknown God?* *Philostratus*, in vit. *Apollon.* vi. 3, notices the same thing, though he appears to refer to several altars thus inscribed: *και ταυτα Αθηνησι, οὐ και αγνωστων Θεων βωμοι ἱδρυνται, And this at* ATHENS, *where there are* ALTARS *even to the* UNKNOWN GODS. *Pausanias*, in Attic. cap. i. p. 4, edit. Kuhn., says that *at Athens there are βωμοι Θεων των ονομαζομενων αγνωστων, altars of gods which are called, The* UNKNOWN *ones.* *Minutius Felix* says of the Romans, *Aras extruunt etiam ignotis numinibus.* "They even build altars to UNKNOWN DIVINITIES." And *Tertullian*, contra Marcion, says, *Invenio plane* Diis ignotis *aras prostitutas: sed Attica idolatria est.* "I find altars allotted to the worship of *unknown gods:* but this is an Attic idolatry." Now, though in these last passages, both *gods* and *altars* are spoken of in the *plural* number; yet it is reasonable to suppose that, on each, or upon some one of them, the inscription *αγνωστῳ Θεῳ, To the unknown god*, was actually found. The thing had subsisted long, and had got from Athens to Rome in the days of *Tertullian* and *Minutius Felix*. See Bp. Pearce and Dr. Cudworth, to whose researches this note is much indebted.

Whom therefore ye ignorantly worship] There is here a fine *paronomasia*, or play on the words. The apostle tells them that (on their system) they were a very religious people—that they had an altar inscribed, *αγνωστῳ Θεῳ*, to the *unknown* God: *him therefore*, says he, *whom*, *αγνοουντες*, *ye unknowingly* worship, I proclaim to you. Assuming it as a truth, that, as the true God was *not known* by them, and that there was an altar dedicated to the *unknown* god, his God was that god whose nature and operations he now proceeded to declare. By this fine turn he eluded the force of that law which made it a capital offence to introduce any new god into the state, and of the breach of which he was charged, ver. 18; and thus he showed that he was bringing neither *new god* nor *new worship* among them; but only explaining the worship of one already acknowledged by the state, though not as yet *known*.

Verse 24. *God that made the world, &c.*] Though the *Epicureans* held that the world was not made by God, but was the effect of a fortuitous concourse of atoms, yet this opinion was not popular; and the *Stoics* held the contrary: St. Paul assumes, as an acknowledged truth, that there was a God who made the world and all things. 2. That this God could not be *confined* within temples made with hands, as he was the *Lord* or governor of heaven and earth. 3. That, by fair consequence, the gods whom they worshipped, which were *shut up in their temples* could not be *this God;* and they must be *less* than the places in which they were contained. This was a strong, decisive stroke against the whole system of the Grecian idolatry.

Verse 25. *Neither is worshipped with men's hands*] This is an indirect stroke against making of images, and offering of sacrifices: he is not worshipped with *human hands*, *as if he needed any thing*, or required to be represented under a particular *form* or *attitude;* nor has he required victims for his support; for it is impossible that he should need any thing who himself gives *being*, *form*, and *life*, to all creatures.

Giveth—life, and breath, and all things] These words are elegantly introduced by St. Paul: God gives *life*, because he is the *fountain* of it: he gives *breath*, the faculty of breathing or respiration, by which this life is preserved; and though breathing, or respiration, be the act of the animal, yet the *πνοην*, the *faculty* of breathing, and extracting from the atmosphere what serves as a pabulum of life, is given by the influence of God; and the continued power thus to respire, and extract that pure *oxygen gas* which is so evident a support of animal life, is as much the *continued* gift of God as life itself is. But, as much more is necessary to keep the animal machine in a state of repair, God gives the *τα παντα*, all the other things which are requisite for this great and important purpose, that the end for which life was given may be fully answered. St. Paul also teaches that Divine worship is not enacted and established *for* GOD, but *for* the use of his *creatures:* he needs nothing that

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

26 And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the [z] bounds of their habitation;

27 [a] That they should seek the Lord, if haply they might feel after him, and find him, [b] though he be not far from every one of us:

A. M. cir. 4058 A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

28 For [c] in him we live, and move, and have our being; [d] as certain also of your own poets have said, For we are also his offspring.

[z] Deut. xxxii. 8.——[a] Rom. i. 20.——[b] Chap. xiv. 17.

[c] Col. i. 17; Heb. i. 3.——[d] Tit. i. 12.

man can give him; for man has nothing but what he has received from the hand of his Maker.

Verse 26. *Hath made of one blood*] In AB, some others, with the *Coptic*, *Æthiopic*, *Vulgate*, *Itala*, *Clement*, and *Bede*, the word αἱματος, *blood*, is omitted. *He hath made of one* (meaning Adam) *all nations of men;* but αἱμα, *blood*, is often used by the best writers for *race*, *stock*, *kindred:* so Homer, Iliad, vi. ver. 211:

Ταυτης τοι γενεης τε και αἱματος ευχομαι ειναι.

I glory in being of that same race and blood.

So Virgil, Æn. viii. ver. 142, says:—

Sic genus amborum scindit se SANGUINE *ab uno.*

Thus, from one stock, do both our stems divide.

See many examples of this form in *Kypke*. The Athenians had a foolish notion that they were *self-produced*, and were the *aboriginals* of mankind. Lucian ridicules this opinion, Αθηναιοι φασι τους πρωτους ανθρωπους εκ της Αττικης αναφυναι, καθαπερ τα λαχανα. *The Athenians say that the first men sprung up in Attica, like radishes.* Luc. *Philo-pseud.* 3.

To dwell on all the face of the earth] God in his *wisdom* produced the whole human race from one man; and, having in his *providence* scattered them over the face of the earth, by showing them that they sprang from one common source, has precluded all those contentious wars and bloodshed which would necessarily have taken place among the nations of the world, as each in its folly might have arrogated to itself a higher and more excellent origin than another.

And hath determined the times before appointed] Instead of προτεταγμενους καιρους, *the times before appointed*, ABDE, and more than forty others, with both the *Syriac*, all the *Arabic*, the *Coptic*, *Æthiopic*, MS. *Slavonian*, *Vulgate*, and *Itala*, read προστεταγμενους καιρους, *the appointed times*. The difference between the two words is this: προτασσειν signifies *to place before others;* but προστασσειν is to *command*, *decree*, *appoint*. The προστεταγμενοι καιροι, are the constituted or decreed times; that is, the times appointed by his providence, on which the several families should go to those countries where his wisdom designed they should dwell. See Gen. x.; and see *Pearce* and *Rosenmüller*.

And the bounds of their habitation] Every family being appointed to a particular place, that their posterity might possess it for the purposes for which infinite wisdom and goodness gave them their being, and the place of their abode. Every nation had its lot thus appointed by God, as truly as the Israelites had the land of Canaan. But the removal of the Jews from their own land shows that a people may forfeit their original inheritance; and thus the *Canaanites* have been supplanted by the Jews; the Jews by the Saracens; the Saracens by the Turks; the Greeks by the Romans; the Romans by the Goths and Vandals; and so of others. See the notes on Gen. xi.

Verse 27. *That they should seek the Lord*] This is a conclusion drawn from the preceding statement. God, who is infinitely great and self-sufficient, has manifested himself as the maker of the world, the creator, preserver, and governor of men. He has assigned them their portion, and dispensed to them their habitations, and the various blessings of his providence, to the end that they should seek him in all his works.

Feel after him] Ψηλαφησειαν αυτον, That they might grope after him, as a person does his way who is blind or blindfolded. The Gentiles, who had not a revelation, must grope after God, as the principle of spiritual life, that they might find him to be a Spirit, and the source of all intellectual happiness; and the apostle seems to state that none need despair of finding this fountain of goodness, because *he is not far from every one of us.*

Verse 28. *For in him we live, and move, and have our being*] He is the very *source* of our *existence:* the principle of *life* comes from him: the principle of *motion*, also, comes from him; one of the most difficult things in nature to be properly apprehended; and a strong proof of the continual presence and energy of the Deity.

And have our being] Και εσμεν, *And we are:* we *live* in *him*, *move* in *him*, and *are* in him. Without him we not only can do nothing, but without him we *are* nothing. *We are*, i. e. we continue *to be*, because of his continued, present, all-pervading, and supporting energy. There is a remarkable saying in *Synopsis Sohar*, p. 104. "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth.' This is philosophical and correct.

As certain also of your own poets] Probably he means not only *Aratus*, in whose poem, entitled *Phænomena*, the words quoted by St. Paul are to be found literatim, του γαρ και γενος εσμεν; but also *Cleanthus*, in whose *Hymn to Jupiter* the same words (Εκ σου γαρ γενος εσμεν) occur. But the sentiment is found in several others, being very common among the more enlightened philosophers. By saying *your own poets*, he does not mean poets born at *Athens*, but merely *Grecian* poets, Aratus and Cleanthus being chief.

We are also his offspring.] Του γαρ και γενος εσμεν. The *Phænomena* of Aratus, in which these words are found, begins thus:—

Εκ Διος αρχωμεσθα, τον ουδεποτ' ανδρες εωμεν
Αρρητοι· μεσται δε Διος πασαι μεν αγυιαι,

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

29 Forasmuch then as we are the offspring of God, [e] we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And [f] the times of this ignorance God winked at; but [g] now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which [h] he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [i] given assurance unto all *men*, in that [k] he hath raised him from the dead.

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

[e] Isa. xl. 18.——[f] Chap. xiv. 16; Rom. iii. 25.——[g] Luke xxiv. 47; Tit. ii. 11, 12; 1 Pet. i. 14; iv. 3.

[h] Chap. x. 42; Romans ii. 16; xiv. 10.——[i] Or, *offered faith.* [k] Chapter ii. 24.

Πασαι δ' ανθρωπων αγοραι· μεςη δε θαλασσα,
Και λιμενες· παντη δε Διος κεχρημεθα παντες·
ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ· ὁ δ' ηπιος ανθρωποισι
Δεξια σημαινει. κ. τ. λ.

With Jove we must begin; nor from him rove;
Him always praise, for all is full of Jove!
He fills all places where mankind resort,
The wide-spread sea, with every shelt'ring port.
Jove's presence fills all space, upholds this ball;
All need his aid; his power sustains us all.
For we his offspring are; and he in love
Points out to man his labour from above:
Where signs unerring show when best the soil,
By well-timed culture, shall repay our toil, &c., &c.

Aratus was a Cilician, one of St. Paul's own countrymen, and with his writings St. Paul was undoubtedly well acquainted, though he had flourished about 300 years before that time.

Verse 29. *Forasmuch then as we are the offspring of God, &c.*] This inference of the apostle was very strong and conclusive; and his argument runs thus: "If we are the offspring of God, he cannot be like those *images of gold, silver*, and *stone*, which are formed by the *art* and *device of man;* for the parent must resemble his offspring. Seeing, therefore, that *we* are *living* and *intelligent* beings, HE from whom we have derived that being must be *living* and *intelligent.* It is necessary, also, that the object of religious worship should be much more *excellent* than the worshipper; but a *man* is, by innumerable degrees, more excellent than an *image* made out of *gold, silver*, or *stone;* and yet it would be impious to worship a *man:* how much more *so* to worship these *images* as *gods!* Every man in the Areopagus must have felt the power of this conclusion; and, taking it for granted that they had felt it, he proceeds:—

Verse 30. *The times of this ignorance God winked at*] He who has an indisputable right to demand the worship of all his creatures has mercifully overlooked those acts of idolatry which have disgraced the world and debased man; but *now*, as he has condescended to give a revelation of himself, he *commands*, as the sovereign, *all men every where*, over every part of his dominions, *to repent*, μετανοειν, to *change* their *views, designs*, and *practices; because he hath appointed a day in which he will judge the world in righteousness;* and, as justice will then be done, no *sinner*, no persevering *idolater*, shall escape punishment.

The word ὑπεριδειν, which we translate, *to wink at*, signifies simply *to look over;* and seems to be here used in the sense of *passing by*, not particularly noticing it. So God overlooked, or passed by, the times of heathenish ignorance: as he had not given them the *talent* of *Divine revelation*, so he did not require the improvement of that talent; but now, as he had given them that revelation, he would no longer *overlook*, or *pass by*, their ignorance or its fruits.

Verse 31. *He hath appointed a day*] He has fixed the time in which he will judge the world, though he has not revealed this time to man.

By that *man whom he hath ordained*] He has also appointed the judge, by whom the inhabitants of the earth are to be tried.

Whereof *he hath given assurance*] Πιςιν παρασχων πασιν, Having given to all this *indubitable proof*, that Jesus Christ shall judge the world, by raising him from the dead. The sense of the argument is this: "Jesus Christ, whom we preach as the Saviour of men, has repeatedly told his followers that he would judge the world; and has described to us, at large, the whole of the proceedings of that awful time, Matt. xxv. 31, &c.; John v. 25. Though he was put to death by the Jews, and thus he became a victim for sin, yet God raised him from the dead. By raising him from the dead, God has set his seal to the doctrines he has taught: one of these doctrines is, that he *shall judge the world;* his resurrection, established by the most incontrovertible evidence, is therefore a proof, an incontestable proof, that he shall judge the world, according to his own declaration."

Verse 32. *When they heard of the resurrection, &c.*] Paul undoubtedly had not finished his discourse: it is likely that he was about to have proclaimed salvation through Christ crucified; but, on hearing of the *resurrection* of the body, the assembly instantly broke up; the *Epicureans* mocking, εχλευαζον, *began to laugh;* and the *Stoics* saying they would take another opportunity to hear him on that subject. And thus the assembly became dissolved before the apostle had time to finish his discourse, or to draw all the conclusions he had designed from the premises he had laid down. St. Stephen's discourse was interrupted ir a

similar manner. See chap. vii. 54, and the note there.

Verse 33. *So Paul departed from among them.*] He could not be convicted of having done any thing contrary to the law; and, when the assembly broke up, he was permitted to go about his own business.

Verse 34. *Certain men clave unto him*] Became affectionately united to him, *and believed* the doctrines he had preached.

Dionysius the Areopagite] There can be no doubt that this man was one of the *judges* of this *great court*, but whether the *president* or otherwise we cannot tell. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion; for no person was a judge in the Areopagus who had not borne the office of *archon*, or chief governor of the city; and none bore the office of judge in this court who was not of the *highest reputation* among the people for his *intelligence* and *exemplary conduct*. In some of the popish writers we find a vast deal of groundless conjecture concerning Dionysius, who, they say, was first bishop of Athens, and raised to that dignity by Paul himself; that he was a *martyr* for the truth; that Damaris was his *wife*, &c., &c., concerning which the judicious Calmet says, *Tout cela est de peu d' autorité*. "All this has little foundation."

1. In addition to what has been said in the notes on this subject, I may add, the original word δεισιδαιμονεστερος, from δειδω, *I fear*, and δαιμων, a *demon*, signifies, "greatly addicted to the worship of the invisible powers;" for, as the word δαιμων signifies either a *good* or *evil* spirit, and δειδω, *I fear*, signifies not only to *fear* in general, but also to *pay religious reverence*, the word must be here taken in its *best sense*; and so undoubtedly St. Paul intended it should; and so, doubtless, his audience understood him; for it would have been very imprudent to have charged them with *superstition*, which must have been extremely *irritating*, in the very commencement of a discourse in which he was to defend himself, and prove the truth of the Christian religion. He stated a *fact*, acknowledged by the best Greek writers; and he reasoned from that fact. The fact was—that the Athenians were the most religious people in Greece, or, in other words, the most idolatrous: that there were in that city more *altars*, *temples*, *sacrifices*, *and religious services*, than in any other place. And independently of the authorities which may be quoted in support of this assertion, we may at once perceive the probability of it from the consideration that Athens was the grand university of Greece: that here philosophy and every thing relating to the worship of the gods was taught; and that religious services to the deities must be abundant. Look at our own universities of *Oxford* and *Cambridge*; here are more *prayers*, more *religious acts* and *services*, than in any other places in the nation, and very properly so. These were founded to be seminaries of *learning* and *religion*; and their very statutes suppose *religion* to be essential to *learning*; and their founders were in general *religious characters*, and endowed them for *religious purposes*. These, therefore, are not superstitious services; for, as *superstition* signifies "unnecessary fears or scruples in religion; observance of unnecessary and uncommanded rites or practices,"—Johnson, it cannot be said of those services which are founded on the *positive command of God*, for the more effectual help to religious feelings, or as a preventive of immoral practices. I consider the Athenians, therefore, acting in conformity to their own *laws* and *religious institutions*; and Paul grants that they were much addicted to religious performances: this he pays as a compliment, and then takes occasion to show that their religion was defective: they had not a right object of devotion; they did not know the true God; the *true God* was to them the *unknown God*; and *this* an altar in their own city acknowledged. He therefore began to declare that glorious Being to them whom they ignorantly worshipped. As they were greatly addicted to religious services, and acknowledged that there was a Being to them *unknown*, and to whom they thought it necessary to *erect an altar*, they must, consistently with their character as a religious people and with their own concession in the erection of this altar, hear quietly, patiently, and candidly, a discourse on *that God* whose *being* they acknowledged, but whose *nature* they did not know. Thus St. Paul, by acknowledging their religious disposition, and seizing the fact of the *altar* being inscribed to the unknown God, assumed a right which not a philosopher, orator, or judge in the Areopagus could dispute, of bringing the whole subject of Christianity before them, as he was now brought to his trial, and put on his defence. The whole of this fine advantage, this grand stroke of rhetorical prudence, is lost from the whole account, by our translation, *ye are in all things too superstitious*, thus causing the defendant to commence his discourse with a *charge* which would have roused the indignation of the Greeks, and precluded the possibility of their hearing any thing he had to say in defence of his conduct.

2. That the original word, on the right interpretation of which I have laid so much stress, is taken in a *good* sense, and signifies *religious worship* and *reverence*, I shall show by several proofs; some of which may be seen in Mr. *Parkhurst*, under the word Δεισιδαιμονια, which *Suidas* explains by ευλαβεια περι το Θειον, *reverence towards the Deity*. And *Hesychius*, by φοβοθεϊα, *the fear of God*. "In this *good* sense it is often used by Diodorus Siculus. Herodotus says of Orpheus, *he led men*, εις δεισιδαιμονιαν, *to be religious; and exhorted them*, επι το ευσεβειν, *to piety*; where it is manifest that δεισιδαιμονια must mean *religion*, and not *superstition*. But, what is more to the present purpose, the word is used by *Josephus*, not only where a heathen calls the pagan religion δεισιδαιμονιας, (Antiq. lib. xix. cap. 5. s. 3,) or where the Jewish religion is spoken of by this name, in several edicts that were made in its *favour* by the Romans, (as in Antiq. lib xiv. cap. 10, s. 13, 14, 16, 18, 19,) but also where the historian is expressing his *own thoughts* in his *own words*: thus, of King Manasseh, after his repentance and restoration, he says, εσπουδαζεν πασῃ περι αυτον (Θεον) τῃ δεισιδαιμονιᾳ χρησθαι, *he endeavoured to behave in the* MOST RELIGIOUS *manner towards God.*—Antiq. lib. x. cap. 3, s. 2. And, speaking of a riot that happened among the Jews on occasion of a Ro-

man soldier's burning the book of the law, he observes that the Jews were drawn together on this occasion, τῃ δεισιδαιμονιᾳ, *by their religion*, as if it had been by *an engine;* οργανῳ τινι.—De Bell. lib. ii. cap. 12, s. 2." It would be easy to multiply examples of this use of the word; but the reader may refer, if necessary, to Wetstein, Pearce, and others.

3. That the Athenians were reputed, in this respect, a *devout* people, the following quotations may prove. *Pausanias*, in Attic. cap. xvii. p. 39, edit. *Kuhn.*, says that *the Athenians were not only more humane*, αλλα και εις θεους ευσεβειν, *but more devout towards the gods;* and again he says, δηλα τε εναργως, ὁσοις πλεον τι ἑτερων ευσεβειας μετεςιν, *it appears plainly how much they exceed others in the worship of the gods;* and, in cap. xxiv. p. 56, he says, Αθηναιοις περισσοτερον τι, η τοις αλλοις, ες τα θεια εςι σπουδης, that *the Athenians are abundantly more solicitous about Divine matters than others.* And Josephus seals this testimony by the assertion, contr. Apion, ii. 10: Αθηναιους ευσεβεςατους των Ἑλληνων παντες λεγουσι; *Every body says that the Athenians* are *the most religious people of all the Greeks.*—See Bp. *Pearce.* From all these authorities it is palpable that St. Paul must have used the term in the sense for which I have contended.

4. In the preceding notes, I have taken for granted that Paul was brought to the Areopagus to be tried on the charge of *setting forth strange gods.* Bp. Warburton denies that he was brought before the Areopagus on any charge whatever; and that he was taken there that the judges might hear him explain his doctrine, and not to defend himself against a charge which he does not once notice in the whole of his discourse. But there is one circumstance that the bishop has not noticed, viz. that St. Paul was not permitted to finish his discourse, and therefore could not come to those *particular parts of the charge* brought against him which the bishop thinks he must have taken up most pointedly, had he been accused, and brought there to make his defence. The truth is, we have little more than the apostle's *exordium*, as he was evidently interrupted in the prosecution of his defence. As to the supposition that he was brought by philosophers to the Areopagus, that they might the better hear him explain his doctrine, it appears to have little ground; for they might have heard him to as great advantage in any other place: nor does it appear that this court was ever used, except for the solemn purposes of justice. But the question, whether Paul was brought to the Areopagus that he might be tried by the judges of that court, Bishop Pearce answers with his usual judgment and discrimination. He observes: 1. "We are told that one effect of his preaching was, that he converted Dionysius the Areopagite, ver. 34; and this seems to show that he, who was a judge of that court, was *present*, and, if so, probably *other judges* were present also. 2. If they who brought Paul to Areopagus wanted only to satisfy their curiosity, they had an opportunity of doing that *in the market*, mentioned ver. 17. Why then did they remove him to another place? 3. When it is said that they brought Paul to Areopagus, it is said that *they took him*, επιλαβομενοι αυτοι, or, rather, *they laid hold on him*, as the Greek word is translated, Luke xxiii. 26, and xx. 20, 26, and as it ought to have been here, in chap. xxi. 30, 33, and especially in this latter verse. 4. It is observable that Paul, in his whole discourse at the Areopagus, did not make the least attempt to move the passions of his audience, as he did when speaking to Felix, chap. xxiv. 25, and to Agrippa, chap. xxvi. 29; but he used *plain* and *grave reasoning* to convince his hearers of the soundness of his doctrine.

"Now, we are told by *Quinctilian*, in Inst. Orat. ii. 16, that *Athenis actor movere affectus vetabatur:* the actor was forbidden to endeavour to excite the passions. And again, in vi. 1, that *Athenis affectus movere etiam per præconem prohibebatur orator:* among the Athenians, the orator was prohibited by the public crier to move the passions of his auditory. And this is confirmed by *Philostratus* in proœm. lib. i. de Vit. Sophist.; and by *Athenæus*, in Deipnosoph. xiii. 6. If, therefore, it was strictly forbidden at Athens to move the affections of the courts of justice, especially in that of the Areopagus, we see a good reason why Paul made no attempt in that way; and, at the same time, we learn how improperly the painters have done all they could, when they represent Paul speaking at Athens, endeavouring both by his looks and gestures to raise those several passions in his hearers which their faces are meant to express."

I have only to add here, that, though St. Paul did not endeavour to excite any passions in his address at the Areopagus, yet each sect of the philosophers would feel themselves powerfully affected by every thing in his discourse which tended to show the emptiness or falsity of their doctrines; and, though he attempted to move no passions, yet, from these considerations, their passions would be strongly moved. And this is the idea which the inimitable Raphael took up in his celebrated cartoon on this subject, and which his best copier, Mr. Thomas Holloway, has not only *engraved* to the life, but has also described in language only inferior to the cartoon itself; and, as it affords no mean comment on the preceding discourse, my readers will be pleased to find it here.

By the cartoons of Raphael, we are to understand certain Scripture pieces painted by Raphael d'Urbino, and now preserved in the palace at Hampton court They are allowed to be the chefs d'œuvre in their kind. They have been often engraved, but never so as to give an adequate representation of the matchless originals, till Mr. Thomas Holloway, who has completely seized the spirit of the artist, undertook this most laborious work, in which he has been wholly engaged for several years; and in which he has, for some time past, associated with himself Messrs. *Slann* and *Webb*, two excellent artists, who had formerly been his own pupils. The cartoon to which I have referred has been some time finished, and delivered to the subscribers; and with it that elegant description, from which the following is a copious extract:—

"The eye no sooner glances on this celebrated cartoon than it is immediately struck with the commanding attitude of the speaker, and the various emotions excited in his hearers.

"The interest which the first appearance of St. Paul at Athens had occasioned, was not calculated to subside on a sudden; his doctrines were too new, and his zeal too ardent. From the multitude it ascended to the philosophers. The Epicureans and Stoics particularly assailed him. Anteccdently to the scene described in the picture, among the various characters already encountered by the apostle, many undoubtedly, in their speculations upon Divine subjects, had often imagined a sublimer religion than that commonly acknowledged: such, therefore, would make it their business to hear him again. Others, to whom truth was of less value than the idle amusement of vain disquisition, felt no other motive than curiosity. By far the greater part, however, obstinately bigoted to their particular tenets, and abhorring innovation, regarded him as impious, or a mere babbler: these also wished to hear him again, but with no other than the insidious view, that, by a more regular and explicit profession of his doctrines, he might expose his own absurdities, or render himself obnoxious to the state. The drapery accords with the majesty of the figure; and the light is so managed, especially on the arms and hands, as greatly to assist the energy of the action.

"The painter has proceeded, from the warmth of full conviction, through various gradations, to the extremes of malignant prejudice, and invincible bigotry.

"In the foreground, on the right, is *Dionysius*, who is recorded to have embraced the new religion. With the utmost fervour in his countenance, and with a kind of sympathetic action and unconscious eagerness, he advances a step nearer. His eye is fixed on the apostle: he longs to tell him his conversion, already perhaps preceded by conviction wrought in his mind by the reasonings of the sacred teacher on previous occasions, in the synagogue, and in the forum or marketplace. He appears not only touched with the doctrine he receives, but expresses an evident attachment to his instructer: he would become his host and protector.

"This figure is altogether admirable. The gracefulness of the drapery and of the hair; the masculine beauty of the features; the perspective drawing of the arms; the life and sentiment of the hands, the right one especially, are inimitable.

"Behind is *Damaris*, mentioned with him as a fellow believer. This is the only female in the composition; but the painter has fully availed himself of the character, in assisting his principle of contrast; an excellence found in all the works of Raphael. Her discreet distance, her modest deportment, her pious and diffident eye, discovering a degree of awe, the decorum and arrangement of her train, all interest the mind in her favour.

"Next to these, but at some distance, is a *Stoic*. The first survey of this figure conveys the nature of his peculiar philosophy—dignity and austerity. Raphael has well understood what he meant in this instance to illustrate. His head is sunk in his breast; his arms are mechanically folded; his eyes, almost shut, glance towards the ground: he is absorbed in reflection. In spite of his stoicism, discomposure and perplexity invade his soul, mixed with a degree of haughty mortification.

"Sir Joshua Reynolds has observed that 'the same idea is continued through the whole figure, even to the drapery, which is so closely muffled about him that even his hands are not seen;' and that, 'by this happy correspondence between the expression of the countenance and the disposition of the parts, the figure appears to *think from head to foot.*'

"Behind the Stoic are two young men, well contrasted in expression: anger in the elder, and in the other, youthful pride, half abashed, are finely discriminated.

"Beyond, in the same continued half circle with the Stoic, is perhaps exhibited the most astonishing contrast ever imagined; that of *inexorable sternness*, and *complete placidity*.

"Of the two figures, the first is denominated a *Cynic*, who, disappointed in his expectation of the ridiculous appearance which he conceived the apostle, when confronted, would make among them, abandons his mind to rage. His formidable forehead concentrates its whole expression: with a fixed frown and threatening eye, he surveys the object of his indignation. He alone would engage to confute him, or punish his temerity. His eager impatience and irritation are not discovered in his features only; he raises his heel from the ground, and leans with a firmer pressure on his crutch, which seems to bend beneath him.

"Pass from him to the more polished *Epicurean*. This figure exhibits perfect repose of body and mind: no passions agitate the one; no action discomposes the other. His hands, judiciously concealed beneath beautiful drapery, shows there can be no possible motion or employment for them. His feet seem to sleep upon the ground. His countenance, which is highly pleasing, and full of natural gentleness, expresses only a smile of pity at the fancied errors of the apostle, mingled with delight derived from his eloquence. He waits, with an inclined head, in passive and serene expectation. If a shrewd intelligence is discovered in his eyes, it is too gentle to disturb the general expression of tranquillity.

"Behind are two other young men: the first discovers a degree of superciliousness with his vexation; his companion is more disgusted, and more morose.

"These, and the two young figures previously described, are not introduced merely to fill up the group; they may be intended as pupils to the philosophers before them, though by some considered as young Romans, who have introduced themselves from ennui or curiosity.

"Beyond is a character in whose mind the force of truth and eloquence appears to have produced conviction; but pride, vanity, or self-interest, impel him to dissemble. His finger, placed upon the upper lip, shows that he has imposed silence upon himself.

"In the centre is seated a group from the academy. The skill of *Raphael* in this instance is eminent. These figures are not only thrown into shade, to prevent their interference with the principal figure; but, from their posture, they contribute to its elevation, and at the same time vary the line of the standing group.

"It seems as if the old philosopher in profile, on the left, had offered some observations on the apostle's address; and that he was eagerly listening to the reply of his sage friend, in whose features we behold more

of the spirit of mild philosophy. The action of his fingers denotes his habit of reasoning, and regularity of argument. The middle figure behind appears to be watching the effect which his remarks would produce.

"The action of the young man, pointing to the apostle, characterizes the keen susceptibility and impetuosity of his age. His countenance expresses disgust, approaching to horror. The other young man turns his head round, as though complaining of unreasonable interruption. The drapery of both the front figures in this group is finely drawn: the opening action of the knees in the one is beautifully followed and described by the folds; in the other, the compression, in consequence of the bent attitude, is equally executed; the turn of the head gives grace and variety to the figure.

"The head introduced beyond, and rather apart, is intended to break the two answering lines of the dark contour of the apostle's drapery, and the building in the background.

"In the group placed behind the apostle, the mind is astonished at the new character of composition. The finest light imaginable is thrown upon the sitting figure; and, as necessary, a mass of shade is cast upon the two others.

"It is difficult to ascertain what or whom Raphael meant by that corpulent and haughty personage wearing the cap. His expression, however, is evident: malice and vexation are depicted in his countenance; his stride, and the action of his hand, are characteristic of his temperament.

"The figure standing behind is supposed to be a *magician*. His dark hair and beard, which seem to have been neglected, and the keen mysterious gaze of his eye, certainly exhibit a mind addicted to unusual studies. Under him, the only remaining figure is one who listens with malignant attention, as though intending to report every thing. He has the aspect of a spy. His eye is full of danger to the apostle; and he crouches below that he may not be disturbed by communication.

"If this figure be considered with reference to *Dionysius*, it may be remarked that *Raphael* has not only contrasted his characters, but even the two ends of his picture. By this means the greatest possible force is given to the subject. At the first survey, the subordinate contrasts may escape the eye, but these greater oppositions must have their effect.

"When, from this detailed display of the cartoon the eye again glances over the whole subject, including the dignity of the architecture; the propriety of the statue of Mars, which faces his temple; the happy management of the landscape, with the two conversation figures; the result must be an acknowledgment that in this one effort of art is combined all that is great in drawing, in expression, and in composition."—*Holloway's* description of *Raphael's* Cartoon of Paul preaching at Athens.

CHAPTER XVIII.

Paul, leaving Athens, comes to Corinth, meets with Aquila and Priscilla, and labours with them at tent-making, 1–3. *He preaches, and proves that Jesus was the Christ,* 4, 5. *The Jews oppose and blaspheme; and he purposes to go to the Gentiles,* 6. *Justus, Crispus, and several of the Corinthians believe,* 7, 8. *Paul has a vision, by which he is greatly comforted,* 9, 10. *He continues there a year and six months,* 11. *Gallio being deputy of Achaia, the Jews make insurrection against Paul, and bring him before the deputy, who dismisses the cause; whereupon the Jews commit a variety of outrages,* 12–17. *Paul sails to Syria, and from thence to Ephesus, where he preaches,* 18–20. *He leaves Ephesus—goes to Cæsarea, visits Antioch, Galatia, and Phrygia,* 21–23. *Account of Apollos and his preaching,* 24–28.

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [a] Aquila, born in Pontus, lately come from Italy with his

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

[a] 1 Cor. i. 2; Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.

NOTES ON CHAP. XVIII.

Verse 1. *Paul departed from Athens*] How long he stayed here, we cannot tell; it is probable it could not be less than three months; but, finding that the Gospel made little progress among the Athenians, he resolved to go to Corinth.

CORINTH was situated on the isthmus that connects Peloponnesus to Attica; and was the capital of all *Achaia*, or Peloponnesus. It was most advantageously situated for trade; for, by its two ports, the *Lecheum* and *Cenchreæ*, it commanded the commerce both of the *Ionian* and *Ægean* Sea. It was destroyed by the Romans under Mummius, about one hundred and forty-six years before Christ, in their wars with Attica; but was rebuilt by Julius Cæsar, and became one of the most considerable cities of Greece. Like other kingdoms and states, it has undergone a variety of revolutions: from the oppressive and destructive government of the Turks it has been lately restored to that of the Greeks; but it is greatly reduced, its whole population amounting only to between thirteen and fourteen thousand souls. It is about 46 miles east of Athens, and 342 *S. W.* of Constantinople. Its public buildings were very superb; and there the *order* called the *Corinthian Order*, in architecture, took its rise.

Verse 2. *A certain Jew named Aquila*] Some have supposed that this Aquila was the same with the Onkelos, mentioned by the Jews. See the article in Wolfius, Bibl. Hebr. vol. ii. p. 1147. We have no evidence that this Jew and his wife were at this time

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, [b] and wrought: for by their occupation they were tent-makers.

4 [c] And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

5 And [d] when Silas and Timotheus were come from Macedonia, Paul was [e] pressed in the spirit, and testified to the Jews *that* Jesus [f] *was* Christ.

[b] Chap. xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. [c] Chap. xvii. 2.——[d] Chap. xvii. 14, 15.

[e] Job xxxii. 18; chapter xvii. 3; verse 28.——[f] Or, is *the Christ.*

converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them—*Pontus.* See the note on chap. ii. 9.

Claudius had commanded all Jews to depart from Rome] This edict of the Roman emperor is not mentioned by *Josephus;* but it is probably the same to which *Suetonius* refers in his life of Claudius; where he says, *Judæos, impulsore Chresto, assidue tumultuantes Româ expulit.* "He expelled the Jews from Rome, as they were making continual insurrections, under their leader *Chrestus.*" Who this Chrestus was we cannot tell; probably Suetonius meant *Christ;* but this I confess does not appear to me likely. There might have been a Jew of the name of Chrestus, who had made some disturbances, and, in consequence, Claudius thought proper to banish all Jews from the city. But how could he intend Christ, who was never at Rome? nor did any one ever personate him in that city; and it is evident he could not refer to any spiritual influence exerted by Christ on the minds of the people. Indeed he speaks of Chrestus as being the person who was the cause of the disturbances. It is no fictitious name, no name of an absent person, nor of a *sect;* but of one who was well known by the disturbances which he occasioned, and for which it is likely he suffered, and those of his nation were expelled. This decree, which was made, not by the *senate*, but by the emperor himself, continued only in force during his life, if so long; for in a short time after this Rome again abounded with Jews.

Verse 3. *He abode with them, and wrought*] Bp. Pearce observes that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, chap. xxii. 3, to learn a trade, that, wherever they were, they might provide for themselves in case of necessity. And though Paul, in some cases, lived on the bounty of his converts, yet he chose not to do so at Ephesus, chap. xx. 34; nor at Corinth or other places, 1 Cor. iv. 12; 2 Cor. ix. 8, 9; 1 Thess. iii. 8; and this Paul did for a reason which he gives in 2 Cor. xi. 9–12. While he was at Corinth he was supplied, when his own labour did not procure him enough, "by the brethren which came to him there from Macedonia." It appears that the apostle had his lodging with Aquila and Priscilla; and probably a portion of the profits of the business, after his board was deducted. It was evidently no reproach for a man, at *that time*, to unite public teaching with an honest useful trade. And why should it be so *now?* May not a man who has acquired a thorough knowledge of the Gospel way of salvation, explain that way to his less informed neighbours, though he be a tent-maker, (what perhaps we would call a house-carpenter,) or a shoemaker, or any thing else? Even many of those who consider it a cardinal sin for a *mechanic* to *preach* the Gospel, are providing for themselves and their families in the same way. How many of the clergy, and other ministers, are farmers, graziers, schoolmasters, and sleeping partners in different *trades* and *commercial* concerns! A tent-maker, in his place, is as useful as any of these. Do not ridicule the mechanic because he preaches the Gospel to the salvation of his neighbours, lest some one should say, in a language which you glory to have learned and which the mechanic has not, *Mutato nomine, de TE fabula narratur.*

There are different opinions concerning what is meant here by the σκηνοποιος, which we translate *tent-maker.* Some think it means a maker of those small *portable tents*, formed of *skins*, which soldiers and travellers usually carried with them on their journeys; others suppose that these tents were made of linen cloth. Some think that the trade of St. Paul was making *hangings* or *curtains*, such as were used at the theatres; others think the σκηνοποιος was a sort of *umbrella-maker;* others, a *weaver*, &c., &c. In short, we know not what the trade was. I have generally preferred the notion of a carpenter, or *faber lignarius.* Whatever it was, it was an honest, useful calling, and Paul got his bread by it.

Verse 4. *He reasoned in the synagogue every Sabbath*] Discoursed at large concerning Jesus as the Messiah, proving this point from their own Scriptures, collated with the facts of our Lord's life, &c.

And persuaded the Jews and the Greeks.] Many, both Jews and proselytes, were convinced of the truth of his doctrine. Among his converts was *Epenetus*, the first fruit of his labour in Achaia, Rom. xvi. 5; and the family of *Stephanas* was the next; and then *Crispus* and *Caius*, or *Gaius;* all of whom the apostle himself baptized, 1 Cor. i. 14–16. See on ver. 8.

Verse 5. *When Silas and Timotheus were come*] We have seen, chap. xvii. 13, that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, he left Silas and Timotheus behind; to whom he afterwards sent word to rejoin him at Athens with all speed. It appears, from 1 Thess. iii. 10, that, on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the Church at Thessalonica. How long they laboured here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

6 And [g] when they opposed themselves, and blasphemed, [h] he shook *his* raiment, and said unto them, [i] Your blood *be* upon your own heads; [k] I *am* clean: [l] from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

A. M. cir. 4058 A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

8 [m] And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[g] Chap. xiii. 45; 1 Pet. iv. 4.——[h] Neh. v. 13; Matt. x. 14; chap. xiii. 51.——[i] Lev. xx. 9, 11, 12; 2 Sam. i. 16; Ezek. xviii. 13; xxxiii. 4.——[k] Ezek. iii. 18, 19; xxxiii. 9; chap. xx. 26. [l] Chap. xiii. 46; xxviii. 28.——[m] 1 Cor. i. 14.

of the Church at Thessalonica; and it must have been immediately after this that he wrote his first epistle to that Church, which is probably the *first*, in order of time, of all his epistles.

Paul was pressed in spirit] Συνειχετο τῳ πνευματι, or he was *constrained by the Spirit* of God, in an extraordinary manner, to *testify to the Jews* that *Jesus was the Christ*. Instead of τῳ πνευματι, *in the spirit*, τῳ λογῳ, *in the word* or *doctrine*, is the reading of ABDE, three others; both the *Syriac*, *Coptic*, *Vulgate*, *Basil*, *Chrysostom*, and others. Griesbach has received this reading into the text, and Bp. Pearce thus paraphrases the verse: "And when Silas and Timotheus were come from Macedonia, Paul set himself, *together* with them, wholly *to the word*; i. e. he was fully employed, now that he had their assistance, in preaching the Gospel, called *the word* in chap. iv. 4; xvi. 6, 32, and xvii. 11. St. Luke seems to have intended to express here something relating to St. Paul which was the *consequence* of the coming of Silas and Timotheus; and that was rather labouring with them more abundantly in *preaching the word* than his being "*pressed in spirit*." This appears to be the true sense of the word, and that τῳ λογῳ is the genuine reading there can be no doubt. Συνειχετο, which we translate *pressed*, and which the Vulgate translates *instabat*, Bp. Pearce thinks should be translated *una cum illis instabat*, he earnestly strove together with them, τῳ λογῳ, *in preaching the word*. The true sense is given by Calmet, *Paul s'employoit à prêcher encore avec plus d'ardeur*, Paul was employed with more ardour in preaching, and testifying to the Jews that Jesus was the Christ. From this time we hear no more of Silas; probably he died in Macedonia.

Verse 6. *When they opposed*] Αντιτασσομενων, Systematically opposing; putting themselves in *warlike order* against him: so the word implies.

And blasphemed] This is precisely the way in which they still act. They have no arguments against Jesus being the Messiah; but, having made a covenant with unbelief, as soon as they are pressed on this point, they rail and blaspheme.—See the *Tela ignea Satanæ*, by *Wagenseil*.

He shook his *raiment*] This was an action similar to that of *shaking the dust off the feet*; see on Matt. x. 14. See a parallel act, and its signification, in Nehem. v. 13: *Also* I SHOOK MY LAP, *and said*, *So shall God* SHAKE *every man* FROM HIS HOUSE *and* FROM *his* LABOUR; *even thus shall he be* SHAKEN OUT *and* EMPTIED. St. Paul's act on this occasion seems to have been the same with this of Nehemiah, and with the same signification; and it is likely that he was led by a Divine impulse to do it—thus signifying the shaking and emptying out of this disobedient people, which took place about sixteen years afterwards.

Your blood be *upon your own heads*] That is, ye alone are the cause of the destruction that is coming upon yourselves and upon your country.

I am *clean*] Καθαρος εγω, I am *pure* or *innocent* of your death and ruin. I have proposed to you the Gospel of Jesus Christ—the only means by which ye can be saved, and ye have utterly rejected it. I shall labour no more with *you*; and, from henceforth, shall confine my labours to the *Gentiles*. St. Paul must refer to the Jews and Gentiles of *Corinth* particularly; for he preached to the Jews occasionally in other places; see chap. xix. 8, 9; and several were brought to the knowledge of the truth. But it seems as if the Jews from this time *systematically* opposed the Gospel of Christ; and yet, *general tenders* of this salvation were made to them wherever the apostles came; and when they rejected them, the word was sent to the Gentiles; see chap. xix. 8, 9.

Pure from blood, or *pure* from guilt, is commonly expressed by καθαρος; thus *Heliodorus*, lib. i. p. 49: Εις δευρο διετελεσα καθαραν εμαυτην απο της ὁμιλιας φυλαττσσα, *Until now I have lived, preserving myself* pure: and *Alciphron*, lib. i. epist. 7, ad. fin.: Ουδε μιαναι λυθρῳ τας χειρας, ἁς ἡ θαλαττα εκ παιδος εις δευρο καθαρας αδικηματων εφυλαξε, *Nor to stain with pollution the hands which a seafaring life has kept from a child until now* pure *from iniquity*.

Verse 7. *And he departed thence*] From his former lodging, or that quarter of the city where he had dwelt before with Aquila and Priscilla; and went to lodge with *Justus*, apparently a proselyte of the gate. This person is called *Titus*, and *Titus Justus*, in several MSS. and *versions*.

Verse 8. *Crispus, the chief ruler of the synagogue*] This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very galling to the Jews. It belonged to the chief or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely that, on the conversion of Crispus, Sosthenes was chosen to succeed him.

Many of the Corinthians] Those to whom the sacred historian refers were probably Gentiles, and were the fruits of the apostle's labours after he had ceased to preach among the Jews.

A. M. cir. 4058. A. D. cir. 54. An. Olymp. cir. CCVIII. 2.

9 ¶ Then [n] spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 [o] For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he [p] continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, A. M. cir. 4059. A. D. cir. 55. An. Olymp. cir. CCVIII. 3.

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, [q] If it were a matter of wrong or wicked lewdness,

[n] Chap. xxiii. 11.——[o] Jer. *i.* 18, 19; Matt. xxviii. 20.

[p] Gr. *sat there.*——[q] Chap. xxiii. 29; xxv. 11, 19.

Verse 9. *Then spake the Lord to Paul in the night by a vision*] It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and probably was in danger of his life; see ver. 10; and might have been entertaining serious thoughts of ceasing to preach, or leaving Corinth. To prevent this, and comfort him, God was pleased to give him this vision.

Be not afraid] That this comfort and assurance were necessary himself shows us in his first epistle to these Corinthians, chap. ii. 3: *I was with you in weakness, and in fear, and in much trembling.*

Verse 10. *No man shall set on thee*] Και ουδεις επιθησεται σοι, No man shall be permitted to *lay violent hands* upon thee. It is very likely that the Jews had conspired his death; and his preservation was an act of the especial interposition of Divine Providence.

I have much people in this city.] Εν τη πολει ταυτη, *In this very city:* there are many here who have not resisted my Spirit, and consequently are now under its teachings, and are ready to embrace my Gospel as soon as thou shalt declare it unto them.

Verse 11. *He continued* there *a year and six months*] He was now confident that he was under the *especial* protection of God, and therefore continued *teaching the word*, τον λογον, the doctrine *of God.* It is very likely, that it was during his stay here that he wrote his *first* epistle to the *Thessalonians*, and the *second* not long after; and some think that the epistle to the *Galatians* was written during his stay at Corinth.

Verse 12. *When Gallio was the deputy of Achaia*] The Romans comprehended, under the name of Achaia, all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus. *Pausanias*, in *Attic.* vii. 16, says that the Romans were accustomed to send a governor into that country, and that they called him the *governor of Achaia*, not of *Greece;* because the *Achæans*, when they subdued Greece, were the *leaders* in all the Grecian affairs: see also *Suetonius*, in his life of Claudius, cap. xxv., and *Dio Cassius*, lx. 24. Edit. Reimari.

Deputy] Ανθυπατευοντος, serving the office of Ανθυπατος, or deputy: see the note on chap. xiii. ver. 7.

Gallio] This deputy, or proconsul, was eldest brother to the celebrated *Lucius Annæus Seneca*, the stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. The name of Gallio, was at first *Marcus* Annæus Novatus; but, having been adopted in the family of *Gallio*, he took the name of *Lucius Junius Gallio.* He, and Annæus Mela his brother, father of the poet Lucan, shared in the disgrace of their brother *Seneca;* and by this tyrant, Nero, whose early years were so promising, the three brothers were put to death; see *Tacitus*, Annal. lib. xv. 70, and xvi. 17. It was to this *Gallio* that Seneca dedicates his book *De Irâ.* Seneca describes him as a man of the most amiable mind and manners: "Quem nemo non parum amat, etiam qui amare plus non potest; nemo mortalium uni tam dulcis est, quam hic omnibus: cum interim tanta naturalis boni vis est, uti artem simulationemque non redoleat:" vide Senec. Præfat. ad Natural. Quæst. 4. He was of the sweetest disposition, affable to all, and beloved by every man.

Statius, Sylvar. lib. ii. 7. ver. 30, Ode on the *Birthday of Lucan*, says not a little in his favour, in a very few words:—

Lucanum potes imputare terris;
Hoc plus quam Senecam dedisse mundo,
Aut dulcem generásse Gallionem.

You may consider nature as having made greater efforts in producing *Lucan*, than it has done in producing *Seneca*, or even the *amiable* Gallio.

And brought him to the judgment seat] They had no power to punish any person in the Roman provinces, and therefore were obliged to bring their complaint before the Roman governor. *The powers that be are ordained of God.* Had the *Jews* possessed the *power* here, Paul had been put to death!

Verse 13. *Persuadeth men to worship God contrary to the law.*] This accusation was very insidious. The *Jews* had permission by the Romans to worship their own God in their own way: this the *laws allowed.* The *Roman* worship was also *established* by the *law.* The Jews probably intended to accuse Paul of acting contrary to *both* laws. "He is not a Jew, for he does not admit of circumcision; he is not a Gentile, for he preaches against the worship of the gods. He is setting up a *worship of his own*, in opposition to *all laws*, and persuading many people to join with him: he is therefore a most dangerous man, and should be put to death."

Verse 14. *Paul was now about to open* his *mouth*] He was about to enter on his defence; but Gallio, perceiving that the prosecution was through envy and malice, would not put Paul to any farther trouble, but determined the matter as follows.

A. M. cir. 4059. A. D. cir. 55. An. Olymp. cir. CCVIII. 3.

O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

A. M. cir. 4059. A. D. cir. 55. An. Olymp. cir. CCVIII. 3.

17 Then all the Greeks took [r] Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

[r] 1 Corinthians, chap. i. 1.

If it were a matter of wrong] Αδικημα, Of *injustice;* any thing contrary to the *rights* of the subject.

Or wicked lewdness] Ῥᾳδιουργημα πονηρον, *Destructive mischief.* (See the note on chap. xiii. 10, where the word is explained.) Something by which the subject is grievously *wronged;* were it any crime against *society* or against the *state;*

Reason would that I should bear with you.] Κατα λογον αν ηνεσχομην ὑμων, *According to reason,* or *the merit of the case, I should patiently hear you.*

Verse 15. *But if it be a question of words*] Περι λογου, Concerning *doctrine and names*—whether the person called *Jesus* be the person you call the *Messiah. And* of *your law*—any particular nicety, concerning that *law* which is *peculiar* to *yourselves: Look ye* to it—settle the business among yourselves; the Roman government does not meddle with such matters; and I will not take upon me to decide in a case that does not concern my office. As if he had said: "The Roman laws give religious liberty to Jews and Greeks; but, if controversies arise among you on these subjects, decide them among yourselves, or dispute about them as much as you please." A better answer could not be given by man; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to control any man's religious opinion; *that* was between the *object* of his worship and his own *conscience;* and therefore he was not authorized to intermeddle with subjects of this nature, which the law left to every man's private judgment. Had all the rulers of the people in every country acted as this sensible and benevolent Roman, laws against *liberty of conscience,* concerning religious persecution, would not be found to be, as they now are, blots and disgraces on the statute books of almost all the civilized nations of Europe.

Verse 16. *And he drave them from the judgment seat.*] He saw that their accusation was both *frivolous* and *vexatious,* and he ordered them to depart, and the assembly to disperse. The word απηλασεν, which we translate *he drave,* does not signify here any act of violence on the part of Gallio or the Roman officers, but simply an *authoritative dismission.*

Verse 17. *Then all the Greeks took Sosthenes*] As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office, see ver. 8; and that he was known either to have embraced Christianity, or to have favoured the cause of St. Paul. He is supposed to be the same person whom St Paul associates with himself in the first epistle to the Corinthians, chap. i. 1. Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place. And, as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against *him,* when they found that the proconsul would not support them in their opposition to Paul.

But why should *the Greeks* beat Sosthenes? I have in the above note proceeded on the supposition that this outrage was committed by the *Jews;* and my reason for it is this: Οἱ Ἑλληνες, *the Greeks,* is omitted by AB, two of the oldest and most authentic MSS. in the world: they are omitted also by the *Coptic* and *Vulgate, Chrysostom,* and *Bede.* Instead of Οἱ Ἑλληνες, three MSS., one of the eleventh, and two of the thirteenth century, have Ιουδαιοι, *the Jews;* and it is much more likely that the *Jews* beat one of their *own rulers,* through envy at his conversion, than that the *Greeks* should do so; unless we allow, which is very probable, (if Ἑλληνες, Greeks, be the true reading,) that these Hellenes were Jews, born in a Greek country, and speaking the Greek language.

And Gallio cared for none of those things.] Και ουδεν τουτων τῳ Γαλλιωνι εμελεν. *And Gallio did not concern himself,* did not *intermeddle with any of these things.* As he found that it was a business that concerned their own religion, and that the contention was among themselves, and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard; and their present conduct had no tendency to cause him to form a different opinion of them from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio *saw* this outrage; for, though it was before the judgment seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the *lictors,* and would not interfere.

The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct showed that it was his opinion, that the civil magistrate had nothing to do with *religious opinions* or the *concerns of conscience,* in matters where the *safety of the state* was not implicated. He therefore refused to make the subject a matter of legal discussion. Nay, he went much farther; he would not even interfere to prevent either the Jews or the apostles from making proselytes. Though the complaint against the apostles was, that they were *teaching men to worship God contrary to the law;* see the note on ver. 15, yet, even in this case, he did not think it right to exert the *secular* power to restrain the

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

18 ¶ And Paul *after this* tarried *there* yet a good while; and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having [s] shorn *his* head in [t] Cenchrea: for he had a vow.

A. M. cir. 4060. A. D. cir. 56 An. Olymp. cir. CCVIII. 4.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

[s] Num. vi. 18; chap. xxi. 24.

[t] Rom. xvi. 1.

free discussion and teaching of matters which concerned the *rights of conscience* in things pertaining to the worship of the gods. As to his not preventing the tumult which took place, we may say, if he did see it, which is not quite evident, that he well knew that this could rise to no serious amount; and the *lictors*, and other minor officers, were there in sufficient force to prevent any serious riot, and it was their business to see that the public peace was not broken; besides, as a heathen, he might have no objection to permit this people to pursue a line of conduct by which they were sure to bring themselves and their religion into contempt. These wicked Jews could not disprove the apostle's doctrine, either by argument or Scripture; and they had recourse to manual logic, which was an indisputable proof of the badness of their own cause, and the strength of that of their opponents.

But in consequence of this conduct Gallio has been represented as a man perfectly *careless* and *unconcerned* about religion in general; and therefore has been considered as a proper *type* or *representative* of even professed Christians, who are not *decided* in their religious opinions or conduct. As a heathen, Gallio certainly was *careless* about both *Judaism* and *Christianity*. The *latter* he had probably never heard of but by the cause now before his judgment seat; and, from any thing he could see of the *other*, through the medium of its professors, he certainly could entertain no favourable opinion of it: therefore in neither case was he to blame. But the words, *cared for none of those things*, are both misunderstood and misapplied: we have already seen that they only mean that he would not *intermeddle* in a controversy which did not belong to his province; and sufficient reasons have been alleged why he should act as he did. It is granted that many preachers take this for a text, and preach useful sermons for the conviction of the *undecided* and *lukewarm;* and it is to be deplored that there are so many undecided and careless people in the world, and especially in reference to what concerns their eternal interests. But is it not to be lamented, also, that there should be preachers of God's holy word who attempt to explain passages of Scripture which they do not understand? For he who preaches on *Gallio cared for none of those things*, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it, or he wilfully perverts the meaning.

Verse 18. *And Paul—tarried* there *yet a good while*] The persecuting Jews plainly saw, from the manner in which the proconsul had conducted this business, that they could have no hope of raising a *state persecution* against the apostles; and the laws provided so amply for the *personal* safety of every Roman citizen that they were afraid to proceed any farther in their violence. It could not be unknown that Paul was possessed of the *right* of *Roman citizenship;* and therefore his person was sacred as long as he did nothing contrary to the *laws*.

It is probable that at this time Paul stayed, on the whole, at Corinth, about two years.

Having shorn his *head in Cenchrea*] But who was it that shore his head? *Paul* or *Aquila?* Some think the latter, who had bound himself by the Nazarite vow, probably before he became a Christian; and, being under that vow, his conscience would not permit him to disregard it. There is nothing in the text that absolutely obliges us to understand this action as belonging to *St. Paul*. It seems to have been the act of Aquila alone; and therefore both Paul and Priscilla are mentioned before Aquila; and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to St. Paul, and not to Aquila; and interpreters are greatly divided on the subject. *Chrysostom*, *Isidore of Seville*, *Grotius*, *Hammond*, *Zegerus*, *Erasmus*, *Baronius*, *Pearce*, *Wesley*, and others, refer the vow to Aquila.—*Jerome*, *Augustin*, *Bede*, *Calmet*, *Dodd*, *Rosenmüller*, and others, refer it to St. Paul. Each party has its strong reasons—the matter is doubtful—the bare letter of the text determines nothing: yet I cannot help leaning to the latter opinion. Perhaps it was from feeling the difficulty of deciding *which* was under the vow that the *Æthiopic* and *two Latin versions*, instead of κειραμενος, *having shaved*, in the singular, appear to have read κειραμενοι, *they shaved;* and thus put both *Paul* and *Aquila* under the vow.

Cenchrea. This was a port on the *east* side of the isthmus of Corinth, opposite to the *Lecheum*, which was the other port on the *west*. And it is likely that it was at *Cenchrea* that St. Paul took shipping for Syria, as it would be more convenient for him, and a shorter passage to embark at *Cenchrea*, in order to go by the *Ægean* Sea to Syria, than to embark at the *Lecheum*, and sail down into the Mediterranean. This isthmus is generally described now as dividing the Gulf of *Lepanto*, on the *west*, from the Gulf of *Engia*, or Eginaon, on the *east*.

Verse 19. *He came to Ephesus*] Where it appears he spent but one Sabbath. It is supposed that Paul left Aquila and Priscilla at this place, and that he went on alone to Jerusalem; for it is certain they were at Ephesus when Apollos arrived there. See verses 24 and 26.

Ephesus was, at the time in which St. Paul visited it, one of the most flourishing cities of Asia Minor. It was situated in that part anciently called *Ionia*, but now *Natolia*. It abounded with the most eminent orators, philosophers, &c., in the world; and was adorned with the most splendid buildings. Here was that famous temple of *Diana*, reputed one of the *seven*

A. M cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, [u] I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [v] if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch.

A. M. cir. 4060 A. D. cir. 56. An. Olymp. cir. CCVIII. 4

23 And after he had spent some time *there*, he departed, and went over *all* the country of [w] Galatia and Phrygia in order, [x] strengthening all the disciples.

[u] Chap. xix. 21; xx. 16.——[v] 1 Cor. iv. 19; Heb. vi. 3; James iv. 15.——[w] Gal. i. 2; iv. 14.——[x] Chap. xiv. 22; xv. 32, 41.

wonders of the world. This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The temple of Minerva, which had long served as a Christian church, is now so completely ruined that its site cannot be easily determined; though some ruins of the walls are still standing, with five or six marble columns, forty feet in length, and seven in diameter, *all of one piece.* It still has a good harbour, and is about forty miles from Smyrna. In Chandler's Travels in Asia Minor, some curious information is given concerning this once eminent city. His account concludes thus: "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility: the representative of an *illustrious* people, and inhabiting the *wrecks* of their *greatness:* some beneath the vaults of the *Stadium*, once the crowded scene of their diversions; and some live by the abrupt precipice, in the sepulchres which received the ashes of their ancestors. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown; a herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. *We heard the partridge call in the area of the theatre, and of the Stadium.* The glorious pomp of its *heathen worship* is no longer remembered; and *Christianity*, which was there nursed by *apostles*, and fostered by *general councils*, until it increased to fulness of stature, barely lingers on, in an existence hardly visible." Travels in *Asia Minor*, p. 130. Reader! This city was once the capital of Asia Minor: and its ruins alone prove that it has existed: and it was one of those *seven Churches* to which a letter was expressly dictated by Jesus Christ himself! Ephesus is properly no more! and the Church of Ephesus is blotted out of the map of Christianity! Be silent and adore.

Verse 21. *I must—keep this feast*] Most likely the *passover*, at which he wished to attend for the purpose of seeing many of his friends, and having the most favourable opportunity to preach the Gospel to thousands who would attend at Jerusalem on that occasion. The whole of this clause, *I must by all means keep this feast that cometh in Jerusalem*, is wanting in ABE, six others; with the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*. Griesbach leaves it in the text, with the mark of *doubtfulness;* and Professor White, in his *Criseωs*, says, probabiliter *delenda.* Without this clause the verse will read thus: *But he bade them farewell, saying, I will return again unto you, if God will.* And this he did before the expiration of that same year, chap. xix. 1, and spent three years with them, chap. xx. 31, extending and establishing the Church at that place.

Verse 22. *Landed at Cæsarea*] This must have been Cæsarea in Palestine.

Gone up] To *Jerusalem*, though the name is not mentioned: but this is a common form of speech in the evangelists, Jerusalem being always meant when this expression was used; for the word *αναβαινω, to go up*, is often used absolutely, to signify, *to go to Jerusalem:* e. g. Go *ye* UP *unto this feast; I* GO *not* UP *yet*, John vii. 8. *But when his brethren were* GONE UP, *then* WENT *he also* UP *unto the feast*, verse 10. *There were certain Greeks—that* CAME UP *to worship*, John xii. 20. St. Paul himself uses a similar form of expression. *There are yet but twelve days since I* WENT UP *to Jerusalem, for to worship*, Acts xxiv 11. So all parts of England are spoken of as being below London: so we talk of going *up* to London; and people in London talk of going *down* to the country.

Saluted the Church] That is, the Church at Jerusalem, called emphatically THE CHURCH, because it was the FIRST Church—the MOTHER, or APOSTOLIC *Church;* and from it all other Christian Churches proceeded: those in *Galatia*, *Philippi*, *Thessalonica*, *Corinth*, *Ephesus*, *Rome*, &c. Therefore, even this last was only a *daughter* Church, when in its *purest* state.

Went down to Antioch.] That is, *Antioch* in *Syria*, as the word is generally to be understood when without *addition;* so *Cæsarea* is always to be understood Cæsarea in *Palestine*, when without the addition of *Philippi.*

Verse 23. *Went over* all *the country of Galatia and Phrygia*] Both were provinces of Asia Minor: see on chap. ii. 10.

In order] Καθεξης, A word peculiar to St. Luke: see his Gospel, chap. i. 3; viii. 1; and his history of the Acts, chap. iii. 24; xi. 4, and the place above; the only places where this word occurs in the New Testament. It properly signifies, *in order, distinctly, particularly;* from κατα, *according to*, and ἑξη, *order*, as opposed to *confusion*, indistinctness, &c. If St. Paul went up to Jerusalem at this time, which we are left to *infer*, for Luke has not expressed it, (ver. 22, it was his *fourth* journey thither; and this is generally supposed to have been the twenty-first year after his conversion. His *first* journey is mentioned chap. ix 26; his *second*, chap. xi. 30; his *third*, chap. xv. 4, and his *fourth*, chap. xviii. 22, the place above.

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

24 ¶ [y] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being [z] fervent in the spirit, he spake and taught diligently the things of the Lord, [a] knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

A. M. cir. 4060 A. D. cir. 56 An. Olymp. cir. CCVIII. 4.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, [b] helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and* *that* publicly, [c] showing by the Scriptures that Jesus [d] was Christ.

[y] 1 Cor. i. 12; iii. 5, 6; iv. 6; Tit. iii. 13.——[z] Rom. xii. 11. [a] Chap. xix. 3.

[b] 1 Cor. iii. 6.——[c] Chapter ix. 22; xvii. 3; verse 5.——[d] Or, *is the Christ.*

Verse 24. *A certain Jew named Apollos*] One MS., with the *Coptic* and *Armenian*, calls him *Apelles;* and the *Codex Bezæ*, *Apollonius*. It is strange that we should find a Jew, not only with a Roman name, as *Aquila*, an *eagle;* but with the name of one of the *false* gods, as *Apollos* or *Apollo* in the text. Query: Whether the parents of this man were not originally *Gentiles*, but converted to Judaism after their son Apollo (for so we should write the word) had been born and named.

Born at Alexandria] This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean Sea, between the Lake Mareotis and the beautiful harbour formed by the Isle of Pharos, about twelve miles west of the Canopic branch of the Nile, in lat. 31°. 10′. N. This city was built under the direction of Dinocrates, the celebrated architect of the temple of Diana at Ephesus. It was in this city that *Ptolemy Soter* founded the famous academy called the Museum, in which a society of learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here; and here was the *Tower of Pharos*, esteemed one of the *seven* wonders of the world. Alexandria was taken by the French, July 4, 1798, under the command of Bonaparte; and was surrendered to the English under General, now Lord, Hutchinson, in 1801. And, in consequence of the treaty of peace between France and England, it was restored to the Turks. Near this place was the celebrated *obelisk*, called *Cleopatra's Needle;* and the no less famous column, called *Pompey's Pillar*. This city exhibits but very slender remains of its ancient splendour.

An eloquent man] Having strong rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools.

Mighty in the Scriptures] Thoroughly acquainted with the *law* and *prophets;* and well skilled in the Jewish method of interpreting them.

Verse 25. *This man was instructed in the way of the Lord*] Κατηχημενος; He was *catechized, initiated*, in *the way*, the *doctrine*, of Jesus as the Christ.

Being fervent in the spirit] Being full of *zeal* to propagate the truth of God, he taught *diligently*, ακριβως *accurately*, (so the word should be translated,) the things of Christ as far as he could know them through the *ministry of John the Baptist;* for it appears he knew nothing more of Christ than what John preached. Some suppose we should read ουκ, *not*, before ακριβως, *correctly*, or *accurately*, because it is said that Aquila and Priscilla expounded the way of the Lord, ακριβεστερον, *more perfectly*, rather *more accurately;* but of this emendation there is not the slightest necessity; for surely it is possible for a man to teach *accurately* what he knows; and it is possible that another, who possesses *more* information on the subject than the former, may teach him *more accurately*, or give him a larger portion of knowledge. Apollo knew the baptism of John; but he knew nothing farther of Jesus Christ than that baptism taught; but, as far as he knew, he taught *accurately*. Aquila and Priscilla were acquainted with the whole doctrine of the Gospel: the doctrine of Christ dying for our sins, and rising again for our justification; and in *this* they instructed Apollo; and this was *more accurate* information than what he had before received, through the medium of John's ministry.

Verse 26. *They took him unto* them] This eloquent man, and mighty in the Scriptures, who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian *woman*, in matters that not only concerned his own salvation, but also the *work of the ministry*, in which he was engaged. It is disgraceful to a man to be ignorant, when he may acquire wisdom; but it is no disgrace to acquire wisdom from the meanest person or thing. The adage is good: *Despise not advice, even of the meanest: the gaggling of geese preserved the Roman state.*

Verse 27. *When he was disposed to pass into Achaia*] There is a very long and important *addition* here in the *Codex Bezæ*, of which the following is a translation: *But certain Corinthians, who sojourned at Ephesus, and heard him, entreated him to pass over with them to their own country. Then, when he had given his consent, the Ephesians wrote to the disciples at Corinth, that they should receive this man. Who, when he was come, &c.* The same addition is found in the *later Syriac*, and in the *Itala* version in the *Codex Bezæ*.

Which had believed through grace.] These words may either refer to *Apollo*, or to the *people* at Corinth. It was *through grace* that *they* had *believed;* and it was *through grace* that Apollo was enabled to *help them much*.

The words δια της χαριτος, *through grace*, are wanting in the *Codex Bezæ*, the later *Syriac*, the *Vulgate*, one copy of the *Itala*, and in some of the *fathers*.—But this omission might have been the effect of carelessness in the writers of those copies from which the foregoing were taken: the words convey the same idea that is expressed by St. Paul, 1 Cor. iii. 6: *Paul planted, and Apollos watered; but God gave the increase.* Though this eminent man became the instrument of mightily helping the believers in Corinth, yet he was also the *innocent* cause of a sort of *schism* among them. For some, taken by his commanding eloquence, began to range themselves on his side, and prefer him to all other teachers. This evil St. Paul reprehends and corrects in his first epistle to the Corinthians. St. Jerome says that Apollo became bishop of Corinth.

Verse 28. *He mightily convinced the Jews*] Ευτονως διακατηλεγχετο; *He vehemently confuted* the Jews; and that *publicly*, not in private conferences, but in his public preaching: *showing by the scriptures* of the *Old Testament*, which the Jews received as divinely inspired, *that Jesus*, who had lately appeared among them, and whom they had crucified, *was the Christ*, the promised Messiah, and that there was salvation in none other; and that they must receive him *as the Messiah*, in order to escape the wrath to come. This they refused to do; and we know the consequence. Their city was sacked, their temple burnt, their whole civil and religious polity subverted, more than a million of themselves killed, and the rest scattered over the face of the earth.

1. The *Christian religion* did not *hide* itself in corners and obscure places at first, in order, *privately*, to get strength, before it dared to show itself publicly. *Error*, conscious of its weakness, and that its pretensions cannot bear examination, is obliged to observe such a cautious procedure. With what caution, circumspection, and privacy, did *Mohammed* propose his new religion! He formed a party by little and little, in the most private manner, before he ventured to exhibit his pretensions openly. Not so *Christianity:* it showed itself in the *most public manner*, not only in the teaching of *Christ*, but also in that of the *apostles*. Even after the crucifixion of our Lord, the apostles and believers went to the *temple*, the most *public place;* and in the most *public manner* taught and worked miracles. Jerusalem, the seat of the doctors, the judge of religion, was the *first place* in which, by the command of their Lord, the disciples preached Christ crucified. They were, therefore, not afraid to have their cause tried by the most rigid *test of Scripture;* and in the very place, too, where that Scripture was best understood.

2. When the same apostles carried this Gospel to heathen countries, did they go to the *villages*, among the *less informed* or comparatively *ignorant Greeks*, in order to form a *party*, and shield themselves by getting the multitude on their side? No! They went to *Cæsarea*, to *Antioch*, to *Thessalonica*, to Athens to Corinth, to Ephesus; to the very places where *learning* flourished most, where *sciences* were best cultivated, where *imposture* was most likely to be detected, and where the *secular power* existed in the most *despotic manner*, and could at once have crushed them to nothing could they have been *proved* to be *impostors*, or had they not been under the immediate protection of Heaven! Hence it is evident that these holy men feared no *rational* investigation of their doctrines, for they taught them in the face of the most celebrated schools in the universe!

3. They preached *Christ crucified* in Jerusalem, where it was the most solemn interest of the Jews to *disprove* their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and the vanity of *idolatry*, in *Athens*, in *Corinth*, and in *Ephesus*, where idolatry existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against those *innovators*. What but the fullest confidence of the truth of what they preached, the fullest conviction of the Divinity of their doctrine, and the supernatual influence of God upon their souls, could ever have induced these men to preach Christ crucified, either at *Jerusalem*, or at *Athens?* I scruple not to assert that the *bold*, *public* manner in which the apostles preached the Gospel, among the Jews and Greeks, is a most incontestable proof of the conviction they had of its *truth;* and the *success* with which they were favoured is a demonstration that what they preached as truth God proved to be the truth, by stretching forth his hand to heal, and causing signs and wonders to be wrought in the name of the holy child Jesus. This is an additional proof of the sincerity of the apostles, and of the truth of Christianity. If Paul and Peter, Barnabas and Silas, had not had the fullest persuasion that their doctrine was of God, they would never have ventured to propose it before the *Sanhedrin* in Jerusalem, the *literati* of Corinth, and the *Stoics* and *inexorable judges* of the *Areopagus* at Athens.

4. We may be surprised to find that, even among the *Jews* as well as the *Gentiles*, there were persons who used *curious arts*. *Those* were inexcusable; *these* were to be *pitied*. Blind as every man is by nature, yet he is conscious that without *supernatural* assistance he can neither secure the *good* he needs, nor avoid the *evil* he fears: therefore, he endeavours to associate to himself the influence of *supernatural* agents, in order to preserve him in safety, and make him happy. Thus forsaking and forgetting the *fountain* of *living water*, he hews out to himself *cisterns* that can hold no water. The existence of magical arts and incantations, whether real or pretended, prove the general belief of the existence of a *spiritual world*, and man's consciousness of his own weakness, and his need of supernatural help. When shall the eye be directed solely to Him from whom alone true help can come, by whom evil is banished, and happiness restored!

CHAPTER XIX.

Paul, coming to Ephesus, finds certain disciples who had not received the gift of the Holy Ghost, knowing only the baptism of John, but receive it through the imposition of his hands, 1–7. *He preaches for three months in the synagogues*, 8. *Many being hardened, he leaves the synagogues, and teaches daily in the school of Tyrannus for two years*, 9, 10. *He works many miracles*, 11, 12. *Account of the vagabond exorcist Jews, and the seven sons of Sceva*, 13–17. *Many are converted, and burn their magical books* 18–20. *Paul purposes to pass through Macedonia and Achaia, to go to Jerusalem, and afterwards to Rome; but, having sent Timotheus and Erastus to Macedonia, continues a little longer in Asia*, 21, 22. *Demetrius, a silversmith of Ephesus, raises an uproar against Paul, which, after some tumultuous proceedings, is appeased by the town clerk*, 23–41.

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

AND it came to pass, that, while [a] Apollos was at Corinth, Paul having passed through the [b] upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, [c] We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, [d] Unto John's baptism.

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

4 Then said Paul, [e] John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were bap-

[a] 1 Cor. i. 12; iii. 5, 6.——[b] 1 Mac. iii. 37; vi. 1.——[c] Chap. viii. 16; see 1 Sam. iii. 7.

[d] Chap. xviii. 25.——[e] Matt. iii. 11; John i. 15, 27, 30: chap. i; 5; xi. 16; xiii. 24, 25.

NOTES ON CHAP. XIX.

Verse 1. *And it came to pass—while Apollos was at Corinth*] The *Codex Bezæ* begins this chapter differently. *But when Paul was desirous, according to his own counsel, to go to Jerusalem, the Spirit commanded him to return into Asia: then, passing through the upper parts, he came to Ephesus.* This addition is also found in the *Latin* or *Itala* part of the same MS., and in the *margin* of the *later Syriac.*

Paul having passed through the upper coasts] That is, through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycaonia and Lydia; and it is in reference to Ephesus that these are called the *upper* coasts. See their situation on the map.

Verse 2. *Have ye received the Holy Ghost*] It is likely that these were Asiatic Jews, who, having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the *coming* Christ, whom John had proclaimed; but it appears that till this time they had got no farther instruction in the Christian religion. Paul, perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John, and of all others. John baptized with *water;* Jesus baptized with the *Holy Ghost.* And to this day the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of this Spirit, which enlightens their minds, and convinces of sin, righteousness, and judgment; quickens their souls, witnesses to their conscience that they are the children of God, and purifies their hearts. Those who have not received these blessings from the Holy Spirit, whatever their profession may be, know nothing better than John's baptism: good, excellent in its kind, but ineffectual to the salvation of those who live under the meridian of Christianity.

We have not so much as heard whether, &c.] That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11; Luke iii. 16; but they simply meant that they had not heard that this Spirit, in his gifts, had been given to or received by any one.

Verse 4. *That they should believe on him which should come after*] John baptized them with the baptism of repentance; this was *common* to all the baptisms administered by the Jews to proselytes; but telling them that they should believe on him who was coming, was *peculiar* to John's baptism.

Verse 5. *When they heard* this, &c.] As there is no evidence in the New Testament of persons being *rebaptized*, unless this be one, many criticisms have been hazarded to prove that these persons were not *rebaptized.* I see no need of this. To be a *Christian*, a man must be baptized in the *Christian faith:* these persons had not been baptized into that faith, and therefore were not Christians: they felt this, and were immediately baptized *into the name of the Lord Jesus.* This is a plain case; but let one instance be produced of a person being rebaptized, who had *before* been baptized in the name of the *holy Trinity*, or even in the *name of Jesus* alone. In my view, it is an awful thing to *iterate baptism* when it had been before *essentially* performed: by "*essentially* performed," I mean, administered by *sprinkling*, *washing*, or *plunging*, by or in *water*, in the name of the *Father*, *Son*, and *Spirit*, being invoked at the time. Whoever has had this has the

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

tized [f] in the name of the Lord Jesus.

6 And when Paul had [g] laid *his* hands upon them, the Holy Ghost came on them; and [h] they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ [i] And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things [k] concerning the kingdom of God.

9 But [l] when divers were hardened, and believed not, but spake evil [m] of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1.

10 And [n] this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And [o] God wrought special miracles by the hands of Paul:

12 [p] So that from his body were brought

[f] Chap. viii. 16.——[g] Chap. vi. 6; viii. 17.——[h] Chap. ii. 4; x. 46. Chap. xvii. 2; xviii. 4.——[k] Chap. i. 3; xxviii. 23.——[l] 2 Tim. i. 15; 2 Pet. ii. 2; Jude 10.

[m] See chap. ix. 2; xxii. 4; xxiv. 14; ver. 23.——[n] See chap. xx. 31.——[o] Mark xvi. 20; chap. xiv. 3.——[p] Chap. v. 15; see 2 Kings iv. 29.

essence of baptism, as far as that can be conferred by *man;* and it matters not at *what period of his life* he has had it; it is a substantial baptism, and by it the person has been fully consecrated to the holy and blessed Trinity; and there should not be an *iteration* of this consecration on any account whatever. It is totally contrary to the canon law; it is contrary to the decisions of the best divines; it is contrary to the practice of the purest ages of the Church of God; it is contrary to the New Testament, and tends to bring this sacred ordinance into disrepute.

Verse 6. *They spake with tongues, and prophesied.*] They received the miraculous gift of different languages; and in those languages they *taught* to the people the great doctrines of the Christian religion; for this appears to be the meaning of the word προεφητευον, *prophesied*, as it is used above.

Verse 8. *Spake boldly—three months*] We have often remarked that St. Paul, in every place, made his first offers of salvation to the *Jews;* and it was only when *they* rejected it, that he turned to the *Gentiles;* see chap. xviii. 6. And the same line of conduct he pursues here: he goes to the school of Tyrannus, at least a public place, to which *all* might resort, when they obstinately rejected the Gospel in the synagogue.

Disputing and persuading] Διαλεγομενος, και πειθων, Holding conversations with them, in order to persuade them of the truth of the doctrine of Christ.

Verse 9. *When divers were hardened*] Τινες, When *some* of them were hardened; several no doubt felt the power of Divine truth, and yielded consent. Our term *divers*, one of the most *bald* in our language, has too general a meaning for this place.

Behold the effect of the word of God! It is a savour of life unto life, or death unto death, according as it is received or rejected. The twelve men mentioned above received it affectionately, and *they* were made partakers of the Holy Ghost; the others were hardened, for they refused to believe; and they calumniated the doctrine, and became Satan's preachers among the multitude, to prejudice them against Christ and his religion.

Separated the disciples] Paul, and those converted under his ministry, had doubtless been in the habit of attending public worship in the *synagogue;* but, on the persecuting conduct of these Jews, he and his converts wholly withdrew from the synagogue, and took a place for themselves; and constantly afterwards held their own meetings at a school room, which they hired no doubt for the purpose.

The school of one Tyrannus.] For σχολη, *the school*, one MS. has συναγωγη, *the synagogue;* and, for *Tyrannus*, some have *Tyrannios*. Some have considered the original word as being an epithet, rather than the name of a person; and think that a *prince* or *nobleman* is intended, because τυραννος, *tyrant*, is taken in this sense: but this is a most unlikely conjecture. It appears that the person in question was a *schoolmaster*, and that he *lent* or *hired* his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend. It is very likely that Tyrannus was a Jew, and was at least well affected to the Christian cause; for we have many proofs that individuals among them kept *schools* for the instruction of their youth; besides the schools or academies kept by the more celebrated rabbins. See *Schoettgen* and *Vitringa*. The school of Tyrannus might have been such a place as *Exeter Hall*, and such like places for public and especially for extraordinary religious meetings in London.

Verse 10. *By the space of two years*] The schoolhouse of Tyrannus was his regular chapel; and it is likely that in it he taught *Christianity*, as Tyrannus taught *languages* or *sciences*.

All they—in Asia heard the word] Meaning, probably, the Proconsular Asia, for the extent of which see the note on chap. xvi. 6.

Jews and Greeks.] For, although he ceased preaching in the synagogues of the Jews, yet they continued to hear him in the school of Tyrannus. But it is likely that Paul did not confine himself to this place, but went about through the different towns and villages; without which, how could *all Asia* have heard the word? By *Greeks*, we are to understand, not only the *proselytes* of the gate, but the *heathens* in general.

Verse 11. *God wrought special miracles*] Δυναμεις τε ου τας τυχουσας, Miracles of no *ordinary* kind, i. e. extraordinary miracles.

Verse 12. *Handkerchiefs or aprons*] Σουδαρια η σιμικινθια, Probably the *sudaria* were a sort of hand-

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1.

unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [q] Then certain of the vagabond Jews, exorcists, [r] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

A. M. cir. 4061 A. D. cir. 57. An. Olymp. cir. CCIX. 1.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out

[q] Matt. xii. 27.

[r] See Mark ix. 38; Luke ix. 49.

kerchiefs, which, in travelling, were always carried in the hand, for the convenience of wiping the face; and the *simikinthia* were either the sashes or girdles that went about the loins. These, borrowed from the apostle, and applied to the bodies of the diseased, became the means, in the hand of God, of their restoration to health.

The diseases departed from them, and the evil spirits went out of them.] Here, there is a most evident distinction made between the *diseases* and the *evil spirits:* hence they were not *one* and the *same thing.*

Verse 13. *Certain of the vagabond Jews, exorcists*] Τινες απο των περιερχομενων Ιουδαιων εξορκιζων; *Certain of the Jews who went about practising exorcisms. Vagabond* has a very bad acceptation among us; but, literally, *vagabundus* signifies a *wanderer*, one that has no settled place of abode. These, like all their countrymen, in all places, went about to get their bread in what way they could; making trial of every thing by which they could have the prospect of gain. Finding that Paul cast out demons through the name of Jesus, they thought, by using the same, they might produce the same effects; and, if they could, they knew it would be to them an ample source of revenue; for demoniacs abounded in the land.

Verse 14. *Seven sons of* one *Sceva, a Jew*, and *chief of the priests*] The original Ιουδαιου αρχιερεως, signifies a *Jewish high priest;* but it is not probable that any sons, much less *seven* sons of a Jewish *high priest*, should be strolling exorcists: it is therefore likely that *υἱοι Σκευα τινος ἱερεως, the sons of Skeva, a certain priest*, as it stands in the *Codex Bezæ*, is the true reading. The whole verse in that MS. reads thus: *Among them were also the sons of Skeva, a priest, who wished to do the same: for they were accustomed to exorcise such persons. And entering in to the demoniac, they began to invoke that Name, saying, We command thee by Jesus, whom Paul preacheth, to go out. And the evil spirit answered, and said unto them, Jesus I know, &c.* It has been often remarked that in our Lord's time there were many of the Jews that professed to cast out demons; and perhaps to this our Lord alludes, Matt. xii. 27. See the note there.

Josephus, in speaking of the wisdom of Solomon, says that he had that skill by which demons are expelled; and that he left behind him the manner of using exorcisms, by which they are cast out; and that those arts were known among his countrymen down to his own time; and then gives us the following relation: "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacs, in the presence of Vespasian, his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a *ring*, that had a *root* of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and, when the man fell down, immediately he adjured him to return into him no more, making still mention of *Solomon*, and reciting the incantations that he had composed. And when Eleazar would persuade the spectators that he had such power, he set at a little distance *a cup of water*, and commanded the demon, as he went out of the man, to overturn it; and, when this was done, the skill and wisdom of Solomon were showed very manifestly." *Joseph.* ANTIQ. book viii. cap. 2, sect. 5 *Whiston's* edition.

That there were such incantations among the Jews we know well, and that there are still such found, and that they are attributed to Solomon; but that they are *his* remains to be proved; and could this even be done, a point remains which can never be proved, viz. that those *curious arts* were a part of that wisdom which he received from God, as Josephus intimates. Indeed, the whole of the above account gives the strongest suspicion of its being a trick by the Jewish juggler, which neither Josephus nor the emperor could detect; but the *ring*, the *root*, the *cup of water*, the *spell*, &c.; all indicate imposture. Magicians among the Jews were termed בעלי שם *baâley shem*, Masters of the Name, that is, the name of *Jehovah* יהוה by a certain pronunciation of which they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and, when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

Verse 15. *Jesus I know, and Paul I know*] In the answer of the demoniac, the verb is varied: *τον Ιησουν γινωσκω, και τον Παυλον επιζαμαι· ὑμεις δε τινες (τινος) εζε.* I acknowledge Jesus, and am acquainted with Paul; but of whom are ye? Ye belong to neither; ye have no authority. And he soon gave them full proof of this. This distinction is observed in my old MS. Bible: I have knowe Jesu, and I wote Poule; forsothe who ben gee.

Verse 16. *And the man in whom the evil spirit was*, &c.] Thus we find that one man was more powerful than these *seven brothers;* so that he stripped them of their upper garments, and beat and wounded

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1.

of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and [s] fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and [t] confessed, and showed their deeds.

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

[s] Luke i. 65; vii. 16; chap. ii. 43; v. 5, 11.

[t] Matt. iii. 6.

the whole! Was not this a proof that he derived his strength from the evil spirit that dwelt in him?

Verse 17. *The name of the Lord Jesus was magnified.*] They saw that there was a sovereign power in the name of Jesus, which could not be imitated by these lying exorcists: they therefore reverenced this name, and despised those pretenders.

Exorcisms or *adjurations* of evil spirits were very frequent in the primitive Church: the name of Jesus was that alone which was used. The primitive fathers speak strong and decisive words concerning the power of this *name;* and how demons were tormented and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the Church; hence we read of *presbyters*, *deacons*, *exorcists*, *lectors*, and *door-keepers*. The adjuration was commonly used over the *catechumens*, before they were admitted to baptism. *Gregory* of Nazianzen, and *Cyril* of Jerusalem speak much of this rite.—See my *Succession of Sacred Literature*, under *Cyril*, and Gregory *Nazianzen;* and see *Suicer*, under εξορκισμος.

Verse 19. *Which used curious arts*] Τα περιεργα. From the use of this word in the Greek writers, we know that it signified *magical* arts, *sorceries*, *incantations*, &c. Ephesus abounded with these. Dio Cassius, speaking of the Emperor Adrian, says, Ὁ Αδριανος περιεργοτατος ην και μαντειαις και μαγγανειαις παντοδαπαις εχρητο. "Adrian was *exceedingly addicted to curious arts*, and practised *divination* and *magic*." These practices prevailed in all nations of the earth.

Brought their books together] The Εφεσια γραμματα, or *Ephesian characters*, are celebrated in antiquity; they appear to have been *amulets*, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling demons, and preserving from evils of different kinds. The books brought together on this occasion were such as taught the *science*, *manner* of formation, *use*, &c., of these charms.

Suidas, under Εφεσια γραμματα, *Ephesian letters*, gives us the following account: "Certain obscure incantations.—When Milesius and Ephesius wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the *Ephesian letters* bound to his heels; when this was discovered, and the letters taken away, it is reported that Milesius threw him thirty times."

The information given by *Hesychius* is still more curious: Εφεσια γραμματα. ην μεν παλαι ς΄· ὑςερον δε προσεθεσαν τινες απατεωνες και αλλα· φασι δε των πρωτων τα ονοματα, ταδε· ΑΣΚΙΟΝ, ΚΑΤΑΣΚΙΟΝ, ΛΙΞ, ΤΕΤΡΑΞ, ΔΑΜΝΑΜΕΝΕΥΣ, ΑΙΣΙΟΝ· Δηλοι δε, το μεν Ασκιον, σκοτος· το δε Κατα σκιον, φως· το δε Λιξ, γη· τετραξ δε, ενιαυτος· Δαμναμενευς δε, ἡλιος· Αισιον δε, αληθες. Ταυτα ουν ἱερα εςι και ἁγια. "The Ephesian letters or characters were formerly *six*, but certain deceivers added others afterwards; and their names, according to report, were these: Askion, Kataskion, Lix, Tetrax, Damnameneus, and Aision. It is evident that *Askion* signifies Darkness; *Kataskion*, Light; *Lix*, the Earth; *Tetrax*, the Year; *Damnameneus*, the Sun; and *Aision*, Truth. These are holy and sacred things." The same account may be seen in *Clemens Alexandrinus*, Strom. lib. v. cap. 8, where he attempts to give the etymology of these different terms. These words served, no doubt, as the *keys* to different spells and incantations; and were used in order to the attainment of a great variety of ends. The *Abraxas* of the *Basilidians*, in the second century, were formed on the basis of the *Ephesian letters;* for those instruments of incantation, *several of which are now before me*, are inscribed with a number of *words* and *characters* equally as unintelligible as the above, and in many cases more so.

When it is said they brought their books together, we are to understand the books which treated of these curious arts; such as the Εφεσια γραμματα, or *Ephesian characters*.

And burned them before all] These must have been thoroughly convinced of the truth of Christianity, and of the unlawfulness of their own arts.

Fifty thousand pieces *of silver.*] Some think that the αργυριον, which we translate *piece of silver*, means a *shekel*, as that word is used Matt. xxvi. 15, where see the note; 50,000 shekels, at 3*s.*, according to Dean Prideaux's valuation, (which is that followed throughout this work,) would amount to 7,500*l.*

But, as this was a *Roman* and not a *Jewish* country, we may rationally suppose that the Jewish coin was not here current; and that the αργυριον, or *silver coin*, mentioned by St. Luke, must have been either *Greek* or *Roman;* and it is very likely that the *sestertius* is meant, which was always a *silver* coin, about the value, according to Arbuthnot, of *twopence*, or 1*d.* 3$q\frac{3}{4}$., which answers to the *fourth* part of a *denarius*, rated by the same author at 7$\frac{3}{4}$*d.* Allowing this to be the coin intended, the 50,000 *sestertii* would amount to 403*l.* 12*s.* 11*d.*

The Vulgate reads, *denariorum quinquaginta millium*, fifty thousand *denarii*, which, at 7$\frac{3}{4}$*d.*, will amount to 1,614*l.* 11*s.* 8*d.* The reading of the *Itala* version of the Codex Bezæ is very singular, *Denariorum sestertia ducenta.* "Two hundred sesterces of denarii;" which may signify no more than "two hundred sestertii of *Roman* money:" for in this sense *denarius* is

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1.

20 [u] So mightily grew the word of God, and prevailed.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

21 ¶ [v] After these things were ended, Paul [w] purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, [x] I must also see Rome.

22 So he sent into Macedonia two of [y] them that ministered unto him, Timotheus and [z] Erastus; but he himself stayed in Asia for a season.

A. M. cir. 4063. A. D. cir. 59 An. Olymp. cir. CCIX. 3

23 And [a] the same time there arose no small stir about [b] that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought [c] no small gain unto the craftsmen;

[u] Chap. vi. 7; xii. 24.——[v] Rom. xv. 25; Gal. ii. 1.——[w] Chap. xx. 22.——[x] Chap. xviii. 21; xxiii. 11; Rom. xv. 24–28.

[y] Chap. xiii. 5.——[z] Rom. xvi. 23; 2 Tim. iv. 20.——[a] 2 Cor. i. 8.——[b] See chap. ix. 2.——[c] Chap. xvi. 16, 19.

certainly used by *Cicero*, *Orat. pro Quint.*; where *ad denarium solvere*, means to pay in Roman money, an expression similar to our word *sterling*. This sum would amount to no more than 1*l.* 12*s.* 3½*d.* But that which is computed from the sestertius is the most probable amount.

Verse 20. *So mightily grew the word of God, and prevailed.*] The Codex Bezæ reads this verse thus: "So mightily grew the word of the Lord, and prevailed; *and the faith of God increased and multiplied.*" It is probable that it was about this time that St. Paul had that conflict which he mentions, 1 Cor. xv.: *If I, after the manner of men, have fought with wild beasts at Ephesus*, &c. See the note there. It means some severe trials not here mentioned, unless we may suppose him to refer to the ferocious insurrection headed by Demetrius, mentioned at the end of this chapter.

Verse 21. *Paul purposed in the spirit*, &c.] Previously to this he appears to have concerted a journey to Macedonia, and a visit to Corinth, the capital of Achaia, where he seems to have spent a considerable time, probably the whole winter of A. D. 58; see 1 Cor. xvi. 5, 6; and afterwards to go to Jerusalem; but it is likely that he did not leave Ephesus till after pentecost, A. D. 59. (1 Cor. xvi. 8.) And he resolved, if possible, to see Rome, which had been the object of his wishes for a considerable time. See Rom. i. 10, 13; xvi. 23.

It is generally believed that, during this period, while at Ephesus, he wrote his first epistle to the Corinthians. He had heard that some strange disorders had entered into that Church:—1. That there were *divisions* among them; some extolling *Paul*, beyond all others; some, *Peter;* others, *Apollos*. 2. He had learned from Stephanas, Fortunatus, and Achaicus, whom he saw at Ephesus, 1 Cor. xvi. 17; vii. 1, that several *abuses* had crept into their religious assemblies. 3. That even the *Christians* went to law with each other, and that before the *heathens*. And, 4. That a person professing Christianity in that city, had formed a matrimonial contract with his step-mother. It was to remedy those disorders that he wrote his first epistle to the Corinthians, in which he strongly reprehends all the above evils.

Verse 22. *So he sent into Macedonia*] He desired *Timothy* to go as far as Corinth, 1 Cor. iv. 18, and after that to return to him at Ephesus, 1 Cor. xvi. 11; but he himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. *Erastus*, mentioned here for the first time, appears to have been the *chamberlain*, οικονομος, either of *Ephesus* or *Corinth;* see Rom. xvi. 23. He was one of St. Paul's companions, and is mentioned as being left by the apostle at Corinth, 2 Tim. iv. 20.

Verse 23. *No small stir about that way.*] Concerning the *Gospel*, which the apostles preached; and which is termed *this way*, chap. ix. 2, where see the note.

Verse 24. *Silver shrines for Diana*] It is generally known that the temple of Diana at Ephesus was deemed one of the *seven wonders* of the *world*, and was a most superb building. It appears that the *silver shrines* mentioned here were small portable representations of this temple, which were bought by strangers as matters of *curiosity*, and probably of *devotion*. If we can suppose them to have been *exact models* of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible, they would be held in high estimation, and probably become a sort of substitute for the temple itself, to worshippers of this goddess who lived in distant parts of Greece. The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many *kings;* and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostratus burned it to the ground the same night on which Alexander the Great was born. It is reported that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterwards rebuilt and adorned, but Nero plundered it of all its riches. This grand building remains almost entire to the present day, and is now turned into a Turkish mosque. See an account of it in Montfaucon Antiq. Expliq. vol. ii., with a beautiful drawing on plate vi., No. 20. See also Stuart's Athens. There were also *pieces of silver* struck with a representation of the temple of Minerva on one side: many coins occur in the reigns of the first Roman emperors, where temples, with idols in the porch, appear on the reverse; and several may be seen in *Museums*, in the reigns of Trajan, Adrian, Antoninus Pius, &c. A beautiful representation of the temple of Diana at Ephesus may be seen on a medal engraved by Montfaucon, in his Antiq. Expliq. Suppl. vol. ii. plate 33. It has

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [d] they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

[d] Psa. cxv. 4; Isa. xliv. 10–20; Jer. x. 3.

eight Doric columns in front, which Pliny says were *sixty feet* in length. In the entrance, the figure of Diana is represented with a sort of tower upon her head; her arms are supported by two staves; at her feet are represented two stags, with their backs towards each other. The sun is represented on the right side of her head, and the moon as a crescent on the left. On each side and at the bottom of this temple are the words, πρωτων Ασιας Εφεσιων. Some think that the medals here referred to are the same that are meant by the *silver shrines* made by Demetrius and his craftsmen. See the note on ver. 27.

Brought no small gain] There were many made, many sold, and probably at considerable prices.

Verse 25. *By this craft we have our wealth.*] The word ευπορια not only signifies *wealth*, but also *abundance*. It was a most lucrative trade; and he plainly saw that, if the apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed; and, consequently, all the gain that he and his fellows derived from it would be brought to nought.

Verse 26. *This Paul hath persuaded and turned away much people*] From the mouth of this heathen we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles: not only at Ephesus, but almost throughout all Asia, they had persuaded and converted much people; for they had insisted that they could be no gods which are made with hands; and this the common sense of the people must at once perceive.

Verse 27. *The temple of the great goddess Diana*] From a number of representations of the Ephesian goddess Diana, which still remain, we find that she was widely different from *Diana* the *huntress*. She is represented in some statues all covered over with *breasts*, from the shoulders down to the feet; in others she is thus represented, from the breast to the bottom of the abdomen, the thighs and legs being covered with the heads of different animals. From this it is evident that, under this name and form, *nature*, the nourisher and supporter of all things, was worshipped: the *sun* and *moon*, being grand agents, in all natural productions, were properly introduced as her attributes or symbols. Because she was the representative of universal nature, she was called, in opposition to *Diana* the *huntress* and *goddess* of *chastity*, the GREAT *goddess Diana;* not only worshipped in Asia, but throughout the whole world; both the Greeks and the Romans unanimously conjoining in her worship.

Several statues of this Ephesian Diana still remain; and some beautiful ones are represented by *Montfaucon*, in his *Antiq. Expliq.* vol. i. book iii. cap. 15, plates 46, 47, 48. From this father of antiquaries, much information on this subject may be derived. He observes that the original statue of Diana of Ephesus, which was in that noble temple, esteemed one of the wonders of the world, was made of *ivory*, as Pliny says; but Vitruvius says it was made of *cedar;* and others, of the wood of the *vine*. The images of this goddess are divided into several bands, or compartments; so that they appear swathed from the breasts to the feet. On the *head* is generally represented a large tower, two stories high. A kind of *festoon* of flowers and fruit descends from her *shoulders;* in the void places of the festoon a *crab* is often represented, and sometimes crowned by two *genii* or *victories*. The *arms* are generally extended, or stretched a little out from the sides; and on each one or two *lions*. Below the festoon, between the two first bands, there are a great number of *paps:* hence she has been styled by some of the ancients, *Multimammia*, and πολυμαζος, the goddess with the *multitude of paps:* on one figure I count nineteen. Between the second and third bands, *birds* are represented, between the third and fourth, a *human head* with *tritons;* between the fourth and fifth, heads of *oxen* Most of the *images* of this goddess are represented as swathed nearly to the ancles, about which the folds of her robe appear. Though there is a general resemblance in all the images of the Ephesian Diana, yet some have more figures or symbols, some less: these symbols are generally *paps*, *human figures*, *oxen*, *lions*, *stags*, *griffins*, *sphinxes*, *reptiles*, *bees*, *branches of trees*, and *roses*.

That nature is intended by this goddess is evident from the inscription on two of those represented by Montfaucon: παναιολος φυσις παντων μητηρ, *Nature, full of varied creatures, and mother of all things*. It is evident that this Diana was a composition of several deities: her *crown* of *turrets* belongs to *Cybele*, the mother of the gods; the *lions* were sacred to her also; the *fruits* and *oxen* are symbols of *Ceres;* the *griffins* were sacred to *Apollo;* and the *deer* or *stags* to *Diana*. The *crab* being placed within the festoon of flowers evidently refers to the northern tropic *Cancer;* and the *crab* being *crowned* in that quarter may refer to the sun having *accomplished* his course, and begun to return with an increase of light, heat, &c. The *paps*, or *breasts*, as has already been observed, show her to be the *nurse of all things;* and the different *animals* and *vegetables* represented on those images

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

29 And the whole city was filled with confusion: and having caught [e] Gaius and [f] Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And [g] Alexander [h] beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

[e] Rom. xvi. 23; 1 Cor. i. 14.——[f] Ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24.——[g] 1 Tim. i. 20; 2 Tim. iv. 14.——[h] Chap. xii. 17.

point out nature as the supporter of the animal and vegetable world: the *moon* and *tritons* show her influence on the *sea;* and the *sun* her influence on the *earth.* All these things considered, it is no wonder that this goddess was called at Ephesus the *Great Diana*, and that she was worshipped, not only in that city, but in all the world. In the worship of this deity, and in the construction of her images, the heathens seem to have consulted common sense and reason in rather an unusual manner. But we must observe, also, that among the Greeks and Romans they had two classes of deities: the *Dii Majores*, and the *Dii Minores:* the great gods, and the minor gods. The latter were innumerable; but the former, among whom was *Diana*, were only twelve—*Jupiter*, *Neptune*, *Apollo*, *Mars*, *Mercury*, and *Vulcan; Juno*, *Vesta*, *Ceres*, *Diana*, *Venus*, and *Minerva.* These twelve were adored through the whole Gentile world, under a variety of names.

Verse 29. *The whole city was filled with confusion*] Thus we find the peace of the whole city was disturbed, not by an *apostle* preaching the Gospel of Christ, but by one interested, unprincipled knave, who did not even plead *conscience* for what he was doing; but that it was by this craft he and his fellows got their wealth, and he was afraid to lose it.

Rushed—into the theatre.] The theatres, being very spacious and convenient places, were often used for *popular* assemblies and public deliberation, especially in matters which regarded the safety of the state. There are several proofs of this in ancient authors. So *Tacitus*, Hist. ii. 80, speaking concerning Vespasian, says: *Antiochensium theatrum ingressus, ubi illis consultare mos est, concurrentes et in adulationem effusos alloquitur.* "Having entered into the theatre of the Antiochians, where it was the custom to hold consultations, the people running together, and being profuse in flattery, he addressed them." *Frontinus*, in Stratagem. lib. iii. cap. 2, speaking of a public meeting at the *theatre* at Agrigentum, observes, *ubi ex more Græcorum locus consultationi præbebatur;* which, according to the custom of the Greeks, is the place for public deliberation. See several examples in *Kypke.*

Verse 31. *Certain of the chief of Asia*] Τινες των Ασιαρχων; Some of the *Asiarchs.* The *Asiarchs* were those to whom the care and regulation of the public games were intrusted: they were a sort of *high priests*, and were always persons of considerable riches and influence. These could not have been Christians; but they were what the sacred text states them to have been, *αυτῳ φιλοι, his friends;* and foreseeing that Paul would be exposed to great danger if he went into the theatre, amidst such a tumultuous assembly, they sent a message to him, entreating him not to go into danger so apparent. Query: Did he not go, and fight with these wild beasts at Ephesus? 1 Cor. xv. 32.

Verse 32. *Some—cried one thing, and some another*] This is an admirable description of a tumultuous mob, gathered together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without *why* or *wherefore—principle* or *object.*

For the assembly was confused] Η εκκλησια; The same word which we translate *church;* and thus we find that it signifies any assembly, *good* or *bad*, *lawful*, or *unlawful;* and that only the circumstances of the case can determine the precise nature of the assembly to which this word is applied.

Verse 33. *They drew Alexander out of the multitude, the Jews putting him forward*] From this and the following verses it is pretty evident that this Alexander was brought forward on this occasion by the Jews, that he might make an oration to the multitude, in order to exculpate the *Jews*, who were often by the heathens confounded with the *Christians;* and cast the whole blame of the uproar upon Paul and his party. And he was probably chosen because he was an able *speaker;* and when he beckoned with his hand, to gain an audience, the Greeks, knowing that he was a *Jew*, and consequently as much opposed to the worship of Diana as Paul was, would not hear him; and therefore, to drown his apology, *τῳ δημῳ, for the people*, viz. the Jews, they vociferated for the space of two hours, *Great is Diana of the Ephesians!* There does not seem any just ground from the text to suppose that this Alexander was a *Christian;* or that he was about to make an apology *for the Christians:* it is generally believed that he is the same with *Alexander* the *coppersmith*, of whom St. Paul speaks, 2 Tim. iv. 14, and whom, with *Philetus*, he was obliged to excommunicate, 1 Tim. i. 20. By *the Jews putting him forward*, we are to understand

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [i] a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [k] the law is open, and there are deputies: let them implead one another.

[i] Or, *the temple-keeper.*

[k] Or, *the court days are kept.*

their earnestness to get him to undertake *their defence*, and criminate, as much as possible, St. Paul and his companions, and the Christian cause in general; which he would no doubt have done, without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

Verse 35. *When the town-clerk*] Ὁγραμματευς, Literally, the *scribe*. The Syriac has ܪܫܐ ܕܡܕܝܢܬܐ *reisha damedinato*, the *chief* or *prince of the city*. The later Syriac has, *the scribe of the city*. Some think that the word *recorder* would do better here than *town-clerk;* and indeed it is evident that a magistrate of considerable authority and influence is intended—the *mayor* or *sovereign* of the city.

Ye *men of Ephesus*] The speech of this man may be thus analyzed: 1. He states that there was no need of a public declaration that the Ephesians were worshippers of Diana; this every person knew, and nobody attempted to contest it, ver. 35, 36. 2. That the persons accused were not guilty of any public offence, nor of any breach of the laws of the city, 37. 3. That, if they were, this was not a legal method of prosecuting them, 38, 39. 4. That they themselves, by this tumultuous meeting, had exposed themselves to the censure of the law, and were in danger of being called into question for it, ver. 40. See *Dodd.*

Is a worshipper of the great goddess Diana] The word νεωκορος, *neocoros*, which we translate *worshipper*, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *sexton:* in process of time, the care of the temple was intrusted to this person: at length the *neocori* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals; and *Ephesus* is supposed to have been the *first* that assumed this title. At this time, it was commonly known as belonging to this city. "What man is there that knoweth not that the city of the Ephesians is the *Neocoros* of the great goddess Diana?" As if he had said: "The whole city is devoted to her worship: it is reputed an honour to our highest characters even to sweep her temple, and open and shut her doors. Besides, we offer to her the highest sacrifices; and are intrusted with the religious service that pertains to the emperor's safety."

Of the image *which fell down from Jupiter?*] The original image of the Ephesian Diana (see on ver. 27) was supposed to have descended from heaven; which intimates that it was so *old* that no person knew either its *maker* or the *time* in which it was formed and it was the interest of the *priests* to persuade the people that this image had been sent to them as a present from Jupiter himself. Several images and sacred things were supposed, among the heathens, to be presents immediately from heaven. Euripides states the image of Diana of Tauri to be of this kind; and calls it διοπετες αγαλμα, the image fallen from Jupiter. Numa pretended that the *ancilia*, or sacred shields, had come from heaven. In imitation of these, many of the Italian papists believe that the *shrine of our lady of Loretto* was also a Divine gift to their country. St. Isidore, of Damietta, says that the heathen, in order to induce the people to believe that such images came from heaven, either banished or slew the artists that had formed them, that there might be no evidence of the *time* in which, or the *persons* by whom, they were made: this point secured, it was easy to persuade the credulous multitude that they had been sent from heaven. The story of the *Palladium*, on which the safety of Troy was said to depend, is well known. It was an image of Minerva, and also supposed to have descended from Jupiter.

Verse 37. *These men—are neither robbers of churches*] Ἱεροσυλους; Spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: These men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddess. The apostles acted as prudent men should: they endeavoured to *enlighten* the minds of the multitude, that the absurdity of their gross errors might be the more apparent; for, when they should know the *truth*, it was likely that they would at once abandon such gross *falsehood.*

Verse 38. *If Demetrius—have a matter against any man*] If it be any breach of law, in reference to Demetrius and the artists, *the law is open*, αγοραιοι αγονται; these are the terms of law, public courts, times of sessions or assize; or, rather, *the judges are now sitting:* so the words may be understood. *And there are deputies*, ανθυπατοι, *proconsuls*, appointed to guard the peace of the state, and to support every honest man in his right: *let them implead one another;* let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

39 But if ye inquire any thing concerning other matters, it shall be determined in a [l] lawful assembly.

40 For we are in danger to be called in question [m] for this day's uproar, there being no cause whereby we may give an account of this concourse.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

41 And when he had thus spoken, [n] he dismissed the assembly.

[l] Or, *ordinary*.——[m] Ver. 29, 32; Psa. xxxiv. 19.

[n] Job v. 13; Psa. lxv. 7.

Verse 39. *But if ye inquire any thing concerning other matters*] In which the safety of the state, or the national worship, is concerned, know that such a matter is not the business of the mob; it must be heard and determined *in a lawful assembly*, εν τῃ εννομῳ εκκλησιᾳ, one legally constituted, and properly authorized to hear and determine on the subject.

Verse 40. *For we are in danger, &c.*] Popular commotions were always dreaded by the Roman government; and so they should by all governments; for, when *might* has nothing to direct its operations but *passion*, how destructive must these operations be! One of the Roman laws made all such commotions of the people *capital* offences against those who raised them. *Qui cœtum et concursus fecerit, capite puniatur:* "He who raises a mob shall forfeit his life." If such a law existed at Ephesus—and it probably did, from this reference to it in the words of the town-clerk or recorder—then Demetrius must feel himself in great personal danger; and that his own life lay now at the mercy of those whom he had accused, concerning whom he had raised such an outcry, and against whom nothing disorderly could be proved.

Verse 41. *He dismissed the assembly.*] Την εκκλησιαν. Another proof that the word εκκλησια, which we generally translate *church*, signifies an *assembly* of any kind, good or bad, legal or illegal.

1. *How forcible are right words!* From the conduct of this prudent, sensible man, we may learn how much influence persons of this character may have, even over the unbridled multitude. But, where the *civil* power associates itself with the *lawless might* of the *many*, THERE must be confusion and every evil work. What a blessing to the community is the *civil law!* Were it not for this, the unthinking multitude would destroy others, and at last destroy themselves. *Law* and *justice* are from God; and the *civil power*, by which they are supported and administered, should be respected by all who regard the safety of their persons or property.

2. Though the ministry of St. Paul was greatly blessed at Ephesus, and his preaching appears to have been very popular, yet this sunshine was soon darkened: peace with the world cannot last long; the *way of the Lord* will always be opposed by those who love their *own ways*.

3. How few would make an *outward* profession of religion, were there no *gain* connected with it! And yet, as one justly observes, religion is rendered *gainful* only by some *external* part of it. For this very reason, the *external* part of religion is always *on the increase*, and none can find fault with it without raising storms and tempests; while the *internal* part wastes and decays, no man laying it to heart. Demetrius and his fellows would have made no stir for their *worship*, had not the apostle's preaching tended to discredit that *by which they got their wealth*. Most of the outcries that have been made against all revivals of religion—revivals by which the Church has been called back to its primitive principles and purity, have arisen out of *self-interest*. The cry of, *the Church is in danger*, has been echoed only by those who found their *secular* interest at stake; and knew that *reformation* must unmask them, and show that the slothful and wicked servants could no longer be permitted to live on the revenues of that Church which they disgraced by their lives, and corrupted by their false doctrines. He that eats the Church's bread should do the Church's work: and he that will not *work* should not be permitted to *eat*.

CHAPTER XX.

Paul retires to Macedonia, 1. *He goes into Greece, where he tarries three months; and, purposing to sail to Syria, he returns through Macedonia*, 2, 3. *Several persons accompany him into Asia, and then go before and tarry for him at Troas*, 4, 5. *Paul and Luke sail from Philippi, and in five days reach Troas, where they meet their brethren from Asia, and abide there seven days*, 6. *On the first day of the week, the disciples coming together to break bread, Paul preaching to them, and continuing his speech till midnight, a young man of the name of Eutychus, being in a deep sleep, fell from the third loft and was killed*, 7–9. *Paul restores him to life, resumes his discourse, and continuing it till daybreak, then departs*, 10–12. *Luke and his companions sail to Assos, whither Paul comes by land*, 13. *He embarks with them at Assos, comes to Mitylene*, 14. *Sails thence, and passes by Chios, arrives at Samos, tarries at Trogyllium, and comes to Miletus*, 15. *Purposing to get as soon as possible to Jerusalem, he sends from Miletus, and calls the elders of the Church of Ephesus, to whom he preaches a most affecting sermon, gives them the most solemn exhortations, kneels down and prays with them, takes a very affecting leave of them, and sets sail for Cæsarea, in order to go to Jerusalem*, 16–38.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and [a] departed for to go into Macedonia.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And [b] when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

4 And there accompanied him into Asia, So pater of Berea; and of the Thessalonians [c] Aristarchus and Secundus; and [d] Gaius of Derbe, and [e] Timotheus; and of Asia, [f] Tychicus and [g] Trophimus.

[a] 1 Cor. xvi. 5; 1 Tim. i. 3.——[b] Chap. ix. 23; xxiii. 12; xxv. 3; 2 Cor. xi. 26.—— [c] Chap. xix. 29; xxvii. 2; Col. iv. 10.

[d] Chap. xix. 29.——[e] Chap. xvi. 1.——[f] Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.——[g] Chap. xxi. 29; 2 Tim. iv. 20.

NOTES ON CHAP. XX.

Verse 1. *After the uproar was ceased*] The tumult excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended. He had written to the Corinthians that he should leave that place after pentecost, 1 Cor. xvi. 8; but it is very probable that he left it sooner.

Verse 2. *He came into Greece*] Εις την Ελλαδα, Into *Hellas*, Greece properly so called, the regions between Thessaly and Propontis, and the country of Achaia. He did not, however, go there immediately: he passed through Macedonia, ver. 1, in which he informs us, 2 Cor. vii. 5, 6, 7, that he suffered much, both from *believers* and *infidels*; but was greatly *comforted* by the *arrival of Titus*, who gave him a very flattering account of the prosperous state of the Church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth, 2 Cor. viii. 16, 17, and sent by him the *second epistle* which he wrote to that Church, as Theodoret and others suppose. Some time after, he visited Corinth himself, according to his promise, 1 Cor. xvi. 5. This was his *third* voyage to that city, 2 Cor. xii. 14; xiii. 1. What he did there at this time cannot be distinctly known; but, according to St. Augustin, he ordered every thing relative to the holy eucharist, and the proper manner in which it was to be received. See *Calmet*.

Verse 3. *Abode three months*] Partly, as we may suppose, at Corinth, at Athens, and in Achaia; from which place he is supposed to have sent his epistle to the *Romans*, because he continued longer here than at any other place, and mentions several of the *Corinthians* in his salutations to the believers of Rome.

When the Jews laid wait for him] Paul had determined to go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest road he could take; but, hearing that the Jews had *laid wait* for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the *poor saints* at Jerusalem, he resolved to go as much of the journey as he conveniently could, by land. Therefore, he returned through Macedonia, and from thence to Troas, where he embarked to sail for Syria, on his way to Jerusalem. The whole of his journey is detailed in this and the following chapter. See also the *map*.

Verse 4. *And there accompanied him*] Rather, says Bishop Pearce, *there followed him as far as to Asia*; for they were not in his company till he set sail from Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tarried for him, ver. 5.

Into Asia] Αχρι της Ασιας; These words are wanting in two MSS., *Erpen*, the *Æthiopic*, *Coptic*, and *Vulgate*. Some think that they embarrass this place; for how these could *accompany* him into Asia, and *go before him*, and *tarry for him* at Troas, ver. 6, is not so very clear; unless we suppose, what I have glanced at in the table of contents, that they came with him to Asia; but, he tarrying a short time, they *proceeded* on their journey, and stopped for him at Troas, where he shortly after rejoined them. Mr. Wakefield gets rid of the difficulty by reading the verse thus: *Now Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy* of Lystra, *and Tychicus and Trophimus of Asia, went before, and tarried for us at Troas.*

Sopater of Berea] Sopater seems to be the same as *Sosipater*, whom St. Paul mentions as his *kinsman*, Rom. xvi. 21. ADE, more than twenty others, with the *Coptic*, *Armenian*, later *Syriac* in the margin, *Vulgate*, *Itala*, *Theophylact*, *Origen*, and *Bede*, add Πυρρου, *Sopater the* SON OF PYRRHUS. Griesbach has received this into his text.

Aristarchus of Thessalonica] This person occurs in chap xix. 29, and is mentioned there as a *Macedonian*. He attended Paul in his journey to Rome, chap. xxvii. 2, and was his *fellow labourer*, Philem. ver. 24, and his *fellow prisoner*, Col. iv. 10, 11. *Secundus* is mentioned nowhere but in this place.

Gaius of Derbe] This is supposed to be the same who is mentioned chap. xix. 26, and who is there called *a man of Macedonia*, of which some suppose he was a *native*, but descended from a family that came from *Derbe*; but as *Gaius*, or *Caius*, was a very common name, these might have been two distinct persons. One of this name was baptized by St. Paul at Corinth, 1 Cor. i. 14, and entertained him as his *host* while he abode there, Rom. xvi. 23, and was probably the same to whom St. John directs his *third epistle*.

And Timotheus] *Of Lystra*, is added by the *Syriac*. This was the same person of whom mention is made, chap. xvi. 1, and to whom St. Paul wrote the *two epistles* which are still extant; and who was a native of *Lystra*, as we learn from the above place. It was on this evidence, probably, that the ancient

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after [h] the days of unleavened bread, and came unto them [i] to Troas in five days; where we abode seven days.

7 ¶ And upon [k] the first *day* of the week, when the disciples came together [l] to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights [m] in the upper chamber, where they were gathered together.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and [n] fell on him; and embracing *him* said, [o] Trouble not your selves; for his life is in him.

[h] Exod. xii. 14, 15; xxiii. 15.——[i] Chap. xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13.——[k] 1 Cor. xvi. 2; Rev. i. 10.

[l] Chap. ii. 42, 46; 1 Cor. x. 16; xi. 20, &c.——[m] Chap. i. 13. [n] 1 Kings xvii. 21; 2 Kings iv. 34.——[o] Matt. ix. 24.

Syriac translator added, *of Lystra*, to the text. This reading is not supported by any MSS.

Tychicus—of Asia] This person was high in the confidence of St. Paul. He styles him *a beloved brother, and faithful minister in the Lord*, whom he sent to the Ephesians, that *he might know their affairs, and comfort their hearts*, Eph. vi. 21, 22. He sent him for the same purpose, and with the same commendations, to the Colossians, Col. iv. 7, 8. Paul seems also to have designed him to superintend the Church at Crete in the absence of Titus; see Tit. iii. 12. He seems to have been the most intimate and confidential friend that Paul had.

Trophimus.] Was an *Ephesian;* and both he and *Tychicus* are called Εφεσιοι, *Ephesians*, instead of Ασιανοι, *Asiatics*, in the Codex Bezæ, both Greek and Latin, and in the *Sahidic.* He accompanied Paul from Ephesus into Greece, as we see here; and from thence to Jerusalem, chap. xxi. 29. He had, no doubt, travelled with him on other journeys, for we find, by 2 Tim. iv. 20, that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at Ephesus.

Verse 5. *Tarried for us at Troas.*] See the preceding verse. *Troas* was a small town in Phrygia Minor, in the province called the *Troad:* see chap. xvi. 8.

Verse 6. *Days of unleavened bread*] The seven days of the passover, in which they ate unleavened bread. See the account of this festival in the notes on Exod. xii. It is evident, from the manner in which St. Luke writes here, that he had not been with St. Paul since the time he accompanied him to *Philippi*, chap. xvi. 10–12; but he now embarks at Philippi with the apostle, and accompanies him to Troas, and continues with him through the rest of his journey.

To Troas in five days] So long they were making this voyage from Philippi, being obliged to keep always *by the coast*, and in sight of the land; for the magnetic needle was not yet known. See the situation of these places upon the *map.*

Verse 7. *Upon the first* day *of the week*] What was called κυριακη, *the Lord's day*, the Christian Sabbath, in which they commemorated the resurrection of our Lord; and which, among all Christians, afterwards took the place of the *Jewish Sabbath.*

To break bread] To break ܦܪܣܐ *eucaristia*, the eucharist, as the Syriac has it; intimating, by this, that they were accustomed to receive the holy sacrament on each Lord's day. It is likely that, besides this, they received a common meal together. Some think the αγαπη, or *love feast*, is intended

Continued his speech until midnight:] At what time he *began* to preach we cannot tell, but we hear *when* he *concluded.* He preached during the whole night, for he did not leave off till the break of the next day, ver. 11, though about midnight his discourse was interrupted by the fall of Eutychus. As this was about the time of pentecost, and we may suppose about the beginning of May, as Troas was in about 40 degrees of north latitude, the sun set there at *seven* P. M. and rose at *five* A. M., so that the night was about *eight* hours long; and taking all the interruptions together, and they could not have amounted to more than *two* hours, and taking no account of the preceding day's work, Paul must have preached a sermon not less than *six* hours long. But it is likely that a good part of this time was employed in hearing and answering questions; for διελεγετο, and διαλεγομενου, may be thus understood.

Verse 8. *Upper chamber*] It was in an *upper chamber* in the temple that the primitive disciples were accustomed to meet: on that account, they might have preferred an *upper chamber* whenever they could meet with it. The pious Quesnel supposes that the *smoke*, issuing from the *many lamps* in this upper chamber, was the cause of Eutychus falling asleep; and this, he says, the apostle mentions, in charity, to excuse the young man's appearing negligent.

Verse 9. *There sat in a window*] This was probably an opening in the wall, to let in light and air, for there was no *glazing* at that time; and it is likely that Eutychus fell backward through it, down to the ground, on the outside; there being nothing to prevent his falling *out*, when he had once lost the power to take care of himself, by getting into a deep sleep.

Verse 10. *And Paul—fell on him*] Επεπεσεν αυτω, Stretched himself upon him, in the same manner as Elisha did on the Shunammite's son, 2 Kings iv. 33–35; though the action of lying on him, in order to communicate *warmth* to the flesh, might not have been continued so long as in the above instance; nor indeed

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for [p] he hasted, if it were possible for him, [q] to be at Jerusalem [r] the day of pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the Church.

18 And when they were come to him, he said unto them, Ye know, [s] from the first day that I came into Asia, after what manner I have been with you at all seasons,

[p] Chap. xviii. 21; xix. 21; xxi. 4, 12.——[q] Chap. xxiv. 17.

[r] Chap. ii. 1; 1 Cor. xvi. 8.——[s] Chap. xviii. 19; xix. 1, 10.

was it necessary, as the natural warmth had not yet left the body of Eutychus; but the son of the Shunammite had been some time dead.

Verse 11. *Had broken bread*] Had taken some refreshment, in order to their journey.

And talked a long while] Ὁμιλησας, Having *familiarly conversed*, for this is the import of the word, which is very different from the διελεγετο, of the *seventh* verse, and the διαλεγομενου, of the *ninth*; which imply solemn, grave discourse.

Verse 13. *Sailed unto Assos*] *Assos*, according to *Pausanias*, Eliac. ii. 4, and *Pliny*, Hist. Nat. xxxvi. 27, was a maritime town of Asia, in the *Troad*. *Strabo* and *Stephanus* place it in *Mysia*. It was also called *Apollonia*, according to *Pliny*, Ib. lib. v. 30. The passage by sea to this place was much longer than by land; and therefore St. Paul chose to go by *land*, while the others went by sea.

Intending to take in Paul] Αναλαμβανειν, *To take him in* AGAIN; for it appears he had already been aboard that same vessel: probably the same that had carried them from Philippi to Troas, ver. 6.

Verse 14. *Came to Mitylene.*] This was a seaport town in the isle of *Lesbos*: see its place in the *map*.

Verse 15. *Over against Chios*] This was a very celebrated island between *Lesbos* and *Samos*, famous in antiquity for its extraordinary *wines*. At this island the apostle did not touch.

Arrived at Samos] This was another island of the *Ægean Sea*, or *Archipelago*. It does not appear that they landed at *Samos*: they passed close by it, and anchored at *Trogyllium*. This was a promontory of *Ionia*, which gave name to some small islands in the vicinity of *Samos*: Της δε Τρωγιλιου προκειται νησιον ὁμωνυμον: before Trogyllium is situated an island of the same name. *Strabo*, lib. xiv. p. 635. *Pliny* also mentions this place, *Hist. Nat.* lib. v. cap. 31. Near this place was the mouth of the famous river *Mæander*.

Came to Miletus.] A celebrated city in the province of *Caria*, about twelve or fifteen leagues from *Ephesus*, according to *Calmet*. *Miletus* is famous for being the birthplace of *Thales*, one of the seven wise men of Greece, and founder of the *Ionic* sect of philosophers. *Anaximander* was also born here, and several other eminent men. The Turks, who lately possessed it, call it *Melas*.

Verse 16. *To sail by Ephesus*] Not to touch there at this time.

To be at Jerusalem the day of pentecost.] That he might have the opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast; and then he no doubt expected to see there a renewal of that day of pentecost in which the Spirit was poured out on the disciples, and in consequence of which so many were converted to God.

Verse 17. *He sent to Ephesus, and called the elders of the Church.*] These are called επισκοποι, *bishops*, ver. 28. By the πρεσβυτεροι, *presbyters* or *elders*, here, we are to understand all that were in *authority* in the Church, whether they were επισκοποι, *bishops* or *overseers*, or *seniors* in *years*, *knowledge*, and *experience*. The πρεσβυτεροι, or *elders*, were probably the first order in the Church; an order which was not so properly constituted, but which rose out of the state of things. From these *presbuteroi* the *episcopoi*, overseers or superintendents, were selected. Those who were *eldest* in years, Christian knowledge, and experience, would naturally be preferred to all others, as overseers of the Church of Christ. From the Greek word πρεσβυτερος, comes the Latin *presbyterus*, the English *presbyter*, the French *prestre*, and our own term *priest*; and all, when traced up to their original, signify merely an *elderly* or *aged* person; though it soon became the name of an *office*, rather than of a *state* of *years*. Now, as these *elders* are called επισκοποι, *bishops*, in ver. 28, we may take it for granted that they were the same *order*; or, rather, that these superintendents of the Church were indifferently called either *presbyters* or *bishops*.

As he had not time to call at Ephesus, he thought it best to have a general convocation of the heads of that Church, to meet him at Miletus, that he might give them the instructions mentioned in the succeeding parts of this chapter.

Verse 18. *After what manner I have been with you*]

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

19 Serving the Lord with all humility of mind, and with many tears and temptations, which befell me [t] by the lying in wait of the Jews:

20 *And* how [u] I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 [v] Testifying both to the Jews, and also to the Greeks, [w] repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, [x] I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

23 Save that [y] the Holy Ghost witnesseth in every city, saying, that bonds and afflictions [z] abide me.

24 But [a] none of these things move me; neither count I my life dear unto myself, [b] so that I might finish my course with joy, [c] and the ministry [d] which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

[t] Ver. 3.——[u] Ver. 27.——[v] Chap. xviii. 5.——[w] Mark i. 15; Luke xxiv. 47; chap. ii. 38.——[x] Chap. xix. 21.——[y] Chap. xxi. 4, 11; 1 Thess. iii. 3.

[z] Or, *wait for me.*——[a] Chap. xxi. 13; Rom. viii. 35; 2 Cor. iv. 16.——[b] 2 Tim. iv. 7.——[c] Chapter i. 17; 2 Cor. iv. 1. [d] Gal. i. 1; Tit. i. 3.

The Codex Bezæ adds here, *for three years, and even more*, which reading might have been borrowed from ver. 31, though the time assigned by it is too long.

Verse 19. *Serving the Lord with all humility, &c.*] This relates not only to his zealous and faithful performance of his *apostolic functions*, but also to his *private walk* as a Christian; and shows with what carefulness this apostle himself was obliged to walk, in order to have his calling and election, as a Christian, ratified and made firm.

Verse 20. *I kept back nothing*] Notwithstanding the dangers to which he was exposed, and the temptations he must have had to suppress those truths that were less acceptable to the unrenewed nature of man, or to the particular prejudices of the *Jews* and the *Gentiles*, he fully and faithfully, at all hazards, declared what he terms, ver. 27, *the whole counsel of God.* "Behold here," says the judicious and pious Calmet, 'the model of a good shepherd—full of doctrine and zeal: he communicates with profusion, and yet with discretion, without jealousy and without fear, what God had put in his heart, and what charity inspires. A good shepherd, says St. Bernard, should always have abundance of bread in his *scrip*, and his *dog* under command. His *dog* is his *zeal*, which he must *lead*, *order*, and *moderate;* his *scrip* full of bread is his *mind* full of useful knowledge; and he should ever be in readiness to give nourishment to his flock." He who will quarrel with this sentiment, because of the *uncouthness* of the simile, needs pity, and deserves censure.

Verse 21. *Testify both to—Jews and—Greeks*] He always *began* with the *Jews;* and, in this case, he had preached to them alone for three months, chap. xix. 8–10, and only left their synagogues when he found, through their obstinacy, he could do them no good.

Repentance toward God, &c.] As all had sinned against God, so all should humble themselves before him against whom they have sinned; but *humiliation* is no *atonement* for sin; therefore *repentance* is insufficient, unless *faith* in our Lord Jesus Christ accompany it. *Repentance* disposes and prepares the soul for *pardoning mercy:* but can never be considered as making compensation for past acts of transgression. This *repentance* and *faith* were necessary to the salvation both of *Jews* and *Gentiles;* for all had sinned, and come short of God's glory. The *Jews* must repent, who had sinned so much, and so long, against light and knowledge. The *Gentiles* must repent, whose scandalous lives were a reproach to man. *Faith* in Jesus Christ was also indispensably necessary; for a *Jew* might repent, be sorry for his sin, and suppose that, by a proper discharge of his religious duty, and bringing proper sacrifices, he could conciliate the favour of God: No, this will not do; nothing but *faith in Jesus Christ*, as the end of the law, and the great and only vicarious sacrifice, will do; hence he testified to them the necessity of faith in this Messiah. The *Gentiles* might repent of their profligate lives, turn to the true God, and renounce all idolatry: this is well, but it is not sufficient: they also have sinned, and their present amendment and faith can make no atonement for what is past; therefore, they also must believe on the Lord Jesus, who died for their sins, and rose again for their justification.

Verse 22. *I go bound in the spirit*] Δεδεμενος τω πνευματι—Either meaning the *strong influence* of the *Divine Spirit* upon his mind, or the *strong propensity* in his own *will*, *wish*, and *desire*, to visit Jerusalem; and in this sense δεειν, *to bind*, is sometimes used. But it appears more consistent with the mind of the apostle, and with that influence under which we find that he constantly acted, to refer it to the influence of the Holy Ghost; υπο του πνευματος, being *under the power of that Spirit;* as if he had said: "I have now no choice—God has not left me either to the advices of friends, or to my own prudence: the Spirit of God *obliges* me to go to Jerusalem, and yet does not intimate to me what peculiar trials shall befall me there: I have only the general intimation that, in every city where I proclaim the Gospel, bonds and afflictions await me." This sense of the word *Kypke* has largely defended in his note here.

Verse 24. *None of these things move me*] Ουδενος λογον ποιουμαι; I consider them as nothing; I value them not a straw; they weigh not with me.

Neither count I my life dear] I am not my own;

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

25 And now, behold, [e] I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* [f] pure from the blood of all *men*.

27 For [g] I have not shunned to declare unto you all [h] the counsel of God.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

28 [i] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost [k] hath made you overseers, to feed the Church of God, [l] which he hath purchased [m] with his own blood.

[e] Ver. 38; Rom. xv. 23.——[f] Chap. xviii. 6; 2 Cor. vii. 2. [g] Ver. 20.——[h] Luke vii. 30; John xv. 15; Eph. i. 11.——[i] 1 Tim. iv. 16; 1 Pet. v. 2.——[k] 1 Cor. xii. 28.——[l] Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19; Rev. v. 9.——[m] See Heb. ix. 14.

my life and being are the Lord's; he requires me to employ them in his service; I act under his direction, and am not anxious about the issue.

Finish my course with joy] Τον δρομον μου, *My ministerial function.* We have already met with this word in application to the same subject, chap. xiii. 25, where see the note. And the apostle here adds, by way of explanation, και την διακονιαν, *even that ministry* which I have received of the Lord. The words μετα χαρας, *with joy*, are omitted by ABD, some others; the *Syriac*, *Erpen*, *Coptic*, *Sahidic*, *Æthiopic*, *Vulgate*, and some of the *fathers*. If we consider them as genuine, they may imply thus much: that the apostle wished to fulfil his ministry in such a way as might meet with the Divine approbation; for nothing could give him *joy* that did not *please* and *glorify God*.

To testify] Διαμαρτυρασθαι, *Earnestly*, *solemnly*, and *strenuously* to *assert*, *vindicate*, and *prove the Gospel of the grace of God*, not only to be in *itself* what it professes to be, but to be also the power of God for salvation to every one that believes.

Verse 25. *Ye all—shall see my face no more.*] This probably refers simply to the *persons who were now present;* concerning whom he might have had a Divine intimation, that they should not be found in life when he should come that way again. Or it may refer only to *Ephesus* and *Miletus*. From the dangers to which he was exposed, it was, humanly speaking, unlikely that he should *ever* return; and this may be all that is implied: but that he did revisit those parts, though probably not Miletus or Ephesus, appears likely from Phil. i. 25–27; ii. 24; Philemon 22; Heb. xiii. 19–23. But in all these places he speaks with a measure of uncertainty: he had not an absolute evidence that he should *not* return; but, in his own mind, it was a matter of *uncertainty*. The Holy Spirit did not think proper to give him a direct revelation on this point.

Verse 26. *I* am *pure from the blood of all*] If any man, *Jew* or *Gentile*, perish in his sins, his blood shall be upon him; he, alone, shall be accessary to his own perdition. I am blameless, because I have fully shown to both the way to escape from every evil.

Verse 27. *I have not shunned to declare*] Ου υπεστειλαμην, *I have not suppressed* or *concealed* any thing, through *fear* or *favour*, that might be beneficial to your souls. This is properly the meaning of the original word. See the note on ver. 20.

All the counsel of God.] All that God has *determined* and *revealed* concerning the salvation of man—the whole doctrine of Christ crucified, with repentance towards God, and faith in Jesus as the Messiah and great atoning Priest. In Isa. ix. 6, Jesus Christ is called the *wonderful counsellor*, פלא יועץ *Pelé Yoêts*, which the *Septuagint* translate μεγαλης βουλης αγγελος· *The messenger of the great counsel.* To this the apostle may have referred, as we well know that this version was constantly under his eye. Declaring therefore to them the whole counsel of God, πασην την βουλην του Θεου, the whole of that counsel or design of God, was, in effect, declaring the whole that concerned the *Lord Jesus*, who was the *messenger* of this *counsel*.

Verse 28. *Made you overseers*] Εθετο επισκοπους, *Appointed you bishops;* for so we translate the original word in most places where it occurs: but *overseers*, or *inspectors*, is much more proper, from επι, *over*, and σκεπτομαι, *I look*. The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out, and to find them pasture are termed *episcopoi*, or *superintendents*. The office of a *bishop* is from God; a true pastor only can fulfil this office: it is an office of most awful responsibility; few there are who *can* fill it; and, of those who occupy this high and awful place, perhaps we may say there are *fewer* still who discharge the *duties* of it. There are, however, through the good *providence* of God, Christian bishops, who, while they are honoured by the calling, do credit to the sacred function. And the annals of our Church can boast of at least as many of this class of men, who have served their God and their generation, as of any other order, in the proportion which this order bears to others in the Church of Christ. That *bishop* and *presbyter*, or *elder*, were at this time of the same order, and that the word was indifferently used of both, see noticed on ver. 17.

Feed the Church of God] This verse has been the subject of much controversy, particularly in reference to the term Θεου, *of* God, in this place; and concerning it there is great dissension among the MSS. and versions. Three readings exist in them, in reference to which critics and commentators have been much divided; viz. εκκλησιαν του Θεου, *the Church of* God;—του Κυριου, *of the* Lord;—Κυριου και Θεου, *of the* Lord *and* God. From the collections of *Wetstein* and *Griesbach*, it appears that but *few* MSS., and none of them very *ancient*, have the word Θεου, *of* God; with these only the *Vulgate*, and the later *Syriac* in the text, agree. Κυριου, *of the* Lord, is the reading of ACDE, several others, the *Sahidic*, *Coptic*, later *Syriac* in the margin, *Armenian*, *Æthiopic*, and some of the *fathers*. Κυριου και Θεου, *of the* Lord *and of* God, is the reading of the *great majority;* though the *most ancient* are for Κυριου, *of the* Lord: on this ground Griesbach

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

29 For I know this, that after my departing [n] shall grievous wolves enter in among you, not sparing the flock

30 Also [o] of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that [p] by the space of three years I ceased not to warn every one night and day with tears.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

32 And now, brethren, I commend you to God, and [q] to the word of his grace, which is able [r] to build you up, and to give you [s] an inheritance among all them which are sanctified.

[n] Matt. vii. 15; 2 Pet. ii. 1.——[o] 1 Tim. i. 20; 1 John ii. 19. [p] Chap. xix. 10.——[q] Heb. xiii. 9.

[r] Chap. ix. 31.——[s] Chap. xxvi. 11; Eph. i. 18; Col. i. 12; iii 24; Heb. ix. 15; 1 Pet. i. 4.

has admitted this reading into the text, and put Κυριον και Θεου in the *margin*, as being next in authority.

Mr. Wakefield, who was a professed and conscientious Unitarian, decides for του Θεου, *of* God, as the *true reading;* but, instead of translating του ιδιου αιματος, *with his own blood*, he translates, *by his own Son*, and brings some passages from the Greek and Roman writers to show that αἱμα and *sanguis* are used to signify *son*, or near *relative;* and, were this the only place where *purchasing with his own blood* occurred, we might receive this saying; but, as the redemption of man is, throughout the New Testament, attributed to the *sacrificial death of Christ*, it is not likely that this very *unusual* meaning should apply here. At all events, we have here a proof that the Church was purchased by the blood of Christ; and, as to his *Godhead*, it is sufficiently established in many other places. When we grant that the greater evidence appears to be in favour of του Κυριου, *feed the Church of the Lord, which he has purchased with his own blood*, we must maintain that, had not this *Lord* been God, his blood could have been no purchase for the souls of a lost world.

Verse 29. *After my departing*] Referring, most likely, to his *death;* for few of these evils took place during his life.

Grievous wolves] Persons professing to be *teachers;* Judaizing Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the Church.

Verse 30. *Also of your own selves, &c.*] From out of your own assembly *shall men arise, speaking perverse things*, teaching for truth what is erroneous in itself, and perversive of the genuine doctrine of Christ crucified.

To draw away disciples] To make *schisms* or *rents* in the Church, in order to get a *party* to *themselves*. See, here, the cause of divisions in the Church:—1. The superintendents lose the life of God, neglect he souls of the people, become greedy of gain, and, by secular extortions, oppress the people. 2. The members of the Church, thus neglected, oppressed, and irritated, get their minds alienated from their rapacious pastors. 3. Men of sinister views take advantage of this state of distraction, foment discord, preach up the necessity of *division*, and thus the people become *separated* from the great body, and associate with those who profess to care for their souls, and who disclaim all secular views. In this state of distraction, it is a high proof of God's love to his heritage, if one be found who, possessing the *true apostolic doctrine* and *spirit*, rises up to call men back to the primitive truth, and restore the primitive discipline. How soon the *grievous wolves* and *perverse teachers* arose in the Churches of Asia Minor, the first chapters of the Apocalypse inform us. The *Nicolaitans* had nearly ruined the Church of *Ephesus*, Rev. ii. 2, 6. The same sect, with other false teachers, infested the Church of *Pergamos*, and preached there the doctrine of *Balaam*, Ibid. ii. 14, 15. A *false prophetess* seduced the Church of *Thyatira*, Ib. ii. 20. All these Churches were in Asia Minor, and probably bishops or ministers from each were present at this convocation.

Verse 31. *Therefore watch, and remember*] The only way to abide in the truth is to *watch* against evil, and for good; and to *keep in mind* the heavenly doctrines originally received. *Unwatchfulness* and *forgetfulness* are two grand inlets to apostasy.

By the space of three years] Τριετιαν. The Greek word here does not necessarily mean three *whole* years: it may be months more or less. In chap. xix. 8 and 10, we have an account of his spending *two years and three months* among them; probably this is all that is intended. One MS., perceiving that the time of *three years* was not completed, inserts διετιαν, *the space of two years*.

Verse 32. *I commend you to God*] Instead of τῳ Θεῳ, *to* God, several MSS. have τῳ Κυριῳ, *to the* Lord; neither reading makes any difference in the sense.

And to the word of his grace] The doctrine of salvation by Christ Jesus.

Which is able to build you up] The *foundation* is Jesus Christ; God is the great *master-builder;* the *doctrine of his grace*, or *mercy*, points out the *order* and *manner*, as well as the *extent*, &c., of this building. Let us observe the order of these things:—1. The soul of man, which was formerly the *habitation* of God, is now in a state of ruin. 2. The *ruins* of this soul must be repaired, that it may again become a *habitation of God through the Spirit*. 3. Jesus Christ is the only *foundation* on which this house can be *rebuilded*. 4. The *doctrine of God's grace* is the *model*, or *plan*, according to which the building can be raised. 5. When re-edified, each is to be a lively temple of the Lord, made *inwardly pure* and *outwardly righteous*, and thus prepared for a state of bliss. 6. Being made *children of God*, by faith in Christ Jesus, and *sanctified* by his Spirit, they have a right to the heavenly *inheritance;* for only the children of the family can possess the celestial estate. Thus we find they must be saved by grace, and be made thereby

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

33 [t] I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [u] that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, [v] how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he [w] kneeled down, and prayed with them all.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

37 And they all wept sore, and [x] fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words [y] which he spake, that they should see his face no more. And they accompanied him unto the ship.

[t] 1 Sam. xii. 3; 1 Cor. ix. 12; 2 Cor. vii. 2; xi. 9; xii. 17.——[u] Chap. xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

[v] Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9, 12; xii. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.——[w] Chap. vii. 60; xxi. 5.——[x] Gen. xlv. 14; xlvi. 29.——[y] Ver. 25.

children of God; be *sanctified* by his Spirit; and, then, being prepared for, they are removed, in due time, into the heavenly inheritance.

Verse 33. *I have coveted no man's silver*, &c.] And from this circumstance they would be able to discover the grievous wolves, and the perverters; for these had nothing but their *own interests* in view; whereas the genuine disciples of Christ neither coveted nor had worldly possessions. St. Paul's account of his own disinterestedness is very similar to that given by Samuel of his, 1 Sam. xii. 3–5.

Verse 34. *These hands have ministered*, &c.] It was neither "*sin* nor *discredit*" for the apostle to work to maintain himself, when the circumstances of the Church were such that it could not support him. Still many eminent ministers of God are obliged to support themselves and their families, at least *in part*, in the same way, while indefatigably testifying the Gospel of the grace of God. Whatever it may be to the *people*, it is no cause of reproach to the *minister*, to be *obliged* thus to employ himself.

Verse 35. *I have showed you all things*] The preposition κατα is to be understood before παντα; and the clause should be read thus—*I have showed you* IN *all things*, &c.

It is more blessed to give than to receive.] That is, the giver is more *happy* than the *receiver*. *Where*, or on *what occasion*, our Lord spake these words we know not, as they do not exist in any of the four evangelists. But that our Lord did speak them, St. Paul's evidence is quite sufficient to prove. The sentiment is worthy of Christ. A truly generous mind, in affluence, rejoices in opportunities to do good, and feels *happy* in having such opportunities. A man of an independent spirit, when reduced to poverty, finds it a severe trial to be obliged to live on the bounty of another, and feels pain in receiving what the other feels a happiness in communicating. Let, therefore, the man who is able to give feel himself *the obliged person*, and think how much *pain* the feeling heart of his supplicant must endure, in being obliged to forego his native independence, in soliciting and receiving the bounty of another. I am not speaking of *common beggars*; these have got their minds already *depraved*, and their *native independence* reduced, by *sin* and *idleness*, to *servility*.

Verse 36. *He kneeled down and prayed*] Kneeling is the proper posture of a supplicant, it argues at once both *humility* and *submission*; and he who prays to God should endeavour to feel the utmost measures of both.

Verse 37. *Fell on Paul's neck*] Leaned their heads against his shoulders, and kissed his neck. This was not an unusual custom in the east.

Verse 38. *That they should see his face no more*] This was a most solemn meeting, and a most affecting parting. The man who had first pointed out to them the Lord Jesus Christ, by whom they had been brought into so glorious a state of salvation, is now going away, in all likelihood, to be seen no more till the day in which the quick and dead shall stand before the throne of judgment. Such a scene, and its correspondent feelings, are more easily imagined than described.

1. As the disciples are stated to have come together on *the first* day *of the week*, we may learn from this that, ever since the apostolic times, the *Lord's day*, now the *Christian Sabbath*, was set apart for *religious exercises*; such as the *preaching of God's holy word*, and celebrating the *sacrament of the Lord's Supper*. Besides its being the *day on which our blessed Lord rose from the dead*, the practice of the apostles and the primitive Church is an additional reason why we should religiously celebrate this first day of the week. They who, professing the Christian religion, still prefer the Jewish Sabbath, have little to support them in the New Testament. How prone is man to affect to be wise *above* what is written, while he is, in almost every respect, *below* the teaching so plainly laid down in the Divine word.

2. The charge of St. Paul to the pastors of the Church of Christ at Ephesus and Miletus contains much that is interesting to every *Christian minister*:—1. If he be sent of God at all, he is sent to *feed the flock*. 2. But, in order to feed them, he must have the *bread* of *life*. 3. This bread he must distribute in its *due season*, that each may have that portion that is suitable to time, place, and state. 4. While he is feeding others, he should take care to have his *own soul fed*: it is possible for a minister to be the instrument of feeding others, and yet starve himself. 5. If Jesus Christ intrust to his care the *souls he has bought by his own blood*, what an awful account will he have to give in the day of judgment, if any of them perish through his neglect! Though the sinner, dying in his sins, has his own blood upon his head, yet, if the watchman has not faithfully warned him, his blood will be required at the watchman's hand. Let him who is

concerned read Ezekiel, chap. xxxiii. 3, 4, 5, and think of the account which he is shortly to give unto God.

3. *Tenderness* and *sympathy* are not inconsistent with the highest state of grace. Paul warns his hearers day and night with *tears*. His hearers now *weep sore* at the departure of their beloved pastor. They who can give up a Christian minister with indifference, have either profited little under that ministry, or they have backslidden from the grace of God. The pastors should love as *fathers*, the converts as *children;* and all feel themselves *one family*, under that great *head*, Christ Jesus.

CHAPTER XXI.

Paul and his company sail from Miletus, and come to Coos, Rhodes, and Patara, 1. *Finding a Phœnician ship at Patara, they go on board, sail past Cyprus, and land at Tyre*, 2, 3. *Here they find disciples, and stay seven days, and are kindly entertained*, 4, 5. *Having bade the disciples farewell, they take ship and sail to Ptolemais, salute the brethren, stay with them one day, come to Cæsarea, and lodge with Philip, one of the seven deacons*, 6–9. *Here they tarry a considerable time, and Agabus the prophet foretells Paul's persecution at Jerusalem*, 10, 11. *The disciples endeavour to dissuade him from going; but he is resolute, and he and his company depart*, 12–16. *They are kindly received by James and the elders, who advise Paul, because of the Jews, to show his respect for the law of Moses, by purifying himself, with certain others that were under a vow; with which advice he complies*, 17–26. *Some of the Asiatic Jews, finding him in the temple, raise an insurrection against him, and would have killed him had he not been rescued by the chief captain, who orders him to be bound and carried into the castle*, 27–36. *Paul requests liberty to address the people, and is permitted*, 37–40.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

AND it came to pass, that after we were gotten from them, and had launched, [a] we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

4 And finding disciples, we tarried there seven days: [b] who said to Paul through the Spirit, that he should not go up to Jerusalem.

[a] Chap. xx. 3, 15–17.

[b] Ver. 12; chap. xx. 23.

NOTES ON CHAP. XXI.

Verse 1. *Came with a straight course*] Having had, as is necessarily implied, *wind* and *tide* in their favour.

Coos] An island in the Archipelago, or Ægean Sea, one of those called the *Sporades*. It was famous for the worship of Æsculapius and Juno; and for being the birthplace of *Hippocrates*, the most eminent of *physicians*, and *Apelles*, the most celebrated of *painters*.

Rhodes] Another island in the same sea, celebrated for its *Colossus*, which was one of the seven wonders of the world. This was a brazen statue of Apollo, so high that ships in full sail could pass between its legs. It was the work of *Chares*, a pupil of *Lysippus*, who spent twelve years in making it. It was 106 feet high, and so great that few people could fathom its thumb. It was thrown down by an earthquake about 224 years before Christ, after having stood sixty-six years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it; this was about A. D. 660, nearly 900 years after it had been thrown down.

Patara] One of the chief seaport towns of Syria.

Verse 2. *Phœnicia*] A part of Syria. See the note on chap. xi.

Verse 3. *Cyprus*] See the note on chap. iv. 36, and see the *track* of this journey on the *map*.

Tyre] A city of Phœnicia, one of the most celebrated maritime towns in the world. See the notes on chap. xii. 20; Matt. xi. 21.

There the ship was to unlade her burden.] The freight that she had taken in at Ephesus she was to unlade at Tyre; to which place she was bound.

Verse 4. *Who said to Paul through the Spirit*] We cannot understand this as a *command* from the Holy Spirit not to go up to Jerusalem, else Paul must have been highly criminal to have disobeyed it. *Through the Spirit*, must either refer to their own great *earnestness* to dissuade him from taking a journey which they plainly saw would be injurious to him—and so Bp. Pearce understands this place; or, if it refer to the Holy Spirit, it must mean that if he regarded his personal safety he must not, at this time, go up to Jerusalem. The Spirit foretold Paul's persecutions, but does not appear to have forbidden his journey; and Paul was persuaded that, in acting as he was about to do, whatever personal risk he ran, he should bring more glory to God, by going to Jerusalem, than by tarrying at Tyre or elsewhere. The purport of this Divine communication was, "If thou go up to Jerusalem the Jews will persecute thee; and thou wilt be imprisoned, &c." As he was apprized of this, he might have desisted, for the whole was

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and [c] we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned [d] home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip [e] the evangelist, [f] which was *one* of the seven; and abode with him.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

9 And the same man had four daughters, virgins, [g] which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named [h] Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, [i] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

[c] Chap. xx. 36.——[d] John i. 11.——[e] Eph. iv. 11; 2 Tim. iv. 5. [f] Chap. vi. 5; viii. 26, 40.

[g] Joel ii. 28; chap. ii. 17.——[h] Chap. xi. 28.——[i] Ver. 33; chap. xx. 23.

conditional: Paul might or might not go to Jerusalem; if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go, nor forbade him; the whole was conditional; and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, 1 Sam. xxiii. 9–13. David prevented the threatened evil by leaving Keilah: Paul fell into it by going to Jerusalem.

Verse 5. *When we had accomplished those days*] That is, the seven days mentioned in the preceding verse.

And they all brought us on our way, with wives and children] It is not likely that Paul, Silas, Luke, &c., had either wives or children with them; and it is more natural to suppose that the brethren of Tyre, with *their* wives and children are those that are meant; these, through affection to the apostles, accompanied them from their homes to the ship; and the coming out of the husbands, wives, and children, shows what a general and affectionate interest the preaching and private conversation of these holy men had excited.

Kneeled down on the shore, and prayed.] As God fills heaven and earth, so he may be worshipped *every where:* as well, when circumstances require it, on the *seashore* as in the temple. We have already seen, in the case of Lydia, that the Jews had proseuchas by the river sides, &c.; and an observation in Tertullian seems to intimate that they preferred such places, and in the open air offered their petitions to God by the seashore: Omissis templis, per omne littus, quocumque in aperto aliquando jam preces ad cœlum mittunt. *Tertul. de Jejunio.*

Verse 6. *Taken—leave*] Ασπασαμενοι; *Having given each other the kiss of peace*, as was the constant custom of the Jews and primitive Christians.

They returned home] That is, the men, their wives, and their children.

Verse 7. *We came to Ptolemais*] This was a seaport town of Galilee, not far from Mount Carmel, between Tyre and Cæsarea, where the river Belus empties itself into the sea. It was at first called Accho, (and this is the reading of the Syriac and Arabic,) and belonged to the tribe of Asher, Judges i. 31; it was enlarged and beautified by the first of the Egyptian Ptolemies, from whom it was called *Ptolemais*. This place terminated St. Paul's voyage; and this is what is expressed in the text: *And we came from Tyre to Ptolemais, where our voyage ended.* See the Greek text.

Verse 8. *We that were of Paul's company*] Οι περι τον Παυλον· This clause is wanting in ABCE, and many others; the *Syriac*, *Coptic*, *Vulgate*, *Armenian*, *&c.*

Came unto Cæsarea] This was Cæsarea of *Palestine*, already sufficiently described. See on chap viii. 40.

Philip the evangelist] One of the seven deacons who seems to have settled here after he had baptized the eunuch. See on chap. viii. 40.

Verse 9. *Four daughters, virgins, which did prophesy.*] Probably these were no more than *teachers* in the Church: for we have already seen that this is a frequent meaning of the word *prophesy;* and this is undoubtedly one thing intended by the prophecy of Joel, quoted chapter ii. 17, 18, of this book. If Philip's daughters might be *prophetesses*, why not *teachers?*

Verse 10. *Agabus.*] See the note on chap. xi. 28.

Verse 11. *Took Paul's girdle, and bound his own hands, &c.*] This was no doubt a *prophet*, in the commonly received sense of the term; and his mode of acting was like that of the ancient prophets, who often accompanied their predictions with significant emblems. Jeremiah was commanded to bury his girdle by the river Euphrates, to mark out the captivity of the Jews. Jer. xiii. 4. For more examples of this figurative or symbolical prophesying, see Jer. xxvii. 2, 3; xxviii. 4; Isa. xx.; Ezek. iv., xii., &c.

Into the hands of the Gentiles.] That is, the *Romans*, for the *Jews* had not, properly speaking, the power of life and death. And, as Agabus said he should be *delivered into the hands of the Gentiles*, he

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, [k] What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [l] The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ [m] And when we were come to Jerusalem, the brethren received us gladly.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

18 And the *day* following, Paul went in with us unto [n] James; and all the elders were present.

19 And when he had saluted them, [o] he declared particularly what things God had wrought among the Gentiles [p] by his ministry

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all [q] zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that [r] they ought not to circumcise *their* children, neither to walk after the customs.

[k] Chap. xx. 24.——[l] Matt. vi. 10; xxvi. 42; Luke xi. 2; xxii. 42.——[m] Chap. xv. 4.——[n] Chap. xv. 13; Gal. i. 19; ii. 9.

[o] Chap. xv. 4, 12; Rom. xv. 18, 19.——[p] Chap. i. 17; xx. 24. [q] Chap. xxii. 3; Rom. x. 2; Gal. i. 14.——[r] Gal. ii. 3; v. 1.

showed thereby that they would attempt to destroy his *life*. This prediction of Agabus was literally fulfilled: see ver. 33.

Verse 12. *Besought him not to go up to Jerusalem.*] For they all understood the prophecy to be *conditional* and *contingent;* and that it was in Paul's power to turn the scale.

Verse 13. *I am ready, not to be bound only*] He was resolute and determined; but was under no constraining necessity. See the note on ver. 4.

Verse 14. *The will of the Lord be done.*] May that which is most for his glory take place! They plainly saw from the prophecy what would take place, *if* Paul went to Jerusalem; and every one saw that he had power to go, or not to go.

Verse 15. *Took up our carriages*] Αποσκευασαμενοι; We made ourselves ready; packed up our things; got our baggage in order. This is what the text means.

Verse 16. *And brought with them one Mnason, &c.*] It is not very likely that they would bring a man *with* them with whom they were to *lodge* in Jerusalem; therefore, the text should perhaps be read as Bp. Patrick proposes: *There went with us* certain *of the disciples of Cæsarea, bringing* us *to one Mnason, with whom we were to lodge.* This is most likely, as the text will bear this translation. But it is possible that Mnason, formerly of Cyprus, now an inhabitant of Jerusalem, might have been down at Cæsarea, met the disciples, and invited them to lodge with him while they were at Jerusalem; and, having transacted his business at Cæsarea, might now accompany them to Jerusalem. His being *an old disciple* may either refer to his having been a very *early* convert, probably one of those on the day of pentecost, or to his being now an *old man.*

Verse 18. *Went in with us unto James*] This was *James the Less*, son of Mary, and cousin to our Lord. He appears to have been bishop of the Church in Jerusalem, and perhaps the only apostle who continued in that city. We have already seen what a very important character he sustained in the council. See chap. xv. 13.

All the elders were present.] It appears that they had been convened about matters of serious and important moment; and some think it was relative to Paul himself, of whose arrival they had heard, and well knew how many of those that believed were disaffected towards him.

Verse 19. *Declared particularly, &c.*] He no doubt had heard that they were prejudiced against him; and, by declaring what God had done by him among the Gentiles, showed how groundless this prejudice was: for, were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

Verse 20. *How many thousands*] Ποσαι μυριαδες; How many myriads, how many times 10,000. This intimates that there had been a most extraordinary and rapid work even among the Jews; but what is here spoken is not to be confined to the Jews of Jerusalem, but to all that had come from different parts of the land to be present at this pentecost.

They are all zealous of the law] The Jewish economy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. Thus God abolished the Mosaic dispensation, by rendering, in the course of his providence, the observance of it *impossible.*

Verse 21. *Thou teachest—to forsake Moses, &c.*] From any thing that appears in the course of this book to the contrary, this information was incorrect: we do not find Paul preaching thus to the Jews. It

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may [s] shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

25 As touching the Gentiles which believe, [t] we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them [u] entered into

[s] Num. vi. 2, 13, 18; chap. xviii. 18.

[t] Chap. xv. 20, 29.——[u] Chap. xxiv. 18.

is true that, in his *epistles*, some of which had been written *before* this time, he showed that circumcision and uncircumcision were equally unavailable for the salvation, of the soul, and that by the deeds of the law no man could be justified; but he had not yet said to any Jew, *forsake Moses, and do not circumcise your children.* He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to wear that yoke, if they pleased. He had shown them that their ceremonies were *useless* but not *destructive;* that they were only dangerous when they depended on them for salvation. This is the sum of what Paul had taught on this subject.

Verse 22. *The multitude must needs come together*] Whether this refers to a regular convocation of the Church, or to a tumult that would infallibly take place when it was heard that the apostle was come, we cannot pretend to say; but it is evident that James and the elders wished some prudent steps to be taken, in order to prevent an evil that they had too much reason to fear.

Verse 23. *We have four men which have a vow*] From the *shaving* of the head, mentioned immediately after, it is evident that the four men in question were under the vow of Nazariteship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the *Nazariteship*, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews, it was common to make vows to God on extraordinary occasions; and that of the *Nazarite* appears to have been one of the most common; and it was permitted by their law for any person to perform this vow by *proxy*. See the law produced in my note on Num. vi. 21. "It was also customary for the richer sort to bestow their charity on the poorer sort for this purpose; for Josephus, Ant. lib. xix. cap. 6, sec. 1, observes that Agrippa, on his being advanced from a *prison* to a *throne*, by the Emperor Claudius, came to Jerusalem; and there, among other instances of his religious thankfulness shown in the temple, Ναζαραιων ξυρασθαι διεταξε μαλα συχνους, *he ordered very many Nazarites to be shaven*, he furnishing them with money for the expenses of that, and of the sacrifices necessarily attending it." See Bp. Pearce.

Verse 24. *Be at charges with them*] Or, rather, *be at charges for them:* help them to bear the expense of that vow. Eight lambs, four rams, besides oil, flour, &c., were the expenses on this occasion. See the notes on Num. vi.

Thou—walkest orderly and keepest the law.] Perhaps this advice meant no more than, Show them, by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expenses of those who, from a scruple of conscience, had made a vow, and perhaps were not well able to bear the expense attending it. Had they done this in order to acquire justification through the law, Paul could not have assisted them in any measure with a clear conscience; but, as he did assist them, it is a proof that they had not taken this vow on them for *this* purpose. Indeed, *vows* rather referred to a *sense of obligation*, and the *gratitude* due to God for mercies already received, than to the procuring of future favours of any kind. Besides, God had not yet fully shown that the law was abolished, as has already been remarked: he tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away, with the besom of destruction.

Verse 25. *As touching the Gentiles*] See the notes on chap. xv., and the additional observations at the end of that chapter.

Verse 26. *To signify the accomplishment, &c.*] Διαγγελλων, *Declaring* the accomplishment, &c. As this declaration was made to the priest, the sense of the passage is the following, if we suppose Paul to have made an offering for himself, as well as the four men: "The next day, Paul, taking the four men, began to purify, set himself apart, or consecrate himself with them; entering into the temple, he publicly declared to the priests that he would observe the separation of a Nazarite, and continue it for seven days, at the end of which he would bring an offering for himself and the other four men, according to what the law prescribed in that case." But it is likely that Paul made no offering for himself, but was merely at the expense of theirs. However we may consider this subject, it is exceedingly difficult to account for the conduct of James and the elders, and of Paul on this occasion. There seems to have been something in this transaction which we do not fully understand. See the note on Num. vi. 21.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

the temple, [v] to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, [w] the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and [x] laid hands on him,

28 Crying out, Men of Israel, help: This is the man, [y] that teacheth all *men* every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

29 (For they had seen before with him in the city [z] Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And [a] all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

[v] Num. vi. 13. —[w] Chap. xxiv. 18.—[x] Chap. xxvi. 21.

[y] Chap. xxiv. 5, 6.—[z] Chap. xx. 4.—[a] Chap. xxvi. 21.

"Besides their typical and religious use, sacrifices were also intended for the support of the state and civil government; inasmuch as the ministers of state were chiefly maintained by them: so that the allotments to the priests out of the sacrifices may be considered as designed, like the civil-list money in other nations, for the immediate support of the crown and the officers of state. On these principles we are able to account for Paul's sacrificing, as we are informed he did, *after* the commencement of the Christian dispensation; an action which has been severely censured by some as the greatest error of his life: hereby he not only gave, say they, too much countenance to the Jews in their superstitious adherence to the law of Moses, after it was abrogated by Christ, but his offering these typical sacrifices, after the antitype of them was accomplished in the sacrifice of Christ, was a virtual denial of Christ, and of the virtue of his sacrifice, which superseded all others. Paul's long trouble, which began immediately after this affair, some have looked upon as a judgment of God upon him for this great offence. But, if this action were really so criminal as some suppose, one cannot enough wonder that so good and so wise a man as Paul was should be guilty of it; and that the Apostle James and the other Christian elders should all advise him to it, ver. 18, 23, 24. It is likewise strange that we find no censure ever passed on this action by any of the sacred writers; not even by Paul himself, who appears so ready, on other occasions, to acknowledge and humble himself for his errors and failings: on the contrary he reflects with comfort on his having complied with the customs of the Jews in order to remove their prejudices against him and his ministry, and against the Gospel which he preached, and to win them over to embrace it: 'Unto the Jews I became as a Jew, that I might gain the Jews; and this I do for the Gospel's sake.'—1 Cor. ix. 20, 23.

"To elucidate this point, we are to consider that there was a political as well as a typical use of sacrifices; and that, though the typical ceased upon the sacrifice of Christ, yet the political continued till God in his providence broke up the Jewish state and polity about forty years after our Saviour's death. Till that time it was not merely lawful, but matter of duty, for good subjects to pay the dues which were appointed by law for the support of the government and magistracy. Now, of this kind was the sacrifice which Paul offered; and in this view they were paid by Christians dwelling in Judea, as well as by those who still adhered to the Jewish religion. So that, upon the whole, this action, for which Paul has been so much censured, probably amounts to nothing more than paying the tribute due to the magistrate by law, which the apostle enjoins upon all other Christians in all other nations, Rom. xiii. 6."—*Jennings' Jewish Antiquities*, p. 17.

Verse 27. *The Jews which were of Asia*] These pursued him with the most deliberate and persevering malice in every place; and it appears that it was through them that the false reports were sent to and circulated through Jerusalem.

Verse 28. *This is the man that teacheth, &c.*] As much as if they had said: This is the man concerning whom we wrote to you; who in every place endeavours to prejudice the Gentiles against the *Jews*, against the *Mosaic law*, and against the *temple* and its services.

Brought Greeks also into the temple] This was a most deliberate and malicious untruth: Paul could accomplish no purpose by bringing any Greek or Gentile into the temple; and their having seen Trophimus, an Ephesian, with him, *in the city* only, was no ground on which to raise a slander that must so materially affect both their lives. Josephus informs us, *War*, lib. v. cap. 5, sec. 2, that on the wall which separated the court of the Gentiles from that of the Israelites was an inscription in Greek and Latin letters, which stated that *no stranger was permitted to come within the holy place on pain of death.* With such a prohibition as this before his eyes, was it likely that St. Paul would enter into the temple in company with an uncircumcised Greek? The calumny refutes itself.

Verse 30. *They took Paul*] They tumultuously seized on him; *and drew him out of the temple*, out of the court of the Israelites, where he was worshipping: *and—the doors were shut;* the doors of the court of the Gentiles, probably to prevent Paul from getting any succour from his friends in the city; for their whole proceedings show that they purposed to murder him: they brought him out of the court of the Israelites, *that* court being peculiarly holy, that it might not be defiled by his blood; and they shut the

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 [b] Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and [c] commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, [d] Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 [e] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

A. M. cir. 4059. A. D. cir. 55. An. Olymp. cir. CCIX. 1.

[b] Chap. xxiii. 27; xxiv. 7.——[c] Ver. 11; chap. xx. 23.

[d] Luke xxiii. 18; John xix. 15; ch. xxii. 22.——[e] See ch. v. 36.

court of the Gentiles, that they might have the opportunity unmolested of killing him in that place; for the court of the Gentiles was reckoned to be less holy than than that of the Israelites.

Verse 31. *The chief captain of the band*] The Roman tribune, who had a troop of soldiers under him, which lodged in general in the castle of *Antonia*, which was built at the angle where the northern and western porticoes of the outer court of the temple were joined together. This castle was built by John Hyrcanus, high priest of the Jews: it was at first called *Baris*, and was the royal residence of the *Asmoneans*, as long as they reigned in Jerusalem. It was beautified by Herod the Great, and called *Antonia*, in honour of his friend Mark *Antony*. By this castle the temple was commanded, as it stood on higher ground. Josephus describes this castle, *War*, b. v. chap. 5, sec. 8, "as having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which soldiers in the garrison were used to come down with their arms to the porticoes, on the festival days, to keep the people quiet; for, as the temple was a guard to the city, so this castle was a guard to the temple." "It seems, therefore," says Bp. Pearce, "to me very plain, that the place where the Jews were about to kill Paul was the court of the Gentiles, the porticoes being there; and that the chief captain came down there to his rescue." The name of this chief captain, or tribune, was *Claudius Lysias*, as we learn from chap. xxiii. 26.

Verse 32. *Ran down unto them*] Ran down the stairs to the porticoes mentioned above.

Verse 33. *And took him*] With *great violence*, according to chap. xxiv. 7, probably meaning an *armed force*.

To be bound with two chains] To be bound between two soldiers; his right hand chained to the left hand of the one, and his left hand to the right of the other. See the note on chap. xii. 6.

Verse 35. *And when he came upon the stairs*] Those mentioned in the note on ver. 31.

Verse 36. *Away with him.*] That is, Kill him; despatch him: for so much this phrase always means in the mouth of a Jewish mob. See on Luke xxiii. 18, and John xix. 15.

Verse 37. *Canst thou speak Greek?*] Claudius Lysias was not a *Roman*; he had, as himself informs us, purchased his citizenship of Rome with a great sum of money; (see chap. xxii. 28;) and it is very likely that he was but imperfectly acquainted with the Latin tongue; and the tumult that was now made, and the discordant noise, prevented him from clearly apprehending what was said; and, as he wished to know the merit of the cause, he accosted Paul with, Ἑλληνιστι γινωσκεις, *Dost thou understand Greek?* And when he found that he did understand it, he proceeded to question him as below.

Verse 38. *Art not thou that Egyptian, &c.*] The history to which Claudius Lysias refers is taken from Josephus, *Ant.* lib. xx. cap. 7, sec. 6, and *War*, lib. ii. cap. 13, sec. 5, and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them, if they would assist him in making an attack on the city. He had address enough to raise a rabble of 30,000 men, and with these advanced as far as the Mount of Olives; but Felix, the Roman governor, came suddenly upon him, with a large body of Roman troops, both infantry and cavalry: the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself, with some of his most faithful friends, escaped; of whom no account was ever afterwards heard. As Lysias found such an outcry made against Paul, he supposed that he must be some egregious malefactor, and probably *that* Egyptian who had escaped, as related above. Learned men agree that St. Luke refers to the same fact of which Josephus speaks; but there is a considerable difference between the *numbers* in Josephus, and those in Luke: the former having 30,000, the latter only 4000. The small number of killed and prisoners, only 600 in all, according to Josephus, leads us to suspect that his number is greatly exaggerated; as 600 in killed and pri-

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

39 But Paul said, [f] I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and [g] beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

[f] Chap. ix. 11; xxii. 3.

[g] Chap. xii. 17.

soners of a mob of 30,000, routed by regular infantry and cavalry, is no kind of proportion; but it is a sufficient proportion to a mob of 4000. Dean Aldridge has supposed that the number in Josephus was originally 4000, but that ancient copyists mistaking the Greek Δ delta, *four*, for Λ lambda, *thirty*, wrote 30,000, instead of 4000. See Havercamp's edition, vol. ii. p. 177. There is another way of reconciling the two historians, which is this: When this Egyptian impostor at first began to make great boasts and large promises, a multitude of people, to the amount at least of 30,000, weary of the Roman yoke, from which he promised them deliverance, readily arranged themselves under his banners. As he performed nothing that he promised, 26,000 of these had melted away before he reached Mount Olivet: this remnant the Romans attacked and dispersed. Josephus speaks of the number he had in the beginning; St. Luke, of those that he had when he arrived at Mount Olivet.

That were murderers?] Σικαριων: *Sicarii*, assassins: they derived their name from *sica*, a sort of crooked knife, which they concealed under their garments, and privately stabbed the objects of their malice. *Josephus.*

Verse 39. *I am a man* which am *a Jew*] A periphrasis for, *I am a Jew.* See the note on chap. vii. 2.

Of Tarsus—no mean city] In the notes on chap. ix. 11, I have shown that Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens; and that, because of the services rendered to the Romans by the inhabitants, Julius Cæsar endowed them with all the rights and privileges of Roman citizens. When St. Paul calls it *no mean city*, he speaks a language that was common to those who have had occasion to speak of Tarsus. Xenophon, *Cyri Anabas.* i., calls it, πολιν μεγαλην και ευδαιμονα, *a great and flourishing city.* Josephus, *Ant.* lib. i. cap. 6, sec. 6, says that it was παρ' αυτοις των πολεων ἡ αξιολογωτατη μητροπολις ουσα, *the metropolis and most renowned city among them* (the *Cilicians.*) And Ammianus Marcellinus, xiv. 8, says, *Ciliciam Tarsus nobilitat, urbs perspicabilis:* "Tarsus, a very respectable city, adorns Cilicia."

Verse 40. *Paul stood on the stairs*] Where he was out of the reach of the mob, and was surrounded by the Roman soldiers.

Beckoned with the hand] *Waving* the hand, which was the sign that he was about to address the people. So Virgil says of Turnus, when he wished, by single combat between himself and Æneas, to put an end to the war:—

> *Significatque manu*, et magno simul incipit ore:
> Parcite jam, Rutuli; et vos tela inhibete, Latini.
>
> *He beckoned with his hand*, and cried out with a loud voice,
> Desist, ye Rutulians; and, ye Latins, cease from throwing your javelins.

He spake unto them *in the Hebrew tongue*] What was called then the Hebrew, viz. the Chaldæo-Syriac; very well expressed by the *Codex Bezæ*, τη ιδια διαλεκτω, *in their own dialect.*

Never was there a more unnatural division than that in this chapter: it ends with a single comma! The best division would have been at the end of the 25th verse.

Paul's embarkation at Tyre is very remarkable. The simple manner in which he was escorted to the ship by the disciples of Tyre, *men*, *women*, and *children*, and their affectionate and pious parting, kneeling down on the shore and commending each other to God, are both impressive and edifying. Nothing but Christianity could have produced such a spirit in persons who now, perhaps for the first time, saw each other in the flesh. Every *true Christian* is a *child of God;* and, consequently, all children of God have a spiritual affinity. They are all partakers of the same *Spirit*, are united to the same *Head*, are actuated with the same *hope*, and are going to the same *heaven.* These love one another with pure hearts fervently; and these alone are capable of disinterested and lasting friendship. Though this kind of friendship cannot *fail*, yet it may err; and with officious affection endeavour to prevent us from bearing a necessary and most honourable cross. See verses 12, 13. It should, therefore, be kept within *Scriptural* bounds

CHAPTER XXII.

Paul, in his address to the people, gives an account of his birth and education, 1–3. *His prejudices against Christianity,* 4, 5. *And of his miraculous conversion, and call to the apostleship,* 6–21. *The Jews, hearing him say that God had sent him to preach the Gospel to the Gentiles, become exceedingly outrageous, and clamour for his life,* 22, 23. *The chief captain orders him to be examined by scourging; but he, pleading his privilege as a Roman citizen, escapes the torture,* 24–29. *The next day the chief captain brings Paul before the chief priests and their council,* 30.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

MEN, [a] brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [b] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [c] at the feet of [d] Gamaliel, *and* taught [e] according to the perfect manner of the law of the fathers, and [f] was zealous toward God, [g] as ye all are this day.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

4 [h] And I persecuted this way unto the death, binding and delivering into prisons both men and women;

5 As also the high priest doth bear me witness, and [i] all the estate of the elders: [k] from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

[a] Chap. vii. 2.——[b] Chap. xxi. 39; 2 Cor. xi. 22; Phil. iii. 5. [c] Deut. xxxiii. 3; 2 Kings iv. 38; Luke x. 39.——[d] Chap. v. 34. [e] Chap. xxvi. 5.——[f] Chap. xxi. 20; Gal. i. 14.

[g] Rom. x. 2.——[h] Chap. viii. 3; xxvi. 9, 10; Phil. iii. 6; 1 Tim. i. 13.——[i] Luke xxii. 66; chap. iv. 5.——[k] Chap. ix. 2; xxvi. 10, 12.

NOTES ON CHAP. XXII.

Verse 1. *Men, brethren, and fathers*] A Hebrew form of expression for *brethren and fathers:* for *two* classes only are addressed. See the note on chap. vii. 2.

Hear ye my defence] Μου της απολογιας, *This apology of mine;* in this sense the word *apology* was anciently understood: hence the *Apologies* of the primitive fathers, i. e. their defences of the Christian religion. And this is its proper literal meaning; but it is *now* used only as implying an *excuse for improper conduct.* That this is an abuse of the term requires no proof.

Verse 2. *When they heard that he spake in the Hebrew tongue*] He had probably been traduced by the Jews of Asia as a mere *Gentile*, distinguished only by his virulence against the Jewish religion; which virulence proceeded from his malice and *ignorance.*

Verse 3. *I am verily a man* which am *a Jew*] A periphrasis for, *I am really a Jew:* and his mentioning this adds weight to the conjecture in the preceding note. He shows that he could not be ignorant of the Jewish religion, as he had had the best instructer in it which Jerusalem could produce.

Yet brought up, &c.] Bp. Pearce proposes that this verse should be thus read and translated: *but brought up in this city; instructed at the feet of Gamaliel, according to the most exact manner, being exceedingly zealous for the law of our fathers, as ye all are this day.*

Born in Tarsus] See the notes on chap. ix. 11, and xxi. 39.

Feet of Gamaliel] See a full account of this man in the note on chap. v. 34.

It has been generally supposed that the phrase, *brought up at the feet,* is a reference to the Jewish custom, viz. that the disciples of the rabbins sat on *low* seats, or on the ground, whilst the rabbin himself occupied a lofty chair. But we rather learn, from Jewish authority, that the disciples of the rabbins *stood* before their teachers, as Vitringa has proved in his treatise De Synag. Vet. lib. i. p. 1, cap. 7. Kypke, therefore, contends that παρα τους ποδας, *at the feet,* means the same as πλησιον, *near,* or *before,* which is not an unfrequent mode of speech among both sacred and profane writers. Thus, in chap. iv. 35, 37; chap. v. 2, ετιθουν παρα τους ποδας των αποστολων, *they laid it at the apostles' feet,* means only, *they brought it to the apostles.* So in 2 Maccab. iv. 7, παρα ποδας ηδη τον ᾅδην ὁρωντες κειμενον, *they saw death already lying at their feet;* that is, as the Syriac translator has properly rendered it, *they saw death immediately before them.* So *Themistius, Or.* 27, p. 341, who adds the term by which the phrase is explained, εστι και πλησιον αει τῳ δυναμενῳ λαμβανειν, *ante pedes id semper et prope est, illi qui accipere potest.* Also *Lucian,* De Conscr. Hist. p. 669, ὠν παρα ποδας οἱ ελεγχοι. The refutation of which is at hand. The same kind of form occurs in the Hebrew, Exod. xi. 8: All the people that are at *thy feet,* ברגליך *beragleica,* i. e. who are *with thee, under thy command,* 2 Sam. xv. 16. *And the king went out, and all his household,* ברגליו *beraglaiv, at his feet;* that is, *with him,* in his *company.* See *Kypke.* The phrase is used in the same sense among the *Hindoos: I learned this at my father's feet*—instead of, I learned it of my father. *I was taught at the feet of such a teacher—my teacher's feet say so;* meaning, simply, such and such persons taught me.

According to the perfect manner] That is, according to that *strict* interpretation of the law, and especially the traditions of the elders, for which the Pharisees were remarkable. That it is Pharisaism that the apostle has in view, when he says he was taught *according to,* ακριβειαν, *the most exact manner,* is evident; and hence, in chap. xxvi. 5, he calls Pharisaism ακριβεστατην, *the most exact system;* and, under it, he was zealous towards God; scrupulously exact in every part of his duty, accompanying this with reverence to the supreme Being, and deep concern for his honour and glory.

Verse 4. *I persecuted this way*] Ταυτην την ὁδον, *This doctrine, this way* of worshipping God, and arriving at a state of blessedness. See on chap. ix. 2.

Binding and delivering into prisons] See on chap. viii. 3; ix. 2.

Verse 5. *The high priest doth bear me witness, &c.*] He probably referred to the *letters of authority* which he had received from the high priest, and the *whole estate of the elders,* παν το πρεσβυτεριον, *the whole of the presbytery,* that is, the *sanhedrin;* and it is likely, that he had those letters to produce. This zeal of his against Christianity was an ample proof of his *sincerity* as a Pharisaical Jew.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

6 And [l] it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And [m] they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And [n] one Ananias, a devout man according to the law, [o] having a good report of all the [p] Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

14 And he said, [q] The God of our fathers [r] hath chosen thee, that thou shouldest know his will, and [s] see [t] that Just One, and [u] shouldest hear the voice of his mouth.

15 [v] For thou shalt be his witness unto all men of [w] what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, [x] and wash away thy sins, [y] calling on the name of the Lord.

17 And [z] it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And [a] saw him saying unto me, [b] Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, [c] they know that I imprisoned and [d] beat in every synagogue them that believed on thee:

20 [e] And when the blood of thy martyr Stephen was shed, I also was standing by, and [f] consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: [g] for I

[l] Chap. ix. 3; xxvi. 12, 13.——[m] Chap. ix. 7; Dan. x. 7. [n] Chap. ix. 17.——[o] Chap. x. 22.——[p] 1 Tim. iii. 7.——[q] Chap. iii. 13; v. 30.——[r] Chap. ix. 15; xxvi. 16.——[s] 1 Cor. ix. 1; xv. 8. [t] Chap. iii. 14; vii. 52.——[u] 1 Cor. xi. 23; Gal. i. 12.——[v] Chap. xxiii. 11.——[w] Chap. iv. 20; xxvi. 16.——[x] Ch. ii. 38; Heb. x. 22. [y] Chap. ix. 14; Rom. x. 13.——[z] Chap. ix. 26; 2 Cor. xii. 2. [a] Ver. 14.——[b] Matt. x. 14.——[c] Ver. 4.——[d] Matt. x. 17.——[e] Ch. vii. 58.——[f] Luke xi. 48; chap. viii. 1; Rom. i. 32.——[g] Chap. ix. 15; xiii. 2, 46, 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xv. 16; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

Verses 6–13. *As I made my journey*, &c.] See the whole of this account, and all the particular circumstances, considered at large in the notes on chap. ix. 1, &c., and the observations at the conclusion of that chapter.

Verse 14. *And see that Just One*] The Lord Jesus, called the *Just One*, in opposition to the Jews, who crucified him as a *malefactor:* see the note on chap. vii. 52. This is an additional proof that Jesus Christ did actually *appear* unto Saul of Tarsus.

Verse 15. *Thou shalt be his witness unto all*] Thou shalt proclaim Christ crucified, both to *Jews* and *Gentiles*.

Verse 16. *Arise, and be baptized*] Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit.

Wash away thy sins, &c.] Let this washing of thy body represent to thee the washing away of thy sins: and know that this *washing away of sin* can be received only by invoking the name of the Lord.

Verse 17. *When I was come again to Jerusalem*] It is likely that he refers to the first journey to Jerusalem, about three years after his conversion, chap. ix. 25, 26, and Gal. i. 18.

I was in a trance] This circumstance is not mentioned any where else, unless it be that to which himself refers in 2 Cor. xii. 2–4, when he conceived himself transported to the third heaven; and, if the case be the *same*, the appearance of Jesus Christ to him, and the command given, are circumstances related only in this place.

Verse 19. *I imprisoned and beat in every synagogue*] This shows what an active instrument Saul of Tarsus was, in the hands of this persecuting priesthood, and how very *generally* the followers of Christ *were* persecuted, and how difficult it was at this time to profess Christianity.

Verse 20. *When the blood of thy martyr Stephen was shed*] See on chap. vii. 58; viii. 1. All these things Paul alleged as *reasons* why he could not expect to be received by the Christians; for how could they suppose that *such* a persecutor could be converted?

Verse 21. *I will send thee far hence unto the Gentiles.*] This was the particular appointment of St. Paul: he was *the apostle of the Gentiles;* for, though he preached frequently to the Jews, yet to *preach* the Gospel to the Gentiles, and to *write* for the conversion and establishment of the Gentile world, were his peculiar destination. Hence we find him and his companions travelling every where; through *Judea*, *Phœnicia*, *Arabia*, *Syria*, *Cilicia*, *Pisidia*, *Lycaonia*, *Pam-*

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, [h] Away with such a *fellow* from the earth: for it is not fit that [i] he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, [k] Is it lawful for you to scourge a man that is a Roman, and uncondemned?

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

[h] Chap. xxi. 36.——[i] Chap. xxv. 24.

[k] Chap. xvi. 37.

phylia, *Galatia*, *Phrygia*, *Macedonia*, *Greece*, *Asia*, the *Isles* of the *Mediterranean Sea*, the *Isles* of the *Ægean Sea*, *Italy*, and some add *Spain* and even *Britain*. This was the *diocess* of this primitive bishop: none of the apostles travelled, none preached, none laboured as this man; and, we may add, none was so greatly owned of God. The *epistles* of *Peter*, *John*, *James*, and *Jude*, are great and excellent; but, when compared with those of Paul, however glorious they may be, they have no glory comparatively, by reason of that glory which excelleth. Next to Jesus Christ, St. Paul is the glory of the Christian Church. Jesus is the foundation; Paul, the master-builder.

Verse 22. *They gave him audience unto this word*] Namely, that God had sent him to the Gentiles: not that they refused to preach the *law* to the Gentiles, and make them proselytes; for this they were fond of doing, so that our Lord says, *they compassed sea and land to make a proselyte;* but they understood the apostle as stating that God had rejected *them*, and called the *Gentiles* to be his *peculiar people* in *their place;* and this they could not bear.

Away with such a fellow] According to the law of Moses, he who attempted to seduce the people to any strange worship was to be *stoned*, Deut. xiii. 15. The Jews wished to insinuate that the apostle was guilty of this crime, and that therefore he should be stoned, or put to death.

Verse 23. *Cast off* their *clothes*] Bishop Pearce supposes that *shaking their upper garments* is all that is meant here; and that it was an ancient custom for men to do so when highly pleased or greatly irritated; but it is likely that some of them were now actually throwing off their clothes, in order to prepare to stone Paul.

Threw dust into the air] In sign of *contempt*, and by way of *execration*. Shimei acted so, in order to express his contempt of David, 2 Sam. xvi. 13, where it is said, *he cursed him as he went, and threw stones at him;* or, as the margin, *he dusted him with dust.* Their *throwing dust in the air* was also expressive of extraordinary rage and vindictive malice. The apostle, being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air not only showed their *rage*, but also their *vexation* that they could not get the apostle into their power. It is still used as a token of hostility and defiance. M. Denon, (Travels in Egypt, vol. iii. p. 98,) on coming down the Nile to Cairo, stopped at the ancient city of *Antinoë*, to examine its ruins. "Being desirous of obtaining a view of the whole of these ruins, we ascended a little hill, and soon perceived the inhabitants of the modern village assembling behind an opposite eminence: scarcely had we come over against them than, supposing our intentions to be hostile, they called out for assistance, and *threw dust into the air, in token of defiance.* The alarm spread, and they began firing upon us."

Verse 24. *Examined by scourging*] As the chief captain did not understand the Hebrew language, he was ignorant of the *charge* brought against Paul, and ignorant also of the *defence* which the apostle had made; and, as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation; and therefore he determined to put him to *the torture*, in order to find out the nature of his crime. The practice of putting people to the *rack*, in order to make them *confess*, has, to the disgrace of human nature, existed in all countries.

Verse 25. *And as they bound him, &c.*] They were going to tie him to a post, that they might scourge him.

Is it lawful, &c.] The Roman law absolutely forbade the *binding* of a Roman citizen. See the note on chap. xvi. 37.

Verse 28. *With a great sum obtained I this freedom*] So it appears that the freedom, even of Rome, might be *purchased*, and that it was sold at a very *high price.*

But I was free *born.*] It has been generally believed that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a *charter* or *grant* from Julius Cæsar. Calmet disputes this, because Tarsus was a *free* not a *colonial* city; and he supposes that Paul's father might have been rewarded with the freedom of Rome for some military services, and that it was in consequence of *this* that Paul was born free. But that the city of

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

29 Then straightway they departed from him which should have [l] examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the [m] certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the [n] chief priests and all their council to appear; and brought Paul down, and set him before them.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

[l] Or, *tortured him.*——[m] Chap. xxi. 35; xxiii. 10, 28; xxv. 26.

[n] Matt. xxvi. 3, 59; xxvii. 1, 2, 12; Psa. cxxv. 3.

Tarsus had such privileges appears extremely probable. In chap. xxi. 39, Paul says he was *born at Tarsus in Cilicia*, and in this chap., ver. 28, he says he was *free born;* and, at ver. 26, he calls himself a *Roman*, as he does also chap. xvi. 37. From whence it has been concluded, with every show of reason, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. Pliny, in *Hist. Nat.* lib. v. 27, tells us that Tarsus *was a free city*. And Appian, *De Bello Civil.* lib. v. p. 1077, edit. *Tollii*, says that Antony, Ταρσεας ελευθερους ηφιει, και ατελεις φορων, *made the people of Tarsus free, and discharged them from paying tribute.* Dio Cassius, lib. xlvii. p. 508, edit. *Reimar*, farther tells us, *Adeo Cæsari priori, et ejus gratia etiam posteriori, favebant Tarsenses, ut urbem suam pro* Tarso Juliopolin *vocaverint:* "that, for the affection which the people of Tarsus bore to Julius Cæsar, and afterwards to Augustus, the former caused their city to be called *Juliopolis*." The Greek text is as follows:—ούτω προσφιλως τῳ Καισαρι προτερῳ, και δι' εκεινον τῳ δευτερῳ, οἱ Ταρσεις ειχον, ὡστε και Ιουλιοπολιν σφας απ' αυτου μετονομασαι. To which I add, that Philo, de Virt. vol. ii. p. 587, edit. *Mang.*, makes Agrippa say to Caligula, φιλων ενιων πατριδας ὁλας της Ῥωμαϊκης ηξιωσας πολιτειας· *You have made whole countries, to which your friends belong, to be citizens of Rome.* See the note on chap. xxi. 39. These testimonies are of weight sufficient to show that Paul, by being born at Tarsus, might have been *free born*, and a *Roman*. See Bishop Pearce on Acts xvi. 37.

Verse 29. *After he knew that he was a Roman*] He who was going to scourge him durst not proceed to the torture when Paul declared himself to be a *Roman*. A passage from Cicero, Orat. pro Verr. Act. ii. lib. v. 64, throws the fullest light on this place: Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætorem, si non effugium, ne moram quidem mortis mentione atque usurpatione civitatis assequi potuit? "Whosoever he might be whom thou wert hurrying to the rack, were he even unknown to thee, if he said that he was a *Roman citizen*, he would necessarily obtain from thee, the Prætor, by the simple mention of *Rome*, if not an escape, yet at least a delay of his punishment." The whole of the sixty-fourth and sixty-fifth sections of this oration, which speak so pointedly on this subject, are worthy of consideration. Of this privilege he farther says, Ib. in cap. lvii., *Illa vox et exclamatio*, Civis Romanus sum, *quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit, &c.* That exclamation, *I am a Roman citizen*, which oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth, &c.

Plutarch likewise, in his *Life of Pompey*, (vol. iii. p. 445, edit. *Bryan*,) says, concerning the behaviour of the pirates, when they had taken any Roman prisoner, Εκεινο δε ην ὑβριζικωτατον κ. τ. λ. *what was the most contumelious was this; when any of those whom they had made captives cried out,* Ῥωμαιος ειναι, that he was a Roman, *and told them his name, they pretended to be surprised, and be in a fright, and smote upon their thighs, and fell down* (on their knees) *to him, beseeching him to pardon them!* It is no wonder then that the torturer desisted, when Paul cried out that he was a *Roman;* and that the chief captain was *alarmed*, because he had bound him.

Verse 30. *He—commanded—all their council to appear*] Instead of ελθειν, *to come*, which we translate, *to appear*, συνελθειν, *to assemble*, or *meet together*, is the reading of ACE, nearly twenty others, the *Æthiopic*, *Arabic*, *Vulgate*, *Chrysostom*, and *Theophylact:* this reading *Griesbach* has received into the text; and it is most probably the true one: as the chief captain wished to know the certainty of the matter, he desired the Jewish council, or Sanhedrin, to assemble, and examine the business thoroughly, that he might know of what the apostle was accused; as the law would not permit him to proceed against a Roman in any judicial way, but on the clearest evidence; and, as he understood that the cause of their enmity was something that concerned their religion, he considered the Sanhedrin to be the most proper judge, and therefore commanded them *to assemble;* and there is no doubt that he himself, and a sufficient number of soldiers, took care to attend, as the person of Paul could not be safe in the hands of persons so prejudiced, unprincipled, and enraged.

This chapter should end with the twenty-ninth verse, and the following should begin with the thirtieth; this is the most natural division, and is followed by some of the most correct editions of the original text.

1. In his address to the council, Paul asserts that he is a *Jew*, born of and among Jews; and that he had a regular *Jewish education;* and he takes care to observe that he had early imbibed all the *prejudices* peculiar to his countrymen, and had given the fullest proof of this in his persecution of the Christians. Thus, his assertions, concerning the *unprofitableness* of the *legal ceremonies*, could neither be attributed to *ignorance* nor *indifference*. Had a *Gentile*, no matter how learned or eminent, taught thus, his whole teaching would have been attributed to ignorance, prejudice, and envy. God, therefore, in his endless mercy, made use of a most eminent, learned, and bigoted *Jew*, to demonstrate the *nullity* of the whole Jewish system, and show the *necessity* of the Gospel of Jesus Christ.

2. At the close of this chapter, Dr. Dodd has the following judicious remark:—"As *unrighteous* as it was in the Roman officer, on this popular clamour, to attempt putting this holy apostle to the torture, so *reasonable* was St. Paul's plea, as a Roman citizen, to decline that suffering. It is a prudence worthy the imitation of the bravest of men, not to throw themselves into unnecessary difficulties. True courage widely differs from rash and heedless temerity; nor are we under any obligation, as *Christians*, to give up our *civil privileges*, which ought to be esteemed as the gifts of God, to every insolent and turbulent invader. In a thousand circumstances, *gratitude* to *God*, and *duty* to *men*, will oblige us to *insist upon them*; and a generous concern for those who may come after us should engage us to labour to transmit them to posterity *improved* rather than *impaired*." This should be an article in the creed of every genuine *Briton*.

CHAPTER XXIII.

Paul defending himself before the high priest, he commands him to be smitten on the mouth, 1, 2. *Paul sharply reproves him, and, being reproved for this by one of the attendants, accounts for his conduct*, 3–5. *Seeing that the assembly was composed of Pharisees and Sadducees, and that he could expect no justice from his judges, he asserts that it was for his belief in the resurrection that he was called in question, on which the Pharisees declare in his favour*, 6–9. *A great dissension arises, and the chief captain, fearing lest Paul should be pulled to pieces, brings him into the castle*, 10. *He is comforted by a dream*, 11. *More than forty persons conspire his death*, 12–15. *Paul's sister's son, hearing of it, informs the captain of the guard*, 16–22. *He sends Paul by night, under a strong escort of horse and foot, to Cæsarea, to Felix, and with him a letter, stating the circumstances of the case*, 23–33. *They arrive at Cæsarea, and Felix promises him a hearing when his accusers shall come down*, 34, 35.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

AND Paul, earnestly beholding the counsel, said, Men *and* brethren, [a] I have lived in all good conscience before God until this day.

2 And the high priest, Ananias, commanded them that stood by him [b] to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and [c] commandest me to be smitten contrary to the law?

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

4 And they that stood by said, Revilest thou God's high priest?

[a] Chap. xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3; Heb. xiii. 18.

[b] 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22.——[c] Lev. xix. 35; Deut. xxv. 1, 2; John vii. 51.

NOTES ON CHAP. XXIII.

Verse 1. *I have lived in all good conscience*] Some people seem to have been unnecessarily stumbled with this expression. What does the apostle mean by it? Why, that, while he was a *Jew*, he was *one* from principle of conscience; that what he did, while he continued Jew, he did from the same principle; that, when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become one; that, in a word, he was *sincere* through the whole course of his religious life, and his conduct had borne the most unequivocal proofs of it. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man; and that he was now as fully determined to maintain his profession of Christianity as he ever was to maintain that of Judaism, previously to his acquaintance with the Christian religion.

Verse 2. *The high priest, Ananias*] There was a high priest of this name, who was sent a prisoner to Rome by Quadratus, governor of Syria, to give an account of the part he took in the quarrel between the Jews and the Samaritans; see Joseph. Antiq. lib. xx. cap. 6, s 8; but whether he ever returned again to Jerusalem, says Dr. Lightfoot, is uncertain; still more uncertain whether he was ever restored to the office of high priest; and most uncertain of all whether he filled the chair when Paul pleaded his cause, which was some years after Felix was settled in the government. But *Krebs* has proved that this very Ananias, on being examined at Rome, was found innocent, returned to Jerusalem, and was restored to the high priesthood; see Joseph. Antiq. lib. xx. cap. 9, s. 2; but of his death I find nothing certain. See *Krebs* on this place, (Observat. in Nov. Testament. è Flavio Josepho,) who successfully controverts the opinion of Dr. Lightfoot, mentioned at the beginning of this note. There was one Ananias, who is said to have perished in a tumult raised by his own son about five years after this time; see Jos. Antiq. lib. x. cap. 9. War, lib. ii. cap. 17.

To smite him on the mouth.] Because he professed to have a good conscience, while believing on Jesus Christ, and propagating his doctrine.

Verse 3. *God shall smite thee, thou whited wall*] Thou hypocrite! who sittest on the seat of judgment, pretending to hear and seriously weigh the defence of an accused person, who must in justice and equity be presumed to be innocent till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its pro-

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

5 Then said Paul, [d] I wist not, brethren, that he was the high priest: for it is written, [e] Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [f] I am a Pharisee, the son of a Pharisee: [g] of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

8 [h] For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [i] We find no evil in this man: but [k] if a spirit or an angel hath spoken to him, [l] let us not fight against God.

[d] Chap. xxiv. 17.——[e] Exod. xxii. 28; Eccles. x. 20; 2 Pet. ii. 10; Jude 8.——[f] Chap. xxvi. 5; Phil. iii. 5.——[g] Chap. xxiv. 15, 21; xxvi. 6; xxviii. 20.——[h] Matt. xxii. 23; Mark xii. 18; Luke xx. 27. [i] Ch. xxv. 25; xxvi. 31.——[k] Ch. xxii. 7, 17, 18.——[l] Ch. v. 39.

tection; nor ever suffers any penalty to be inflicted but what is prescribed as the just punishment for the offence. As if he had said: "Thinkest thou that God will suffer such an insult on his laws, on justice, and on humanity, to pass unpunished?"

Verse 5. *I wist not, brethren, that he was the high priest*] After all the learned labour that has been spent on this subject, the simple meaning appears plainly to be this:—

St. Paul did not know that Ananias was high priest; he had been long absent from Jerusalem; *political changes* were frequent; the high priesthood was no longer in *succession*, and was frequently bought and sold; the Romans put down one high priest, and raised up another, as political reasons dictated. As the person of Ananias might have been wholly unknown to him, as the *hearing* was very sudden, and there was scarcely any time to consult the formalities of justice, it seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten him; and as, in a council or meeting of this kind, the presence of the high priest was not indispensably necessary, he did not know that the person who presided was not the *sagan*, or high priest's deputy, or some other person put in the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce the Divine displeasure against him.

Thou shalt not speak evil of the ruler of thy people.] If I had known he was the high priest, I should not have publicly pronounced this execration; for respect is due to his *person* for the sake of his *office*. I do not see that Paul intimates that he had done any thing through inadvertence; nor does he here confess any fault; he states two facts:—1. That he did not know him to be the high priest. 2. That such a one, or any ruler of the people, should be reverenced. But he neither recalled or made an apology for his words: he had not committed a trespass, and he did not acknowledge one. We must beware how we attribute either to him in the case before us.

Verse 6. *I am a Pharisee, the son of a Pharisee*] Instead of Φαρισαιου, *of a Pharisee*, ABC, some others, with the *Syriac* and *Vulgate*, have Φαρισαιων, *of the Pharisees*; which, if acknowledged to be the genuine reading, would alter the sense thus, *I am a Pharisee, and a disciple of the Pharisees*, for so the word *son* is frequently understood.

Of the hope and resurrection] Concerning the hope of the resurrection, the και, *and*, being here redundant; indeed, it is omitted by the *Syriac*, all the *Arabic*, and *Æthiopic*. St. Paul had preached the resurrection of the dead, on the foundation and evidence of the resurrection of Christ. For *this*, he and the apostles were, some time before, imprisoned by the high priest and elders, chap. iv. 1–3, and v. 17, because they preached, THROUGH JESUS, the resurrection of the dead. This they could not bear; for, if Jesus Christ rose from the dead, their malice and wickedness, in putting him to death, were incontrovertibly established.

Verse 7. *And the multitude was divided*] St. Paul, perceiving the assembly to consist of Sadducees and Pharisees, and finding he was not to expect any justice, thought it best thus to divide the council, by introducing a question on which the Pharisees and Sadducees were at issue. He did so; and the Pharisees immediately espoused his side of the question, because in opposition to the Sadducees, whom they abhorred, as irreligious men.

Verse 8. *The Sadducees say that there is no resurrection*] It is strange, since these denied a future state, that they observed the ordinances of the law; for they also believed the five books of Moses to be a revelation from God: yet they had nothing in view but *temporal good;* and they understood the promises in the law as referring to these things alone. In order, therefore, to procure them, they watched, fasted, prayed, &c., and all this they did that they might obtain happiness in the present life. See the account of the Pharisees and Sadducees, Matt. iii. 7, and xvi. 1.

Verse 9. *The scribes—arose, and strove*] Διεμαχοντο, They contended forcibly—they came to an open rupture with the Sadducees; and, in order to support their own party against them, they even admitted as truth St. Paul's account of his miraculous conversion, and therefore they said, *if a spirit or an angel hath spoken to him*, &c. He had previously mentioned that Jesus Christ had appeared to him, when on his way to Damascus; and, though they might not be ready to admit the doctrine of *Christ's resurrection*, yet they could, consistently with their own principles, allow that the *soul* of Christ might appear to him; and they immediately caught at this, as furnishing a

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And [m] the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, [n] certain of the Jews banded together, and bound themselves [o] under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [p] The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

[m] Chap. xviii. 9; xxvii. 23, 24.——[n] Ver. 21, 30; chap. xxv. 3.

[o] Or, *with an oath of execration.*——[p] Ver. 12.

strong proof against the doctrine of the Sadducees, who neither believed in angel nor spirit, while the Pharisees confessed both.

Let us not fight against God.] These words are wanting in ABCE, several others, with the *Coptic*, *Æthiopic*, *Armenian*, later *Syriac*, *Vulgate*, and some of the *fathers*.

Verse 10. *The chief captain—commanded the soldiers to go down*] It appears that the chief captain was present during these transactions, and that he had a body of soldiers in readiness in the castle of Antonia; and it was from *this* that he commanded them to *come down*, for the rescue and preservation of Paul.

Verse 11. *Be of good cheer, Paul*] It is no wonder if, with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God what the end of the present trials would be: to comfort him and strengthen his faith, God gave him this vision.

So must thou bear witness also at Rome.] This was pleasing intelligence to Paul, who had long desired to see that city, and preach the Gospel of Christ there. He appears to have had an intimation that he should see it; but *how*, he could not tell; and this vision satisfied him that he should be sent thither by God himself. This would settle every fear and scruple concerning the issue of the present persecution.

Verse 12. *That they would neither eat nor drink, &c.*] These forty Jews were no doubt of the class of the *sicarii* mentioned before, (similar to those afterwards called *assassins*,) a class of fierce zealots, who took justice into their own hand; and who thought they had a right to despatch all those who, according to their views, were not orthodox in their religious principles. If these were, in their bad way, *conscientious* men, must they not all perish through hunger, as God put it out of their power to accomplish their vow? No: for the doctrine of sacerdotal absolution was held among the Jews as among the Papists: hence it is said, in *Hieros. Avodah Zarah*, fol. 40: "He that hath made a vow not to eat any thing, wo to him, if he eat; and wo to him, if he do not eat. If he eat, he sinneth against his *vow*; and if he do not eat, he sinneth against his *life*." What must such a man do in this case? Let him go to the wise men, and they will loose him from his vow, as it is written, Prov. xii. 18: "*The tongue of the wise is health.*" When vows were so easily dispensed with, they might be readily multiplied. See *Lightfoot*.

Verse 15. *And we, or ever he come near, are ready to kill him.*] We shall lie in weight, and despatch him before he can reach the chief captain. The plan was well and deeply laid; and nothing but an especial providence could have saved Paul.

Verse 16. *Paul's sister's son*] This is all we know of Paul's family. And we know not how this young man got to Jerusalem; the family, no doubt, still resided at Tarsus.

Verse 17. *Bring this young man unto the chief captain*] Though St. Paul had the most positive assurance from Divine authority that he should be preserved, yet he knew that the Divine providence

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX 4.

21 But do not thou yield unto them: for there lie in wait for him, of them, more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 [q] This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

A. M. cir. 4064 A. D. cir. 60. An. Olymp. cir. CCIX. 4.

28 [r] And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused [s] of questions of their law, [t] but to have nothing laid to his charge worthy of death or of bonds.

30 And [u] when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and [v] gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

[q] Ch. xxi. 33; xxiv. 7.——[r] Ch. xxii. 30.——[s] Ch. xviii. 15; xxv. 19.——[t] Chap. xxvi. 31.——[u] Ver. 20——[v] Ch. xxiv. 8; xxv. 6.

acts by reasonable and prudent means; and that, if he neglected to use the means in his power, he could not expect God's providence to work in his behalf. He who will not help himself, according to the means and power he possesses, has neither reason nor revelation to assure him that he shall receive any assistance from God.

Verse 23. *Two hundred soldiers*] Στρατιωτας, *Infantry* or *foot soldiers*.

Horsemen threescore and ten] There was always a certain number of horse, or cavalry, attached to the *foot*.

Spearmen] Δεξιολαβους, Persons who held a spear or javelin in their hand; from εν τη δεξια λαβειν *taking or holding a thing in the right hand*. But the *Codex Alexandrinus* reads δεξιοβολους, from δεξια, the *right hand*, and βαλλειν, *to cast* or *dart*, persons who threw javelins. But both words seem to mean nearly the same thing.

The third hour of the night] About nine o'clock P. M., for the greater secrecy, and to elude the cunning, active malice of the Jews.

Verse 24. *Provide* them *beasts*] One for Paul, and some others for his immediate keepers.

Felix the governor.] This Felix was a freed man of the Emperor Claudius, and brother of Pallas, chief favourite of the emperor. Tacitus calls him *Antonius Felix;* and gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. *E libertis Antonius Felix per omnem sævitiam ac libidinem jus regium servili ingenio exercuit.* Hist. v. 9. He had, according to Suetonius, in his life of Claudius, chap. 28, *three queens* to his wives; that is, he was married thrice, and each time to the daughter or niece of a king. Drusilla, the sister of Agrippa, was his wife at this time; see chap. xxiv. 22. He was an unrighteous governor; a base, mercenary, and bad man: see chap. xxiv. 2.

Verse 25. *He wrote a letter after this manner*] It appears that this was not only the *substance* of the letter, but the *letter itself:* the whole of it is so perfectly formal as to prove this; and in this simple manner are all the letters of the ancients formed. In this also we have an additional proof of St. Luke's accuracy.

Verse 30. *I sent straightway to thee*] As the proper person before whom this business should ultimately come, and by whom it should be decided.

Farewell.] Ερρωσο, *Be in good health.*

Verse 31. *Antipatris.*] This place, according to Josephus, Antiq. lib. xiii. cap. 23, was anciently called *Capharsaba*, and is supposed to be the same which, in 1 Maccab. vii. 31, is called *Capharsalama*, or *Carphasalama*. It was rebuilt by Herod the Great, and denominated *Antipatris*, in honour of his father *Antipater*. It was situated between Joppa and Cæsarea, on the road from Jerusalem to this latter city. Josephus says it was fifty *stadia* from Joppa. The distance between Jerusalem and Cæsarea was about *seventy* miles.

Verse 32. *On the morrow they left the horsemen*] Being now so far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard; the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cæsarea with Paul. We need not suppose that all this troop did reach Antipatris on the *same* night in which they left Jerusalem; therefore, instead of, *they brought him by night to Antipatris*, we may understand the text thus—*Then the soldiers took Paul by night*, and *brought him to Anti*

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of [w] Cilicia;

A. M. cir. 4064 A. D. cir. 60. An. Olymp. cir. CCIX. 4.

35 [x] I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in [y] Herod's judgment-hall.

[w] Chap. xxi. 39.——[x] Chap. xxiv. 1, 10; xxv. 16.

[y] Matt. xxvii. 27.

patris. And the thirty-second verse need not to be understood as if the foot reached the castle of Antonia the *next day*, (though all this was possible,) but that, having reached *Antipatris*, and refreshed themselves, they set out the same day, on their march to Jerusalem; *on the morrow they returned*, that is, they *began* their march back again *to the castle*. See on chap. xxiv. 1.

Verse 33. *Who*] That is, the seventy horsemen mentioned above.

Verse 35. *I will hear thee*] Διακουσομαι σου; I will give thee a fair, full, and attentive hearing *when thy accusers are come;* in whose presence thou shalt be permitted to defend thyself.

In Herod's judgment-hall.] Εν τῳ πραιτωριῳ, *In Herod's prætorium*, so called because it was built by Herod the Great. The prætorium was the place where the Roman *prætor* had his residence; and it is probable that, in or near this place, there was a sort of *guard room*, where state prisoners were kept. Paul was lodged here till his accusers should arrive.

On the preceeding chapter many useful observations may be made.

1. Paul, while acting contrary to the Gospel of Christ, pleaded *conscience* as his guide. *Conscience* is generally allowed to be the *rule of human actions;* but it cannot be a *right* rule, unless it be *well informed*. While it is *unenlightened* it may be a guide to the perdition of its professor, and the cause of the ruin of others. That conscience can alone be trusted in which the light of God's Spirit and God's truth dwells. An ill-informed conscience may burn even the saints for God's sake!

2. No circumstance in which a man can be placed can excuse him from showing respect and reverence to the *authorities* which God, in the course of his providence, has instituted for the benefit of civil or religious society. All such authorities come originally from God, and can never lose any of their *rights* on account of the persons who are invested with them. An *evil* can never be of *use*, and a *good* may be *abused;* but it loses not its character, essential qualities, or usefulness, because of this abuse.

3. Paul availed himself of the discordant sentiments of his judges, who had agreed to show him no justice, that he might rid himself out of their hands. To take advantage of the sentiments and dispositions of an audience, without deceiving it, and to raise dissension between the enemies of the truth, is an innocent artifice, when *truth* itself is not violated and when *error* is exposed thereby to public view.

4. The Pharisees and Sadducees strove together. God frequently raises up defenders of the principles of truth, even among those who, in practice, are its decided enemies. "Though," says one, "I do not like the truth, yet will I defend it." A man clothed with sovereign authority, vicious in his heart, and immoral in his life, fostered those principles of truth and righteousness by which error was banished from these lands, and pure and undefiled religion established among us for many generations.

5. The *providence of God*, and his *management of the world*, are in many respects great mysteries; but, as far as we are individually concerned, all is plain. Paul had the fullest assurance, from the mouth of Christ himself, that *he should see Rome;* and, consequently, that he should be extricated from all his present difficulties. Why then did he not quietly sit still, when his nephew informed him that forty men had conspired to murder him? Because he knew that God made use of the *prudence* with which he has endowed man as an *agent* in that very providence by which he is supported; and that to neglect the natural means of safety with which God provides us is to tempt and dishonour him, and induce him in *judgment* to use those means *against us*, which, in his *mercy*, he had designed for our comfort and salvation. *Prudence* is well associated even with an apostolical spirit. Every *being* that God has formed, he designs should accomplish those functions for which he has endowed it with the requisite powers.

6. *Claudius Lysias* sent Paul to Felix. "In the generality of human events," says one, "we do not often distinguish the designs of God from those of men. The design of *Lysias*, in preserving Paul from the rage of the Jews, was to render his own conduct free from exception: the design of God was, that he might bring Paul safely to Rome, that he might attack idolatry in its strongest fort, and there establish the Christian faith." God governs the world, and works by *proper* means; and counterworks *evil* or *sinister devices*, so as ultimately to accomplish the purposes of his will, and cause all things to work together for good to them that love Him.

7. Felix acted *prudently* when he would not even hear St. Paul till he had his *accusers face to face*. How many false judgments, evil surmises, and uncharitable censures would be avoided, did men always adopt this reasonable plan! Hear either side of a complaint separately, and the evil seems very great; hear both together, and the evil is generally lessened by one half. *Audi et alteram partem*—hear the other side, says a heathen: remember, if you have an ear for the first complainant, you have one also for the second.

CHAPTER XXIV.

After five days, Ananias the high priest, the elders, and one Tertullus, an orator, come to Cæsarea to accuse Paul, 1. *The oration of Tertullus,* 2–9. *Paul's defence,* 10–21. *Felix, having heard his defence, proposes to leave the final determination of it till Claudius Lysias should come down; and, in the mean time, orders Paul to be treated with humanity and respect,* 22, 23. *Felix, and Drusilla his wife, hear Paul concerning the faith of Christ; and Felix is greatly affected,* 24, 25. *On the expectation of obtaining money for his liberation, Felix keeps Paul in prison,* 26, *and being superseded in the government of Judea by Porcius Festus, in order to please the Jews, he leaves Paul bound,* 27.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

AND after [a] five days, [b] Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not farther tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 [c] For we have found this man *a* pestilent

[a] Chap. xxi. 27.——[b] Chap. xxiii. 2, 30, 35; xxv. 2.——[c] Luke xxiii. 2; chap. vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15.

NOTES ON CHAP. XXIV.

Verse 1. *After five days*] These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city; see ver. 11. Calmet reckons the days thus:—St. Luke says that Paul was apprehended at Jerusalem when the seven days of his vow were *nearly* ended, chap. xxi. 27; that is, at the end of the *fifth* day after his arrival. The next day, which was the *sixth*, he was presented before the Sanhedrin. The night following, he was taken to Antipatris. The next day, the *seventh*, he arrived at Cæsarea. *Five* days afterwards, that is, the *twelfth* day after his arrival at Jerusalem, the high priest and the elders, with Tertullus, came down to accuse him before Felix.—But see the note on chap. xxiii. 32.

A certain orator named *Tertullus*] This was probably a Roman proselyte to Judaism; yet he speaks every where as a *Jew*. Roman orators, advocates, &c., were found in different provinces of the Roman empire; and they, in general, spoke both the Greek and Latin languages; and, being well acquainted with the Roman laws and customs, were no doubt very useful. *Luitprandus* supposed that this Tertullus was the same with him who was colleague with Pliny the younger, in the consulate, in the year of Rome, 852; who is mentioned by Pliny, *Epist.* v. 15. Of this there is no satisfactory proof.

Verse 2. *Tertullus began to accuse* him] There are three parts in this oration of Tertullus:—1. The *exordium*. 2. The *proposition*. 3. The *conclusion*. The *exordium* contains the praise of Felix and his administration, merely for the purpose of conciliating his esteem, 2–4. The *proposition* is contained in ver. 5. The *narration* and *conclusion*, in ver. 6–8.

By thee we enjoy great quietness] As bad a governor as Felix most certainly was, he rendered some services to Judea. The country had long been infested with robbers; and a very formidable banditti of this kind, under one Eliezar, he entirely suppressed. Joseph. Antiq. lib. xx. cap. 6; Bell. lib. ii. cap. 22. He also suppressed the sedition raised by an Egyptian impostor, who had seduced 30,000 men; see on chap. xxi. 38. He had also quelled a very afflictive disturbance which took place between the *Syrians* and the *Jews of Cæsarea*. On this ground Tertullus said, *By thee we enjoy great quietness; and illustrious deeds are done to this nation by thy prudent administration*. This was all true; but, notwithstanding this, he is well known from his own historians, and from Josephus, to have been not only a very bad man, but also a very bad governor. He was mercenary, oppressive, and cruel; and of all these the Jews brought proofs to Nero, before whom they accused him; and, had it not been for the interest and influence of his brother *Pallas*, he had been certainly ruined.

Verse 3. *We accept* it *always, and in all places*] We have at *all times* a grateful sense of thy beneficent administration, and we talk of it *in all places*, not only before thy face, but behind thy back.

Verse 4. *That I be not farther tedious unto thee*] That I may neither trespass on thy *time*, by dwelling longer on this subject, nor on thy *modesty*, by thus enumerating thy beneficent deeds.

Hear us of thy clemency] Give us this farther proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was *artful* enough, though it was *lame*. The orator had certainly a very *bad cause*, of which he endeavoured to make the *best*. Felix was a bad man and bad governor; and yet he must praise him, to conciliate his esteem. Paul was a very *good man*, and nothing amiss could be proved against him; and yet he must endeavour to blacken him as much as possible, in order to please his unprincipled and wicked employers. His oration has been blamed as *weak*, *lame*, and *imperfect*; and yet, perhaps, few, with so *bad a cause*, could have made *better* of it.

Verse 5. *For we have found this man, &c.*] Here the *proposition* of the orator commences. He accuses Paul, and his accusation includes *four* particulars:—1. He is a *pest*, λοιμος; an exceedingly bad and wicked

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 [d] Who also hath gone about to profane the temple: whom we took and would [e] have judged according to our law:

7 [f] But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 [g] Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of

[d] Chap. xxi. 28.——[e] John xviii. 31.

[f] Chap. xxi. 33.——[g] Chap. xxiii. 30.

man. 2. He excites disturbances and seditions against the Jews. 3. He is the chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated. 4. He has endeavoured to pollute and profane the temple, and we took him in the fact.

A *pestilent* fellow] The word λοιμος, *pestis*—the plague or pestilence, is used by both *Greek* and *Roman* authors to signify a very bad and profligate man; we have weakened the force of the word by translating the substantive adjectively. Tertullus did not say that Paul was a *pestilent fellow*, but he said that he was the very *pestilence itself*. As in that of Martial, xi. 92:—

Non vitiosus *homo es*, *Zoïle*, *sed* vitium.

"Thou art not a *vicious* man, O Zoïlus, but thou art *vice* itself."

The words λοιμος, and *pestis*, are thus frequently used.—See *Wetstein*, Bp. *Pearce*, and *Kypke*.

A mover of sedition] Instead of στασιν, *sedition*, ABE, several others, with the *Coptic*, *Vulgate*, *Chrysostom*, *Theophylact*, and *Œcumenius*, read στασεις, *commotions*, which is probably the true reading.

Among all the Jews] Bp. Pearce contends that the words should be understood thus—*one that stirreth up tumults* AGAINST *all the Jews*; for, if they be understood otherwise, Tertullus may be considered as accusing his countrymen, as if they, at Paul's instigation, were forward to make insurrections every where. On the contrary, he wishes to represent them as a *persecuted* and *distressed* people, by means of Paul and his Nazarenes.

A ringleader] Πρωτοστατην. This is a military phrase, and signifies the *officer who stands on the right of the first rank*; the *captain of the front rank of the sect of the Nazarenes*; της των ναζωραιων αιρεσεως, *of the heresy of the Nazarenes*. This word is used six times by St. Luke; viz. in *this* verse, and in ver. 14, and in chap. v. 17; xv. 5; xxvi. 5; and xxviii. 22; but in none of them does it appear necessarily to include that *bad sense* which we generally assign to the word *heresy*.—See the note on chap. v. 17, where the subject is largely considered; and see farther on ver. 14.

Verse 6. *Hath gone about to profane the temple*] This was a heavy charge, if it could have been substantiated, because the Jews were permitted by the Romans to put any person to death who profaned their temple. This charge was founded on the gross calumny mentioned, chap. xxi. 28, 29; for, as they had seen Trophimus, an Ephesian, with Paul in the city, they pretended that he had brought him into the temple.

Would have judged according to our law] He pretended that they would have tried the case fairly, had not the chief captain taken him violently out of their hands; whereas, had not Lysias interfered, they would have murdered him on the spot.

Verse 7. *With great violence*] Μετα πολλης βιας, I rather think, means *with an armed force*. Tertullus intimates that Lysias interfered contrary to law, and brought soldiers to support him in his infringement on their constitution. This is what he seems to say and complain of; for the Jews were vexed with Lysias for rescuing the apostle from their hands.

Verse 8. *Commanding his accusers to come, &c.*] Here Tertullus closes his *opening* and *statement* of the case; and now he proceeds to *call* and *examine* his *witnesses*; and they *were* no doubt examined one by one, though St. Luke sums the whole up in one word—*The Jews also assented, saying, that these things were so*. Whoever considers the *plan* of Tertullus's speech, will perceive that it was both *judicious* and *artful*. Let us take a view of the whole:—1. He praises Felix to conciliate his favour. 2. He generally states the great blessings of his administration. 3. He states that the Jews, throughout the whole land, felt themselves under the greatest obligations to him, and extolled his prudent and beneficent management of the public affairs every where. 4. That the prisoner before him was a very bad man; a disturber of the public peace; a demagogue of a dangerous party; and so lost to all sense of religion as to attempt to profane the temple! 5. That, though he should have been punished on the spot, yet, as they were ordered by the chief captain to appear before him, and show the reason why they had seized on Paul at Jerusalem, they were accordingly come; and, having now exhibited their charges, he would, 6. proceed to examine witnesses, who would prove all these things to the satisfaction of the governor. 7. He then called his witnesses, and their testimony confirmed and substantiated the charges. No bad cause was ever more judiciously and cunningly managed.

Verse 10. *Then Paul—answered*] The apostle's *defence* consists of *two parts*:—1. The *exordium*, which has for its object the praise of his judge, whose qualifications to discern and decide on a question of

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

many years* a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem [h] for to worship.

12 [i] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after [k] the way which they call heresy, so worship I the [l] God of my fathers, believing all things which are written in [m] the law and in the prophets:

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

15 And [n] have hope toward God, which they themselves also allow, [o] that there shall be a resurrection of the dead, both of the just and unjust.

16 And [p] herein do I exercise myself, to

* A. D. 53, *Felix* made procurator over *Judea*; ver. 17.——[h] Ch. xxi. 26.——[i] Chap. xxv. 8; xxviii. 17.——[k] See Amos viii. 14; chap. ix. 2.

[l] 2 Tim. i. 3.——[m] Chap. xxvi. 22; xxviii. 23.——[n] Chap. xxiii. 6; xxvi. 6, 7; xxviii. 20.——[o] Dan. xii. 2; John v. 28, 29. [p] Chap. xxiii. 1.

this nature he fully allows; and expects, from this circumstance, to have a favourable hearing. 2. The *tractation*, which consists of two parts: I. REFUTATION: 1. of the charge of polluting the temple; 2. of stirring up sedition; 3. of being a leader of any sect who had a different worship from the God of their fathers. II. AFFIRMATION: 1. that he had lived so as to preserve a good conscience towards God, and towards men; 2. that so far from *polluting* the temple, he had been *purified* in it, and was found thus worshipping according to the law of God; 3. that what Tertullus and his companions had witnessed was perfectly false; and he defied them to produce a single proof, and appeals to those who had been witnesses of his conduct in Jerusalem, who should have been there could they have proved any thing against him.

Thou hast been of many years a judge] *Cumanus* and *Felix* were, for a time, joint governors of Judea; but, after the condemnation of *Cumanus*, the government fell entirely into the hands of Felix; and from Josephus we learn that this was now the *sixth* or *seventh* year of his administration, which might be called *many years*, when the very frequent removals of the governors of the provinces are considered.—See Jos. Antiq. lib. xx. 7, and see the *margin*.

A judge—Κριτην, the same here in signification as the Hebrew שפט *shophet*, which means a *ruler* or *governor*. This was the title of the ancient governors of Israel.

The more cheerfully] Ευθυμοτερον, With a *better heart* or *courage*, because, as thy long residence among us has brought thee to a thorough acquaintance with our customs, I may expect a proper decision in my favour, my cause being perfectly sound.

Verse 11. *There are yet but twelve days*] This is his *reply* to their charge of *sedition*; the improbability of which is shown from the *short time* he had spent in Jerusalem, quite insufficient to organize a sedition of any kind; nor could a single proof be furnished that he had attempted to seduce any man, or unhinge any person from his allegiance by subtle disputations, either in the *temple*, the *synagogues*, or *the city*. So that this charge necessarily fell to the ground, self-confuted, unless they could bring substantial proof against him, which he challenges them to do.

Verse 14. *That after the way which they call heresy*] See the explanation of this word in the note on chap. v. 17, and see before, ver. 5, where what is here translated *heresy*, is there rendered *sect*. At this time the word had no bad acceptation, in reference to religious opinions. The Pharisees themselves, the most *respectable* body among the Jews, are called a *sect*; for Paul, defending himself before Agrippa, says that he *lived a Pharisee according to the strictest* αἱρεσιν, *sect*, or *heresy of their religion*. And Josephus, who was a Pharisee, speaks, της των Φαρισαιων αἱρεσεως, *of the heresy* or *sect of the Pharisees*. LIFE, chap. xxxviii. Therefore it is evident that the word heresy had no *bad* meaning among the Jews; it meant simply a *religious sect*. Why then did they use it by way of degradation to St. Paul? This seems to have been the cause. They had already *two* accredited *sects* in the land, the *Pharisees* and *Sadducees*: the interests of each of these were pretty well balanced, and each had a part in the government, for the *council*, or *Sanhedrin*, was composed both of *Sadducees* and *Pharisees*: see chap. xxiii. 6. They were afraid that the *Christians*, whom they called *Nazarenes*, should form a *new sect*, and divide the interests of both the preceding; and *what* they feared, *that* they charged them with; and, on this account, the Christians had both the Pharisees and the Sadducees for their enemies. They had charged Jesus Christ with plotting against the state, and endeavouring to raise seditions; and they charged his followers with the same. This they deemed a proper engine to bring a *jealous* government into action.

So worship I the God of my fathers] I bring in no *new object* of worship; no new *religious creed*. I believe all things as they profess to believe; and acknowledge the *Law* and the *Prophets* as divinely inspired books; and have never, in the smallest measure, detracted from the *authority* or *authenticity* of either.

Verse 15. *And have hope toward God, &c.*] I not only do not hold any thing by which the general creed of this people might be altered, in reference to the *present state*; but, also, I hold nothing different from their belief in reference to a *future state*; for, if I maintain the doctrine of the *resurrection of the dead*, it is what *themselves allow*.

Verse 16. *And herein do I exercise myself*] And

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

have always a conscience void of offence toward God, and *toward* men.

17 Now after many years [q] I came to bring alms to my nation, and offerings.

18 [r] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 [s] Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [t] Touching the resurrection of the dead I am called in question by you this day.

A. M. cir. 4064 A. D. cir. 60. An. Olymp. cir. CCIX. 4.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When [u] Lysias the chief captain shall come down I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and [v] that he should forbid none of his acquaintance to minister or come unto him.

[q] Chap. xi. 29, 30; xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10.——[r] Chap. xxi. 26, 27; xxvi. 21.

[s] Chap. xxii. 30; xxv. 16.——[t] Chap. xxiii. 6; xxviii. 20. [u] Ver. 7.——[v] Chap. xxvii. 3; xxviii. 16.

this very tenet is a pledge for my good behaviour; for as I believe there will be a resurrection, both of the *just* and *unjust*, and that *every man* shall be judged for the *deeds done in the body*, so *I exercise myself day and night, that I may have a conscience void of offence toward God and toward men.*

Toward God.] In entertaining no opinion contrary to *his* truth; and in offering no *worship* contrary to *his* dignity, purity, and excellence.

Toward *men.*] In *doing* nothing to them that I would not, on a change of circumstances, they should do to me; and in *withholding* nothing by which I might comfort and serve them.

Verse 17. *Now, after many years, &c.*] And as a full proof that I act according to the dictates of this Divine and beneficent creed, though I have been many years absent from my own country, and my political relation to it is almost necessarily dissolved, yet, far from coming to disturb the peace of society, or to injure any person, I have brought ALMS *to my nation*, the fruits of my own *earning* and *influence* among a *foreign people*, and OFFERINGS to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

Verse 18. *Found me purified in the temple*] And the Jews of Asia, who stirred up the persecution against me in Jerusalem, found me purified in the temple, regularly performing the religious vow into which I had entered; giving no cause for suspicion; for I made no *tumult*, nor had I any *number of people* with me, by whom I could have accomplished any seditious purpose.

Verse 20. *Any evil doing in me while I stood before the council*] The Jews of Asia, the most competent witnesses, though my declared enemies, and they who stirred up the persecution against me, should have been here: why are *they* kept back? Because they could prove *nothing* against me. Let these, therefore, who *are* here, depose, if they have found any evil in me, or proved against me, by my most virulent adversaries, when examined before them in their council at Jerusalem.

Verse 21. *Except it be for this one voice*] The Sadducees who belong to that council, and who deny the resurrection of the dead, may indeed blame me for professing my faith in this doctrine; but, as this is a doctrine credited by the *nation* in general, and as there can be nothing criminal in such a belief, and they can bring no accusation against me relative to any thing else, this, of course, is the sum of all the charges to which I am called to answer before you this day.

Verse 22. *And when Felix heard these things*] There is considerable difficulty in this verse. Translators greatly vary concerning the sense; and the MSS. themselves read variously. Mr. Wakefield's translation appears to be as proper as most: *Now Felix, upon hearing these things, put them off by saying, When Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will inquire fully into your business.*

Calmet's translation is nearly to the same sense:—*Felix, having heard* these things, *put them off to another time, saying, When I shall have acquired a more accurate knowledge of this sect, and when the tribune Lysias shall have come from* Jerusalem, *I will judge of your business.*

And this mode of interpretation is rendered the more *likely* from the circumstance, that, previously to the coming down of Lysias, Felix had sent for Paul, concerning the faith of Christ; and this he appears to have done, that he might be the better qualified to judge of the business, when it should come again before him. See on verse 20.

Verse 23. *He commanded a centurion to keep Paul*] He gave him into the custody of a captain, by whom he was most likely to be well used: *and to let him have liberty;* he freed him from the chains with which he was bound to the soldiers, his keepers. See on chap. xxi. 33. *And that he should forbid none of his acquaintance*, των ιδιων, of his *own people*, his fellow *apostles*, and the *Christians* in general, *to minister or come unto him;* to furnish him with any of the *conveniences* and *comforts* of life, and *visit* him as often as they pleased. This was an ample proof that Felix found no evil in him; and he would certainly have

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

A. M. cir. 4064 A. D. cir. 60. An. Olymp. cir. CCIX. 4.

26 ¶ He hoped also that [w] money should

[w] Exodus, chap. xxiii. 8.

dismissed him but for two reasons: 1. He wanted to *please the Jews*, who, he knew, could depose grievous things against his administration. 2. *He hoped to get money* from the apostle, or his friends, as the purchase of his liberty.

Verse 24. *His wife Drusilla*] We have already seen that Felix was *thrice* married: two of his wives were named *Drusilla;* one was a Roman, the niece or grand-daughter of Antony and Cleopatra, mentioned by Tacitus, lib. v. cap. 9. The other, the person in the text, was a *Jewess*, daughter to Herod Agrippa the Great. See chap. xii. 1, &c. When she was but *six* years of age, she was affianced to *Epiphanes*, son of *Antiochus*, king of *Comagene*, who had promised to embrace Judaism on her account; but, as he did not keep his word, her brother Agrippa (mentioned chap. xxv. 13) refused to ratify the marriage. About the year of our Lord 53, he married her to *Azizus*, king of the *Emesenes*, who received her on condition of being *circumcised*. Felix having seen her, fell desperately in love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband; on which Felix took her to wife. She appears, on the whole, to have been a person of indifferent character; though one of the finest women of that age. It is said that she, and a son she had by Felix, were consumed in an eruption of Mount Vesuvius. See *Josephus*, Antiq. lib. xx. cap. 7, and see *Calmet* and *Rosenmüller*.

Heard him concerning the faith in Christ.] For the purpose mentioned in the note on ver. 21, that he might be the more accurately instructed in the doctrines, views, &c., of the Christians.

Verse 25. *As he reasoned of righteousness*] Δικαιοσυνης; The principles and requisitions of *justice* and *right*, between God and man; and between man and his fellows, in all *relations* and *connections* of life.

Temperance] Εγκρατειας, *Chastity; self-government* or *moderation* with regard to a man's appetites, passions, and propensities of all kinds.

And judgment to come] Κριματος του μελλοντος; The day of retribution, in which the *unjust*, *intemperate*, and *incontinent*, must give account of all the deeds done in the body. This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Emesa of his wife, and in his conduct towards St. Paul, and the *motives* by which that conduct was regulated. And as to Drusilla, who had forsaken the husband of her youth, and forgotten the covenant of her God, and become the *willing* companion of this bad man, she was worthy of the strongest reprehension; and Paul's reasoning on *righteousness*, *temperance*, and *judgment*, was not less applicable to *her* than to her unprincipled paramour.

Felix trembled] "The reason of Felix's fear," says Bp. Pearce, "seems to have been, lest Drusilla, who was a Jewess, and knew that what she had done was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her disturbed. What is said of Felix, ver. 26, seems to show that he had no remorse of conscience for what he had done." On the head of Drusilla's scruples, he had little to fear; the king of Emesa, her husband, had been dead about three years before this; and as to *Jewish* scruples, she could be little affected by them: she had already acted in opposition to the Jewish law, and she is said to have turned *heathen* for the sake of Felix. We may therefore hope that Felix felt regret for the iniquities of his life; and that his conscience was neither so *seared* nor so *hardened*, as not to receive and retain some gracious impressions from such a discourse, delivered by the authority, and accompanied with the influence, of the Spirit of God. His frequently sending for the apostle, to speak with him in private, is a proof that he wished to receive farther instructions in a matter in which he was so deeply interested; though he certainly was not without motives of a baser kind; for he hoped to get money for the liberation of the apostle.

Go thy way for this time] His conscience had received as much terror and alarm as it was capable of bearing; and probably he wished to hide, by privacy, the confusion and dismay which, by this time, were fully evident in his countenance.

Verse 26. *He hoped also that money should have been given him*] Bp. Pearce asks, "How could St. Luke know this?" To which I answer: From the report of St. Paul, with whom Felix had frequent conferences, and to whom he undoubtedly expressed this wish. We may see, here, the most unprincipled *avarice*, in Felix, united to *injustice*. Paul had proved before him his innocence of the charges brought against him by the Jews. They had retired in confusion when he had finished his defence. Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him on the hope of a ransom. He saw that Paul was a respectable character; that he had opulent friends; that he was at the head of a very numerous sect, to whom he was deservedly dear; and he took it, therefore, for granted that a considerable sum of money would be given for his enlargement. Felix was a *freed* man of the Emperor Claudius; consequently, had once been a *slave*. The stream rises not above its source: the meanness of the *slave* is still apparent, and it is now

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix, [x] willing to show the Jews a pleasure, left Paul bound.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

[x] Exod. xxiii. 2; chap. xii. 3; xxv. 9, 14.

insufferable, being added to the authority and influence of the *governor*. *Low-bred* men should never be intrusted with the administration of public affairs.

Verse 27. *After two years*] That is, from the time that Paul came prisoner to Cæsarea.

Porcius Festus] This man was put into the government of Judea about A. D. 60, the *sixth* or *seventh* year of Nero. In the succeeding chapter we shall see the part that *he* took in the affairs of St. Paul.

Willing to show the Jews a pleasure] As he had not got the money which he expected, he hoped to be able to prevent the *complaints* of the Jews against his government, by leaving Paul, in some measure, in their hands. For it was customary for governors, &c., when they left, or were removed from a particular district or province, to do some *public*, *beneficent act*, in order to make themselves *popular*. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor. Josephus states the matter thus: "Now when Porcius Festus was sent as successor to Felix, by Nero, the principal of the Jewish inhabitants of Cæsarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, had not Nero yielded to the importunate solicitations of his brother *Pallas*, who was at that time in the highest reputation with the emperor."—Antiq. lib. xx. cap. 9. Thus, like the dog in the fable, by *snatching* at the *shadow*, he lost the *substance*. He hoped for money from the apostle, and got none; he sought to conciliate the friendship of the Jews, and miscarried. Honesty is the best policy: he that fears God need fear nothing else. Justice and truth never deceive their possessor.

1. *Envy* and *malice* are indefatigable, and torment themselves in order to torment and ruin others. That a *high priest*, says pious *Quesnel*, should ever be induced to leave the holy city, and the functions of religion, to become the accuser of an innocent person; this could be no other than the effect of a terrible dereliction, and the punishment of the abuse of sacred things.

2. Tertullus begins his speech with *flattery*, against which every judge should have a shut ear; and then he proceeds to *calumny* and *detraction*. These generally succeed each other. He who *flatters* you, will in course *calumniate* you for receiving his flattery. When a man is conscious of the *uprightness* of his cause, he must know that to attempt to support it by any thing but *truth* tends directly to debase it.

3. The *resurrection of the body* was the grand object of the genuine Christian's hope; but the ancient Christians only hoped for a *blessed* resurrection on the *ground* of reconciliation to God through the death of his Son. In vain is our hope of glory, if we have not got a *meetness* for it. And who is *fit* for this state of blessedness, but he whose iniquity is forgiven, whose sin is covered, and whose heart is purified from deceit and guile!

4. We could applaud the lenity shown to St. Paul by Felix, did not his own conduct render his *motives* for this lenity very suspicious. "To think no evil, where no evil seems," is the duty of a Christian; but to refuse to see it, *where* it most evidently appears, is an imposition on the understanding itself.

5. *Justice*, *temperance*, and a *future judgment*, the subjects of St. Paul's discourse to Felix and Drusilla, do not concern an iniquitous judge alone; they are subjects which should affect and interest every Christian; subjects which the eye should carefully examine, and which the heart should ever feel. *Justice* respects our conduct in life, particularly in reference to others: *temperance*, the *state* and *government* of our souls, in reference to God. He who does not exercise himself in these has neither the *form* nor the *power* of godliness; and consequently must be overwhelmed with the shower of Divine wrath in the day of God's appearing. Many of those called *Christians*, have not less reason to tremble at a display of these truths than this *heathen*.

CHAPTER XXV.

Porcius Festus being appointed governor of Judea, instead of Felix, the Jews beseech him to have Paul brought up to Jerusalem, that he might be tried there; they lying in wait to kill him on the way, 1–3. *Festus refuses, and desires those who could prove any thing against him, to go with him to Cæsarea*, 4, 5. *Festus, having tarried at Jerusalem about ten days, returns to Cæsarea, and the next day Paul is brought to his trial, and the Jews of Jerusalem bring many groundless charges against him, against which he defends himself*, 6–8. *In order to please the Jews, Festus asks Paul if he be willing to go up to Jerusalem, and be tried there*, 9. *Paul refuses, and appeals to Cæsar, and Festus admits the appeal*, 10–13. *King Agrippa, and Bernice his wife, come to Cæsarea to visit Festus, and are informed by him of the accusations against Paul, his late trial, and his appeal from them to Cæsar*, 14–21. *Agrippa desires to hear Paul, and a hearing is appointed for the following day*, 22. *Agrippa, Bernice, the principal officers and chief men of the city being assembled, Paul is brought forth*, 23. *Festus opens the business with*

generally stating the accusations against Paul, his trial on these accusations, the groundless and frivolous nature of the charges, his own conviction of his innocence, and his desire that the matter might be heard by the king himself, that he might have something specifically to write to the emperor, to whom he was about to send Paul, agreeably to his appeal, 24–27.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 [a] Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [b] laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, [c] if there be any wickedness in him.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

6 And when he had tarried among them [d] more than ten days, he went down unto Cæsarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, [e] and laid many and grievous complaints against Paul, which they could not prove.

[a] Chap. xxiv. 1; ver. 15.——[b] Chap. xxiii. 12, 15.——[c] Chap. xviii. 14; ver. 18.

[d] Or, as some copies read, *no more than eight or ten days.*
[e] Mark xv. 3; Luke xxiii. 2, 10; chap. xxiv. 5, 13.

NOTES ON CHAP. XXV.

Verse 1. *Now when Festus was come into the province*] By the province is meant Judea; for, after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but seventeen years of age; therefore *Cuspius Fadus* was sent to be procurator. And when afterwards Claudius had given to Agrippa the tetrarchate of Philip, that of Batanea and Abila, he nevertheless kept the province of Judea more immediately in his own hands, and governed it by procurators sent from Rome. *Joseph.* Ant. lib. xx. cap. 7, sec. 1. Felix being removed, *Porcius Festus* is sent in his place; and having come to Cæsarea, where the Roman governor generally had his residence, after he had tarried three days, he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt, for the purpose of the better administration of justice among them.

Verse 2. *The high priest—informed him against Paul*] They supposed that as Felix, to please them, on the *resignation* of his government, had left Paul bound, so Festus, on the *assumption* of it, would, to please them, deliver him into their hand; but, as they wished this to be done under the *colour of justice*, they exhibited a number of charges against Paul, which they hoped would appear to Festus a sufficient reason why a new trial should be granted; and he be sent to Jerusalem to take this trial. Their *motive* is mentioned in the succeeding verse.

Verse 4. *Festus answered, that Paul should be kept at Cæsarea*] It is truly astonishing that Festus should refuse this favour to the heads of the Jewish nation, which, to those who were not in the secret, must appear so very reasonable; and especially as, on his coming to the government, it might be considered an act that was likely to make him popular; and he could have no interest in denying their request. But God had told Paul that he should testify of him at Rome; and he disposed the heart of Festus to act as he did; and thus disappointed the malice of the Jews, and fulfilled his own gracious design.

He—would depart shortly] So had the *providence* of God disposed matters that Festus was obliged to return speedily to Cæsarea; and thus had not time to preside in such a trial at Jerusalem. And this reason must appear sufficient to the Jews; and especially as he gave them all liberty to come and appear against him, who were able to *prove* the alleged charges.

Verse 5. *Let them—which among you are able*] Οἱ δυνατοι, *Those who have authority;* for so is this word often used by good Greek authors, and by *Josephus*. Festus seems to have said: "I have heard clamours from the multitude relative to this man; but on such clamours no accusation should be founded: yourselves have only the voice of the multitude as the foundation of the request which you now make. I cannot take up accusations which may affect the life of a Roman citizen on such pretences. Are there any *respectable men* among you; men in *office* and *authority*, whose *character* is a pledge for the *truth* of their depositions, who can prove any thing against him? If so, let these come down to Cæsarea, and the cause shall be tried before me; and thus we shall know whether he be a malefactor or not."

Verse 6. *When he had tarried—more than ten days*] The *strangeness* of this mode of expression suggests the thought that our printed text is not quite correct in this place; and this suspicion is confirmed by an examination of MSS. and versions: ἡμερας ου πλειους οκτω η δεκα, NOT *more than* EIGHT OR *ten days*, is the reading of ABC, several others of great respectability, with the *Coptic*, *Armenian*, and *Vulgate*. Griesbach admits this reading into the text: and of it Professor White says, *Lectio* indubie *genuina:* "This is doubtless the genuine reading."

Verse 7. *The Jews—laid many and grievous complaints against Paul*] As they must have perceived that the Roman governors would not intermeddle with

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

8 ¶ While he answered for himself, [f] Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, [g] willing to do the Jews a pleasure, answered Paul, and said, [h] Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

11 [i] For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may deliver me unto them. [k] I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

[f] Chap. vi. 13; xxiv. 12; xxviii. 17.——[g] Chapter xxiv. 27. [h] Ver. 20.

[i] Ver. 25; chap. xviii. 14; xxiii. 29; xxvi. 31.——[k] Chap. xxvi. 32; xxviii. 19.

questions of their law, &c., they no doubt invented some *new* charges, such as *sedition*, *treason*, &c., in order to render the mind of the governor evil affected towards Paul; but their malicious designs were defeated, for *assertion* would not go for *proof* before a Roman tribunal: this court required *proof*, and the blood-thirsty persecutors of the apostle could produce *none*.

Verse 8. *While he answered for himself*] In this instance St. Luke gives only a general account, both of the accusations and of St. Paul's defence. But, from the words in this verse, the charges appear to have been threefold: 1. That he had broken the law. 2. That he had defiled the temple. 3. That he dealt in treasonable practices: to all of which he no doubt answered *particularly*; though we have nothing farther here than this, *Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.*

Verse 9. *Willing to do the Jews a pleasure*] This was *merely to please them*, and conciliate their esteem; for he knew that, as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem.

Verse 10. *I stand at Cæsar's judgment seat*] Every procurator represented the person of the emperor in the province over which he presided; and, as the seat of government was at Cæsarea, and Paul was now before the tribunal on which the emperor's representative sat, he could say, with the strictest propriety, that he stood *before Cæsar's judgment seat*, where, as a freeman of Rome, he should be tried.

As thou very well knowest.] The record of this trial before Felix was undoubtedly left for the inspection of Festus; for, as he left the *prisoner* to his successor, he must also leave the *charges* against him, and the *trial* which he had undergone. Besides, Festus must be assured of his innocence, from the trial through which he had just now passed.

Verse 11. *For if I be an offender*] If it can be proved that I have broken the laws, so as to expose me to capital punishment, I do not wish to save my life by subterfuges; I am before the only competent tribunal; here my business should be ultimately decided.

No man may deliver me unto them] The words of the apostle are very strong and appropriate. The Jews asked as a *favour*, χαριν, from Festus, that he would send Paul to Jerusalem, ver. 3. Festus, willing to do the Jews χαριν, this *favour*, asked Paul if he would go to Jerusalem, and there be judged, ver. 9. Paul says, I have done nothing amiss, either against the Jews or against Cæsar; therefore no man με δυναται αυτοις χαρισασθαι, *can make a* PRESENT *of me to them*; that is, *favour* them so far as to put my life into their hands, and thus *gratify* them by my death. Festus, in his address to Agrippa, ver. 16, admits this, and uses the same form of speech: *It is not the custom of the Romans*, χαριζεσθαι, gratuitously *to give up any one, &c.* Much of the beauty of this passage is lost by not attending to the original words. See on ver. 16.

I appeal unto Cæsar.] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust; but, even *before* the sentence was pronounced, he had the privilege of an appeal, in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. ANTE *sententiam appellari potest in criminali negotio, si judex contra leges hoc faciat.*—GROTIUS.

An appeal to the emperor was highly respected. The *Julian* law condemned those magistrates, and others having authority, as violaters of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cæsar. *Lege Julia de vi publica damnatur, qui aliqua potestate præditus, Civem Romanum ad Imperatorem appellantem necarit, necarive jusserit, torserit, verberaverit, condemnaverit, in publica vincula duci jusserit.* Pauli Recept. Sent. lib. v. t. 26.

This law was so very sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians; hence, in his letter to Trajan, lib. x. Ep. 97, he says, *Fuerunt alii similis amentiæ, quos, quia cives Romani erant, annotavi in urbem remittendos.* "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cæsar.

Verse 12. *Conferred with the council*] From this circumstance, we may learn that the appeal of Paul to Cæsar was *conditional*; else Festus could not have deliberated with his council whether it should be grant-

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

13 ¶ And after certain days King Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [l] There is a certain man left in bonds by Felix:

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2

15 [m] About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 [n] To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the

[l] Chap. xxiv. 27.——[m] Ver. 2, 3.

[n] Ver. 4, 5.

ed; for he had no power to refuse to admit such an appeal. We may, therefore, understand Paul thus: "I now stand before a tribunal where I *ought* to be judged; if *thou* refuse to hear and try this cause, rather than go to Jerusalem, I appeal to Cæsar." Festus, therefore, consulted with the council, whether he should proceed to try the cause, or send Paul to Rome; and it appears that the majority were of opinion that he should be sent to Cæsar.

Hast thou appealed unto Cæsar, &c.] Rather, *Thou hast appealed unto Cæsar*, and *to Cæsar thou shalt go.* The Jews were disappointed of their hope; and Festus got his hand creditably drawn out of a business with which he was likely to have been greatly embarrassed.

Verse 13. *King Agrippa*] This was the son of Herod Agrippa, who is mentioned chap. xii. 1. Upon the death of his father's youngest brother, Herod, he succeeded him in the kingdom of Chalcis, by the favour of the Emperor Claudius: *Jos.* Antiq. lib. xx. cap. 4, s. 2; and Bell. lib. ii. cap. 12, s. 1. Afterwards, Claudius removed him from that kingdom to a larger one, giving him the tetrarchy of Philip, which contained Trachonitis, Batanea, and Gaulonitis. He gave him, likewise, the tetrarchy of Lysanias, and the province which *Varus* had governed. *Jos.* Antiq. lib. xx. cap. 6, s. 1; Bell. lib. ii. cap. 12, s. 8. Nero made a farther addition, and gave him four cities, *Abila*, *Julias* in Peræa, *Tarichæa* and *Tiberias* in Galilee: *Jos.* Antiq. lib. xx. cap. 7, s. 4; Bell. lib. ii. cap 13, s. 2. Claudius gave him the power of appointing the high priest among the Jews; *Joseph.* Antiq. lib. xx. cap. 1, s. 3; and instances of his exercising this power may be seen in *Joseph.* Antiq. lib. xx. cap. 7, s. 8, 11. This king was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling against them; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem: he survived the ruin of his country several years. See Bishop *Pearce* and *Calmet*.

Bernice, or, as she is sometimes called, *Berenice*, was sister of this Agrippa, and of the *Drusilla* mentioned chap. xxiv. She was at first married to her *uncle* Herod, king of Chalcis, *Jos.* Antiq. lib. xix. cap. 9, s. 1; and, on his death, went to live with her brother Agrippa, with whom she was violently suspected to lead an incestuous life. Juvenal, as usual, mentions this in the broadest manner—Sat. vi. ver. 155:—

Deinde adamas notissimus, et Berenices
In digito factus pretiosior: hunc dedit olim
Barbarus incestæ, *dedit hunc Agrippa* sorori.

"Next, a most valuable diamond, rendered more precious by being put on the finger of Berenice; a barbarian gave it to this incestuous woman formerly; and Agrippa gave this to his sister." *Josephus* mentions the report of her having *criminal conversation with her brother Agrippa*, φημης επισχουσης, ὁτι ταδελφῳ συνηει. To shield herself from this scandal, she persuaded *Polemo*, king of *Cilicia*, to embrace the Jewish religion, and marry her; this he was induced to do on account of her *great riches;* but she soon left him, and he revolted to heathenism: see *Jos.* Antiq. lib. xx. cap. 7, s. 3. After this, she lived often with her brother, and her life was by no means creditable; she had, however, address to ingratiate herself with Titus Vespasian, and there were even rumours of her becoming empress——propterque insignem reginæ Berenices amorem, cui etiam *nuptias pollicitus* ferebatur.—*Suet.* in Vit. *Titi.* Which was prevented by the murmurs of the Roman people: *Berenicen statim ab urbe dimisit, invitus invitam.*—Ibid. *Tacitus* also, Hist. lib. ii. cap. 1, speaks of her love intrigue with Titus. From all accounts she must have been a woman of great address; and, upon the whole, an exceptionable character.

Verse 14. *Declared Paul's cause unto the king*] Festus knew that Agrippa was better acquainted with such matters than he was; and he wished, in some sort, to make him a party in this business.

Verse 15. *Desiring* to have *judgment against him.*] Instead of δικην, *judgment*, καταδικην, *condemnation, sentence of death*, is the reading of ABC, and several others, which is probably genuine. This is evidently the meaning of the place, whichever reading we prefer. Nothing could satisfy these men but the death of the apostle. It was not *justice* they wanted, but his destruction.

Verse 16. *It is not the manner of the Romans to deliver any man to die*] Χαριζεσθαι τινα ανθρωπον, To MAKE A PRESENT *of any man; gratuitously* to *give up* the life of any man, through *favour* or caprice Here is a reference to the subject discussed on ver. 11.

Before that he which is accused have the accusers face to face, &c.] For this righteous procedure the Roman laws were celebrated over the civilized world. APPIAN, in his *Hist. Roman.*, says: ου πατριον σφισιν ακριτους καταδικαζεσθαι. *It is not their custom to condemn men before they have been heard.* And PHILO *De Præsid. Rom.*, says: τοτε γαρ κοινους ἑαυτους παρεχοντες δικαζας εξ ισου, και των κατηγορων και απολογουμενων ακουομενοι, μηδενος ακριτου προκαταγινωσκειν αξιουντες, ἑβραβευον ουτε προς εχθραν, ουτε προς χαριν, αλλα προς την φυσιν της αληθειας, τα δοξαντα ειναι δικαια. "For then, by giving sentence in common, and hearing *impartially* both *plaintiff* and *defendant*, not thinking

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

accusers face to face, and have license to answer for himself, concerning the crime laid against him.

17 Therefore, when they were come hither, [o] without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed.

19 [p] But had certain questions against him of there own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [q] I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

21 But when Paul had appealed to be reserved unto the [r] hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then [s] Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

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[o] Ver. 6.——[p] Chap. xviii. 15; xxiii. 29.——[q] Or, *I was doubtful how to inquire hereof.*——[r] Or, *judgment.*——[s] See ch. ix. 15.

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it right to *condemn any person unheard*, they decided as appeared to them to be just; without either *enmity* or *favour*, but according to the merits of the case."—See Bp. *Pearce*. England can boast such laws, not only in her *statute books*, but in *constant operation* in all her courts of justice. Even the king himself, were he so inclined, could not imprison nor punish a man without the regular procedure of the law; and *twelve honest men*, before whom the evidence has been adduced, the case argued, and the law laid down and explained, are ultimately to judge whether the man be guilty or not guilty. *Here*, in this *favoured* country, are no *arbitrary imprisonments*—no *Bastiles*—no *lettres de cachet*. *Lex facit Regem:* the law makes the king, says *Bracton*, and the king is the grand executor and guardian of the laws—laws, in the eyes of which the *character*, *property*, and *life* of every subject are sacred.

Verse 18. *They brought none accusation of such things as I supposed*] It was natural for Festus, at the first view of things, to suppose that Paul must be guilty of some very atrocious crime. When he found that he had been twice snatched from the hands of the Jews; that he had been brought to Cæsarea, as a prisoner, two years before; that he had been tried once before the Sanhedrin, and once before the governor of the province; that he had now lain two years in bonds; and that the high priest and all the heads of the Jewish nation had united in accusing him, and whose condemnation they loudly demanded; when, I say, he considered all this, it was natural for him to suppose the apostle to be some flagitious wretch; but when he had tried the case, and heard their accusations and his defence, how surprised was he to find that scarcely any thing that amounted to a crime was laid to his charge; and that nothing that was laid to his charge could be *proved!*

Verse 19. *Questions—of their own superstition*] Περι της ιδιας δεισιδαιμονιας; *Questions concerning their own religion*. *Superstition* meant something as *bad* among the Romans as it does among us; and is it likely that *Festus*, only a *procurator*, should thus speak to *Agrippa*, a KING, concerning his *own religion?* He could not have done so without offering the highest insult. The word δεισιδαιμονια must therefore simply mean *religion*—the *national creed*, and the *national worship*, as I have at large proved it to mean, in the observations at the end of chap. xvii.

And of one Jesus, which was dead, &c.] In this way does this poor heathen speak of the death and resurrection of Christ! There are many who profess Christianity that do not appear to be much farther enlightened.

Verse 20. *I doubted of such manner of questions*] Such as, whether he had broken their law, defiled their temple; or whether this Jesus, who was dead, was again raised to life.

Verse 21. *Unto the hearing of Augustus*] Εις την του Σεβαστου διαγνωσιν; *To the discrimination of the emperor*. For, although σεβαστος is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than *the venerable*, *the august*, yet here it seems to be used merely to express the *emperor*, without any reference to any of his attributes or titles.

Verse 22. *I would also hear the man myself*] A spirit of curiosity, similar to that of Herod, Luke xxiii. 8.

As Herod, the father of this Agrippa, had been so active an instrument in endeavouring to destroy Christianity, having killed James, and was about to have put Peter to death also, had not God sent him to his own place, there is no doubt that Agrippa had heard much about Christianity; and as to St. Paul, his conversion was so very remarkable that his *name*, in connection with *Christianity*, was known, not only throughout Judea, but through all Asia Minor and Greece. Agrippa, therefore, might naturally wish to see and hear a man of whom he had heard so much.

Verse 23. *With great pomp*] Μετα πολλης φαντασιας, *With much phantasy*, great splendour, great parade, *superb attendance* or *splendid retinue:* in this sense the Greek word is used by the best writers. *Wetstein* has very justly remarked, that these children of Herod

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [t] all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying, that he ought [u] not to live any longer.

25 But when I found that [v] he had committed nothing worthy of death, [w] and that he himself hath appealed to Augustus, I have determined to send him.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

26 Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

[t] Ver. 2, 3, 7.——[u] Chap. xxii. 22.

[v] Chap. xxiii. 9, 29; xxvi. 31.——[w] Ver. 11, 12.

the Great made this *pompous appearance* in that very city where, a few years before, their father, for *his* PRIDE, was smitten of God, and eaten up by worms! How seldom do the living lay any of God's judgments to heart!

The place of hearing] A sort of *audience chamber*, in the palace of Festus. This was not a *trial* of Paul; there were no Jews present to accuse him, and he could not be tried but at Rome, as he had appealed to Cæsar. These grandees wished to hear the man speak of his religion, and in his own defence, through a principle of curiosity.

Verse 26. *I have no certain thing to write*] Nothing alleged against him has been substantiated.

Unto my Lord] The title Κυριος, *Dominus*, *Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbade, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say that he was *lord* only of his *slaves*, *emperor* or general of the *troops*, and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the then emperor, *would* have it; and Pliny the younger is continually giving it to Trajan in his letters.

Verse 27. *For it seemeth to me unreasonable, &c.*] Every reader must feel the awkward situation in which Festus stood. He was about to send a *prisoner* to Rome, to appear before Nero, though he had not *one charge* to support against him; and yet he *must* be sent, for he had appealed to Cæsar. He hoped therefore that Agrippa, who was of the Jewish religion, would be able to discern more particularly the merits of this case; and might, after hearing Paul, direct him how to draw up those letters, which, on sending the prisoner, must be transmitted to the emperor.

This chapter ends as exceptionably as the twenty-first. It should have begun at ver. 13, and have been continued to the end of the twenty-sixth chapter, or both chapters have been united in one.

1. FROM St. Paul's appeal to Cæsar, we see that it is lawful to avail ourselves, even in the *cause of God*, of those *civil privileges* with which his mercy has blessed us. It is often better to fall into the hands of the *heathen* than into the hands of those who, from mistaken views of religion, have their hearts filled with bitter persecuting zeal. Those who can murder a man, pretendedly for God's sake, because he does not think exactly with them on *ceremonial* or *speculative* points of divinity, have no portion of that religion which came down from God.

2. The Jews endeavoured by every means to deny the resurrection of our Lord; and it seems to have been one part of their accusation against Paul, that he asserted that the man, Jesus, whom they had crucified, was risen from the dead. On this subject, a pious writer observes: "What a train of errors and miseries does *one single instance of deceit* draw after it; and what a judgment upon those, who, by corrupting the guards of the sepulchre, the witnesses of the resurrection of our Lord, have kept their whole nation in infidelity!" Thus it often happens in the world that *one* bad counsel, *one* single lie or calumny, once established, is the source of infinite evils.

3. The grand maxim of the Roman law and government, *to condemn no man unheard, and to confront the accusers with the accused*, should be a sacred maxim with every magistrate and minister, and among all private Christians. How many harsh judgments and uncharitable censures would this prevent! Conscientiously practised in all Christian societies, detraction, calumny, tale-bearing, whispering, backbiting, misunderstandings, with every unbrotherly affection, would necessarily be banished from the Church of God.

CHAPTER XXVI.

Paul answers for himself before Agrippa, to whom he pays a true compliment, in order to secure a favourable hearing, 1–3; *gives an account of his education from his youth up*, 4, 5; *shows that the Jews persecuted him for his maintaining the hope of the resurrection*, 6–8; *states his persecution of the Christians*, 9–11; *gives an account of his miraculous conversion*, 12–15; *and of his call to the ministry*, 16–18. *His obedience to that call, and his success in preaching the doctrine of Christ crucified*, 19–23. *While he is thus speaking, Festus interrupts him, and declares him to be mad through his abundant learning*, 24; *which charge he modestly refutes with inimitable address, and appeals to King Agrippa for the truth and*

correctness of his speech, 25–27. *On which, Agrippa confesses himself almost converted to Christianity*, 28. *Paul's affectionate and elegant address to him on this declaration*, 29. *The council breaks up, and they all pronounce him innocent*, 30–32.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. [a] Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, King Agrippa, because I shall answer for myself this day before thee, [b] touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after [c] the most straitest sect of our religion I lived a Pharisee.

A. M. cir. 4066 A. D. cir. 62. An. Olymp. cir. CCX. 2.

6 [d] And now I stand and am judged for the hope of [e] the promise made of God unto our fathers:

7 Unto which *promise* [f] our twelve tribes, instantly serving *God* [g] day [h] and night, [i] hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 [k] I verily thought with myself, that I ought

[a] Chap. xxiv. 10; Prov. xviii. 13; John vii. 51.——[b] Chap. xxv. 10.——[c] Chap. xxii. 3; xxiii. 6; xxiv. 15, 22; Phil. iii. 5.——[d] Chap. xxiii. 6.——[e] Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Deut. xviii. 15; 2 Samuel vii. 12; Psa. cxxxii. 11; Isa. iv. 2; vii. 14; ix. 6; xl. 10; Jer. xxiii. 5; xxxiii. 14, 15, 16; Ezekiel xxxiv. 23; xxxvii. 24; Dan. ix. 24; Mic. vii. 20; chapter xiii. 32; Romans xv. 8; Titus ii. 13. [f] James i. 1.——[g] Gr. *night and day*.——[h] Luke ii. 37; 1 Tim. v. 5; 1 Thess. iii. 10.——[i] Phil. iii. 11.——[k] John xvi. 2; 1 Tim. i. 13.

NOTES ON CHAP. XXVI.

Verse 1. *Then Paul stretched forth the hand*] This act, as we have already seen on chap. xxi. 40, was merely to gain attention; it was no rhetorical flourish, nor designed for one. From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a concourse of people stood, we can easily conceive the attitude of St. Paul. When the right hand was stretched out, the left remained under the cloak, which being thrown off the right shoulder, to give the arm the fuller liberty, it then rested on the left: under these circumstances, the hand could be stretched out gracefully, but was confined to no one attitude, though the third and fourth fingers were generally clenched.

Verse 2. *I think myself happy*] As if he had said, This is a peculiarly fortunate circumstance in my favour, that I am called to make my defence before a judge so intelligent, and so well acquainted with the laws and customs of our country. It may be necessary just to observe that this Agrippa was king of Trachonitis, a region which lay on the north of Palestine, on the east side of Jordan, and south of Damascus. For his possessions, see on chap. xxv. 13.

Verse 4. *My manner of life, &c.*] The apostle means to state that, though born in Tarsus, he had a regular Jewish education, having been sent up to Jerusalem for that purpose; but at what age does not appear; probably about twelve, for at this age the male children were probably brought to the annual solemnities. See on Luke ii. 41.

Verse 5. *After the most straitest sect*] That is, the *Pharisees;* who were reputed the *strictest* in their *doctrines*, and in their *moral practices*, of all the sects then among the Jews. The sects were the *Pharisees*, *Sadducees*, and *Essenes*.

Verse 6. *For the hope of the promise*] This does not appear to mean, *the hope of the Messiah*, as some have imagined, but *the hope of the resurrection of the dead*, to which the apostle referred in chap. xxiii. 6, where he says to the Jewish council, (from which the Roman governor took him,) *of the hope and resurrection of the dead I am called in question:* see the notes there. And here he says, *I stand and am judged for the hope of the promise*, &c., and *to which*, he says, ver. 7, the *twelve tribes hope to come*. The Messiah *had* come, and was gone again, as Paul well knew; and what is here meant is something which the Jews hoped to *come to*, or *attain;* not what was *to come to them;* and this singular observation excludes the Messiah from being meant. It was the resurrection of all men from the dead which Paul's words signified; and this the Jews had been taught to hope for, by many passages in the Old Testament. I shall only add, that when, in the next verse, this hope of the promise is mentioned as what the Jews did then *hope*, καταντησαι, *to come* to, it is the very same word which Paul, in Phil. iii. 11, uses to express the same thing: *If by any means*, (says he) καταντησω, *I might attain to, the resurrection of the dead*. Bp. Pearce.

Verse 8. *That God should raise the dead?*] As Agrippa believed in the true God, and knew that one of his attributes was *omnipotence*, he could not believe that the resurrection of the dead was an *impossible* thing; and to this belief of his the apostle appeals; and the more especially, because the Sadducees denied the doctrine of the resurrection, though they professed to believe in the same God. *Two* attributes of God stood pledged to produce this resurrection: his *truth*, on which his promise was founded: and his *power*, by which the thing could be easily affected, as that power is *unlimited*.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

to do many things contrary to the name of Jesus of Nazareth.

10 [l] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority [m] from the chief priests; and when they were put to death, I gave my voice against *them*.

11 [n] And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 [o] Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [p] to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, [q] unto whom now I send thee,

18 [r] To open their eyes, *and* [s] to turn *them*

[l] Chap. viii. 3; Gal. i. 13.——[m] Chap. ix. 14, 21; xxii. 5. [n] Chap. xxii. 19.——[o] Chap. ix. 3; xxii. 6.——[p] Chap. xxii. 15. [q] Chap. xxii. 21.

[r] Isa. xxxv. 5; xlii. 7; Luke i. 79; John viii. 12; 2 Cor. iv. 4; Eph. i. 18; 1 Thess. v. 5.——[s] 2 Cor. vi. 14; Eph. iv. 18; v. 8; Col. i. 13; 1 Pet. ii. 9, 25.

Some of the best critics think this verse should be read thus: *What! should it be thought a thing incredible with you, if God should raise the dead?*

Verse 10. *Many of the saints*] From what is said in this verse, it seems that Paul, before his conversion, was invested with much power: he imprisoned the Christians; punished many in various synagogues; compelled them to blaspheme—to renounce, and, perhaps, to execrate Christ, in order to save their lives; and *gave his voice*, exerted all his influence and authority, against them, in order that they might be put to death; and from this it would seem that there were other persons put to death besides St. Stephen, though their names are not mentioned.

Verse 11. *Being exceedingly mad against them*] Only a *madman* will persecute another because of his differing from him in religious opinion; and the fiercest persecutor is he who should be deemed the most furious madman.

Unto strange cities.] Places out of the jurisdiction of the Jews, such as Damascus, which he immediately mentions.

Verse 12. *Whereupon as I went to Damascus*] See the whole account of the conversion of Saul of Tarsus explained at large, in the notes on chap. ix. 2, &c.

Verse 16. *But rise, &c.*] The particulars mentioned here, and in the two following verses, are not given in chap. ix., nor in chap. xxii., where he gives an account of his conversion. He has detailed the different circumstances of that important event, as he saw it necessary; and perhaps there were several others which then took place, that he had no opportunity of mentioning, because there was nothing in succeeding occurrences which rendered it necessary to produce them.

To make thee a minister] Υπηρετην, *An underrower;* that is, one who is *under the guidance* and *authority* of *another;* an *assistant*, or *servant*. So Paul was to act solely under the authority of Jesus Christ; and *tug hard at the oar*, in order to bring the vessel, through the tempestuous ocean, to the safe harbour. See the concluding observations on John, chap. vi.

And a witness] Μαρτυρα, A *martyr*. Though this word literally means a *witness*, yet we apply it only to such persons as have borne testimony to the truth of God at the hazard and expense of their lives. In this sense, also, ancient history states St. Paul to have been a *witness;* for it is said he was beheaded at Rome, by the command of Nero.

In the which I will appear] Here Christ gives him to understand that he should have farther communications from himself; and this may refer either to those interpositions of Divine Providence by which he was so often rescued from destruction, or to those encouragements which he received in dreams, visions, trances, &c., or to that general *inspiration* under which he was enabled to apprehend and reveal the secret things of God, for the edification of the Church. To all of which may be added that *astonishing power* by which he was so often enabled to work miracles for the confirmation of the truth.

Verse 17. *Delivering thee from the people*] From the *Jews*—*and* from *the Gentiles*, put here in opposition to the *Jews;* and both meaning *mankind* at large, wheresoever the providence of God might send him. But he was to be delivered from the malice of the *Jews*, that he might be sent with salvation to the *Gentiles*.

Verse 18. *To open their eyes*] To be the instrument of informing their *understanding* in the things of God.

To turn them *from darkness to light*] From *heathenism* and *superstition* to the *knowledge* and *worship* of the true God.

From *the power of Satan unto God*] Της εξουσιας του Σατανα, From the *authority* and *domination* of Satan; for as the kingdom of darkness is his king-

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

from darkness to light, and *from* the power of Satan unto God, [t] that they may receive forgiveness of sins, and [u] inheritance among them which are [v] sanctified by faith that is in me.

19 Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision:

20 But [w] showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do [x] works meet for repentance.

21 For these causes [y] the Jews caught me in the temple, and went about to kill *me*.

A. M. cir. 4066 A. D. cir. 62. An. Olymp. cir. CCX. 2.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great; saying none other things than those [z] which the prophets and [a] Moses did say should come:

23 [b] That Christ should suffer, *and* [c] that he should be the first that should rise from the dead, and [d] should show light unto the people, and to the Gentiles.

[t] Luke i. 77.——[u] Eph. i. 11; Col. i. 12.——[v] Chap. xx. 32. [w] Chap. ix. 20, 22, 29; xi. 26; xiii., xiv., xvi., xvii., xviii., xix., xx., xxi.——[x] Matt. iii. 8.——[y] Chap. xxi. 30, 31.

[z] Luke xxiv. 27, 44; chap. xxiv. 14; xxviii. 23; Rom. iii. 21. [a] John v. 46.——[b] Luke xxiv. 26, 46.——[c] 1 Cor. xv. 20; Col. i. 18; Rev. i. 5.——[d] Luke ii. 32.

dom, so those who live in this darkness are under his dominion; and he has *authority* and *right* over them. The blessed Gospel of Christ is the means of bringing the soul from this state of spiritual darkness and wretchedness to the light and liberty of the children of God; and thus they are brought from under the *power* and *authority of Satan, to be under the power and authority* of GOD.

That they may receive forgiveness of sins] That all their sins may be pardoned, and their souls sanctified; for nothing less is implied in the phrase, *αφεσις ἁμαρτιων*, which signifies the *taking away* or *removal of sins*.

And inheritance] By remission of sins, i. e. the removal of the guilt and pollution of sin, they become children of God; and, if *children*, then *heirs;* for the children of the heavenly *family* shall alone possess the heavenly *estate*. And as the inheritance is said to be *among them that are* SANCTIFIED, this is a farther proof that *αφεσις ἁμαρτιων* signifies, not only the *forgiveness of sins*, but also the *purification of the heart*.

By faith that is in me.] By believing on Christ Jesus, as dying for their offences, and rising again for their justification. Thus we see that not only this salvation comes through *Christ*, but that it is to be received *by faith;* and, consequently, neither by the merit of *works*, nor by that of *suffering*.

Verse 19. *I was not disobedient unto the heavenly vision*] This, O Agrippa, was the cause of my conversion from my prejudices and mal-practices against the doctrine of Christ. The vision was from heaven; I received it as such, and began to preach the faith which I had before persecuted.

Verse 20. *But showed first unto them of Damascus*] He appears to have preached at Damascus, and in the neighbouring parts of Arabia Deserta, for about three years; and afterwards he went up to Jerusalem. See Gal. i. 17, 18; and see the note on chap. ix. 23.

That they should repent] Be deeply humbled for their past iniquities, and *turn to God* as their *Judge* and *Saviour*, avoiding all *idolatry* and all *sin;* and thus *do works meet for repentance;* that is, show by their *conduct* that they had *contrite hearts*, and that they sincerely sought salvation from God alone. For the meaning of the word *repentance*, see the note on Matt. iii. 2.

Verse 21. *For these causes the Jews—went about to kill* me.] These *causes* may be reduced to *four* heads:—1. He had maintained the *resurrection of the dead*. 2. The *resurrection of Christ*, whom they had crucified and slain. 3. That this *Jesus was the promised Messiah*. 4. He had *offered salvation* to *the Gentiles* as *well as to the Jews*. He does not mention the accusation of having *defiled the temple*, nor of *disloyalty to the Roman government;* probably, because his adversaries had abandoned these charges at his preceding trial before Festus: see chap. xxv. 8; and see *Calmet*.

Verse 22. *Having—obtained help of God*] According to the gracious promise made to him: see ver. 17.

Witnessing both to small and great] Preaching before kings, rulers, priests, and peasants; fearing no evil, though ever surrounded with evils; nor slackening in my duty, notwithstanding the opposition I have met with both from Jews and Gentiles. And these continual interpositions of God show me that I have not mistaken my call, and encourage me to go forward in my work.

Verse 23. *That Christ should suffer*] That *the Christ*, or *Messiah*, should suffer. This, though fully revealed in the prophets, the prejudices of the Jews would not permit them to receive: they expected their Messiah to be a *glorious secular prince;* and, to reconcile the fifty-third of Isaiah with their system, they formed the childish notion of two Messiahs—*Messiah ben David*, who should reign, conquer, and triumph; and *Messiah ben Ephraim*, who should suffer and be put to death. A distinction which has not the smallest foundation in the whole Bible.

As the apostle says he preached *none other things than those which Moses and the prophets said should come*, therefore he understood that both Moses and the prophets spoke of the *resurrection of the dead*, as well as of the *passion* and *resurrection of Christ*. If this be so, the favourite system of a learned bishop cannot be true; viz. that the doctrine of the immortality of the soul was unknown to the ancient Jews.

That he should be the first that should rise from

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, [e] thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

A. M. cir. 4066 A. D. cir. 62. An. Olymp. cir. CCX. 2.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that [f] none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

[e] 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.

[f] Luke xxiv. 19; John vii. 4; xviii. 20.

the dead] That is, that he should be the first who should rise from the dead so as *to die no more;* and to give, in his own person, the proof of the resurrection of the human body, no more to return under the empire of death. In no other sense can Jesus Christ be said to be the *first that rose again from the dead;* for Elisha raised the son of the Shunammite. A dead man, put into the sepulchre of the Prophet Elisha, was restored to life as soon as he touched the prophet's bones. Christ himself had raised the widow's son at Nain; and he had also raised Lazarus, and several others. All these died again; but the human nature of our Lord was raised from the dead, and can die no more. Thus he was the first who rose again from the dead to return no more into the empire of death.

And should show light unto the people] Should give the true knowledge of the law and the prophets to the Jews; for these are meant by the term *people*, as in ver 17. *And to the Gentiles*, who had no revelation, and who sat in the valley of the shadow of death: these also, through Christ, should be brought to the knowledge of the truth, and be made a glorious Church, without spot, or wrinkle, or any such thing. That the Messiah should be the *light* both of the *Jews* and *Gentiles*, the prophets had clearly foretold: see Isa. lx. 1: *Arise and shine*, or be *illuminated*, *for thy* LIGHT *is come, and the glory of the Lord is risen upon thee.* And again, Isa. xlix. 6: *I will give thee for a* LIGHT *to the* GENTILES, *that thou mayest be my salvation unto the ends of the earth.* With such sayings as these Agrippa was well acquainted, from his education as a Jew.

Verse 24. *Paul, thou art beside thyself*] "Thou art mad, Paul!" "Thy great learning hath turned thee into a madman." As we sometimes say, *thou art cracked, and thy brain is turned.* By the τα πολλα γραμματα it is likely that Festus meant no more than this, that Paul had got such a vast variety of knowledge, that his brain was overcharged with it: for, in this speech, Paul makes no particular show of what we call *learning;* for he quotes none of their celebrated authors, as he did on other occasions; see chap. xvii. 28. But he here spoke of spiritual things, of which Festus, as a Roman heathen, could have no conception; and this would lead him to conclude that Paul was actually *deranged.* This is not an uncommon case with many professing Christianity; who, when a man speaks on experimental religion, on the life of God in the soul of man—of the knowledge of salvation, by the remission of sins—of the witness of the Spirit, &c., &c., things essential to that Christianity by which the soul is saved, are ready to cry out, *Thou art mad:* he is an enthusiast; that is, a religious madman; one who is not worthy to be regarded; and yet, strange to tell, these very persons who thus cry out are surprised that Festus should have supposed that Paul was *beside himself!*

Verse 25. *I am not mad, most noble Festus*] This most sensible, appropriate, and modest answer, was the fullest proof he could give of his *sound sense* and *discretion.* The title, Κρατιστε, *most noble*, or *most excellent*, which he gives to Festus, shows at once that he was far above indulging any sentiment of *anger* or *displeasure* at Festus, though he had called him a *madman;* and it shows farther that, with the strictest conscientiousness, even an *apostle* may give *titles of respect* to men in *power*, which taken *literally*, imply much more than the persons *deserve* to whom they are applied. Κρατιστος, which implies *most excellent*, was merely a *title* which belonged to the *office* of Festus. St. Paul hereby acknowledges him as the *governor;* while, perhaps, *moral excellence* of any kind could with no propriety be attributed to him.

Speak forth the words of truth and soberness.] Αληθειας και σωφροσυνης, Words of *truth and of mental soundness.* The very terms used by the apostle would at once convince Festus that he was mistaken. The σωφροσυνη of the apostle was elegantly opposed to the μανια of the governor: the one signifying *mental derangement*, the other *mental sanity.* Never was an answer, on the spur of the moment, more happily conceived.

Verse 26. *Before whom also I speak freely*] This is a farther judicious apology for himself and his discourse. As if he had said: Conscious that the king understands all these subjects well, being fully versed in the law and the prophets, I have used the utmost freedom of speech, and have mentioned the tenets of my religion in their *own appropriate terms.*

This thing was not done in a corner.] The preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious; and of them Agrippa could not be ignorant; and indeed it appears, from his own answer, that he was not, but was now more fully persuaded of the truth than ever, and almost led to embrace Christianity.

Verse 27. *Believest thou the prophets?*] Having made his elegant compliment and vindication to Festus, he turns to Agrippa; and, with this strong *appeal* to his religious feeling, says, *Believest thou the prophets?*—and immediately anticipates his reply, and, with great address, speaks for him, *I know that thou believest.* The inference from this belief necessarily was: "As thou believest the prophets, and I have proved that the prophets have spoken about Christ, as suffering and triumphing over death, and that all they say of the

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, [g] I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

31 And when they were gone aside, they talked between themselves, saying, [h] This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, [i] if he had not appealed unto Cæsar.

[g] 1 Cor. vii. 7.

[h] Chap. xxiii. 9, 29; xxv. 25.——[i] Chap. xxv. 11.

Messiah has been fulfilled in Jesus of Nazareth, then thou must acknowledge that my doctrine is true."

Verse 28. *Almost thou persuadest me to be a Christian.*] Εν ολιγῳ με πειθεις Χριστιανον γενεσθαι. This declaration was almost the necessary consequence of the apostle's reasoning, and Agrippa's faith. If he believed the prophets, see ver. 22 and 23, and believed that Paul's application of their words to Christ Jesus was correct, he must acknowledge the *truth* of the Christian religion; but he might *choose* whether he would *embrace* and *confess* this truth, or not. However, the sudden appeal to his religious faith extorts from him the declaration, *Thou hast nearly persuaded me to embrace Christianity.* How it could have entered into the mind of any man, who carefully considered the *circumstances* of the case, to suppose that these words of Agrippa are spoken *ironically*, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from fully acknowledging it by secular considerations.

Verse 29. *I would to God, &c.*] Ευξαιμην αν τῳ Θεῳ, και εν ολιγῳ και εν πολλῳ—So fully am I persuaded of the infinite excellence of Christianity, and so truly happy am I in possession of it, that *I most ardently wish that not only thou, but this whole council, were not only almost, but altogether, such as I am, these* CHAINS *excepted.* Thus, while his heart glows with affection for their best interests, he wishes that they might enjoy all his blessings, if possible, without being obliged to bear any cross on the account. His *holding up his chain*, which was probably now detached from the soldier's arm, and wrapped about his own, must have made a powerful impression on the minds of his audience. Indeed, it appears they could *bear the scene no longer;* the king was overwhelmed, and rose up instantly, and so did the rest of the council, and went immediately aside; and, after a very short conference among themselves, they unanimously pronounced him innocent; and his *last word*, των δεσμων, BONDS! and the *action* with which it was accompanied, had made such a deep impression upon their hearts that they conclude their judgment with that very identical word δεσμων. Would to God, says the apostle, that all who hear me this day were altogether such as as I am, except *these* BONDS! The whole council say This man hath done nothing worthy of death nor or BONDS! Δεσμων, BONDS, is *echoed* by them from the last words of the apostle; as we may plainly perceive that, seeing such an innocent and *eminent* man suffering such indignity had made a deep impression upon their hearts. Alas! why should *such* a man be in B-O-N-D-S!

Verse 32. *Then said Agrippa, &c.*] The king himself, who had participated in the strongest emotions on the occasion, feels himself prompted to wish the apostle's immediate liberation; but this was now rendered impracticable, because he had appealed to Cæsar; the appeal was no doubt registered, and the business must now proceed to a full hearing. Bp. Pearce conjectures, with great probability, that Agrippa, on his return to Rome, represented Paul's case so favourably to the emperor, or his ministers of state, that he was soon set at liberty there, as may be concluded from chap. xxviii. 30, that he dwelt two whole years in his own hired place; and to the same cause it seems to have been owing that *Julius*, who had the care of Paul as a prisoner in the ship, treated him courteously, see chap. xxvii. 3, 43. And the same may be gathered from chap. xxviii. 14, 16. So that this defence of the apostle before Agrippa, Bernice, Festus, &c., was ultimately serviceable to his important cause.

1. THE conversion of Saul was a wonderful work of the Spirit of God; and, as we have already seen, a strong proof of the truth of Christianity; and the apostle himself frequently appeals to it as such.

2. His mission to the Gentiles was as extraordinary as the calling of the Gentiles itself. Every thing is *supernatural* in a work of *grace;* for, because *nature* cannot produce the effects, the *grace of God*, which implies the co-operation of his omniscience, omnipotence, and endless mercy, undertakes to perform the otherwise impossible task.

3. *From the commission of St. Paul*, we see the *state* in which the Gentile world was, previously to the preaching of the Gospel.

1. Their *eyes* are represented *as closed;* their understanding was darkened; and they had no right apprehension of spiritual or eternal things.

2. They were in a state of *darkness;* living without the knowledge of the true God, in a *region* where nothing but *ignorance* prevailed.

3. They were *under the dominion* and *authority of Satan;* they were his vassals, and he claimed them as his *right.*

4. They were in a state of *guiltiness;* living, in almost every respect, in opposition to the dictates even of *nature* itself.

5. They were *polluted;* not only irregular and

abominable in their *lives*, but also impure and unholy in their hearts. Thus far their *state*.

Behold what the grace of the Gospel is to do for these Gentiles, in order to redeem them from this state :—

1. It *opens their eyes;* gives them an *understanding*, whereby they may discern the truth; and, without this illumination from above, the truth of God can never be properly apprehended.

2. It *turns them from the darkness to the light ;* a fine metaphor, taken from the act of a blind man, who is continually turning his eyes towards the light, and rolling his eyes upwards towards the sun, and in all directions, that he may collect as many of the scattered rays as he can, in order to form distinct vision. In this way the Gentiles appeared to be, *in vain*, searching after the light, till the Gospel came, and turned their eyes to the Sun of rightcousness.

3. They are brought from under the *bondage* and *slavery* of *sin* and *Satan*, to be put under the obedience of Jesus Christ. So that Christ and his grace as truly and as fully *rule* and *govern* them as sin and Satan did formerly. This is a proof that the change is not by might, nor by power, but by the Spirit of the Lord.

4. He *pardons their sin*, so that they are no longer liable to endless perdition.

5. He *sanctifies* their nature, so that they are capable of loving and serving him fervently with pure hearts; and are thus rendered fit for the enjoyment of the inheritance among the saints in light.

Such a salvation, from such a bondage, does the Gospel of Christ offer to the Gentiles—to a lost world. It is with extreme difficulty that any person can be persuaded that he needs a similar work of grace on his heart to that which was necessary for the conversion of the Gentiles. We may rest assured that no man is a Christian merely by birth or education. If Christianity implies the life of God in the soul of man —the remission of sins—the thorough purification of the heart, producing that holiness without which none can see the Lord, then it is evident that God alone can do this work, and that neither *birth* nor *education* can bestow it. By birth, every man is sinful; by practice, every man is a transgressor; for all have sinned. God alone, by faith in Christ Jesus, can save the sinner from his sins. Reader, has God saved *thee* from this state of wretchedness, and brought thee "into the glorious liberty of his children?" Let thy conscience answer for itself.

CHAPTER XXVII.

It being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion, 1. *They embark in a ship of* Adramyttium, *and come the next day to* Sidon, 2, 3. *They sail thence, and pass* Cyprus Cilicia, *and* Pamphylia, *and come to* Myra, 4, 5. *They are transferred there to a ship of* Alexandria *going to* Italy; *sail past* Cnidus, Crete, Salmone, *and come to the* Fair Havens, 6–8. *Paul predicts a disastrous voyage,* 9–11. *They sail from the* Fair Havens, *in order to reach* Crete, *and winter there; but, having a comparatively favourable wind, they sail past* Crete, *and meet with a tempest, and are brought into extreme peril and distress,* 12–20. *Paul's exhortation and prediction of the loss of the ship,* 21–26 *After having been tossed about in the* Adriatic Sea, *for many days, they are at last shipwrecked on the island of* Melita; *and the whole crew, consisting of two hundred and seventy-six persons, escape safe to land, on broken fragments of the ship,* 27–44.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

AND when [a] it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* [b] Aristarchus, a Macedonian of Thessalonica, being with us.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

[a] Chap. xxv. 12, 25.

[b] Chap. xix. 29.

NOTES ON CHAP. XXVII.

Verse 1. *And when it was determined, &c.*] That is, when the governor had given orders to carry Paul to Rome, according to his appeal; together with other prisoners who were bound for the same place.

We should sail] By this it is evident that St. Luke was with Paul; and it is on this account that he was enabled to give such a circumstantial account of the voyage.

Julius, a centurion of Augustus' band.] Lipsius has found the name of this cohort on an ancient marble; see Lips. in *Tacit.* Hist. lib. ii. The same cohort is mentioned by *Suetonius*, in his life of Nero, 20.

Verse 2. *A ship of Adramyttium*] There were several places of this name; and in different MSS. the name is variously written. The port in question appears to have been a place in Mysia, in Asia Minor. And the abbé *Vertot*, in his history of the *Knights of Malta*, says it is now called *Mehedia*. Others think it was a city and seaport of *Africa*, whence the ship mentioned above had been fitted out; but it is more probable that the city and seaport here meant is that on the coast of the Ægean Sea, opposite Mitylene, and not far from Pergamos. See its situation on the *map*.

Aristarchus, a Macedonian] We have seen this person with St. Paul at Ephesus, during the disturbances there, chap. xix. 29, where he had been seized by the mob, and was in great personal danger. He

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

3 And the next *day* we touched at Sidon. And Julius [c] courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [d] Crete, over against Salmone;

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, [e] because the fast was now already past, Paul admonished *them,*

10 And said unto them, Sirs, I perceive that this voyage will be with [f] hurt and much damage, not only of the lading and ship, but also of our lives.

[c] Ch. xxiv. 23; xxviii. 16.—[d] Or, *Candy.*—[e] The fast was on the tenth day of the seventh month, Lev. xxiii. 27, 29.—[f] Or, *injury.*

afterwards attended Paul to Macedonia, and returned with him to Asia, chap. xx. 4. Now, accompanying him to Rome, he was there a *fellow prisoner* with him, Col. iv. 10, and is mentioned in St. Paul's epistle to Philemon, ver. 24, who was probably their common friend.—*Dodd.* Luke and Aristarchus were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him, and love for the cause of Christianity. How Aristarchus became his *fellow prisoner*, as is stated Col. iv. 10, we cannot tell, but it could not have been at this time.

Verse 3. *Touched at Sidon*] For some account of this place, see the notes on Matt. xi. 21; and Acts xii. 20.

Julius courteously entreated Paul] At the conclusion of the preceding chapter, it has been intimated that the kind treatment which Paul received, both from Julius and at Rome, was owing to the impression made on the minds of Agrippa and Festus, relative to his innocence. It appears that Julius permitted him to go ashore, and visit the Christians which were then at Sidon, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained; and it is reasonable to conclude that this soldier would *fare* well on St. Paul's account.

Verse 4. *We sailed under Cyprus*] See on chap. iv. 36.

Verse 5. *Pamphylia*] See on chap. ii. 10.

Myra, a city *of Lycia.*] The name of this city is written variously in the MSS., *Myra*, *Murrha*, *Smyra*, and *Smyrna*. Grotius conjectures that all these names are *corrupted*, and that it should be written *Limyra*, which is the name both of a *river* and *city* in Lycia. It is certain that, in common conversation, the first syllable, *li*, might be readily dropped, and then *Myra*, the word in the text, would remain. Strabo mentions both *Myra* and *Limyra*, lib. xiv. p. 666. The former, he says, *is twenty stadia from the sea*, επι μετεωρου λοφου, *upon a high hill:* the latter, he says, is the name of a *river;* and *twenty stadia up this river is the town Limyra itself.* These places were not far distant, and one of them is certainly meant.

Verse 6. *A ship of Alexandria*] It appears, from ver. 38, that this ship was laden with *wheat*, which she was carrying from Alexandria to Rome. We know that the Romans imported much corn from Egypt, together with different articles of *Persian* and *Indian* merchandise.

Verse 7. *Sailed slowly many days*] Partly because the *wind* was contrary, and partly because the vessel was *heavy laden.*

Over against Cnidus] This was a city or promontory of Asia, opposite to Crete, at one corner of the peninsula of Caria. Some think that this was an island between Crete and a promontory of the same name.

Over against Salmone] We have already seen that the island formerly called *Crete* is now called *Candia;* and Salmone or *Sammon*, or *Samonium*, now called Cape *Salamon*, or *Salamina*, was a promontory on the eastern coast of that island.

Verse 8. *The Fair Havens*] This port still remains, and is known by the same name; it was situated towards the northern extremity of the island.

Was the city of *Lasea.*] There is no city of this name now remaining: the Codex Alexandrinus reads Αλασσα, *Alassa;* probably *Lysia*, near the port of *Gortyna*, to the eastward.

Verse 9. *Sailing was now dangerous, because the fast was now already past*] It is generally allowed that the fast mentioned here was that of the *great day of atonement* which was always celebrated on the *tenth* day of the *seventh* month, which would answer to the latter end of our *September;* see Lev. xvi. 29; xxiii. 27, &c. As this was about the time of the autumnal equinox, when the Mediterranean Sea was sufficiently tempestuous, we may suppose this feast alone to be intended. To sail after this feast was proverbially dangerous among the ancient Jews. See proofs in *Schoettgen.*

Verse 10. *I perceive that this voyage will be with hurt, &c.*] Paul might either have had this intimation

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, *and there* to winter; *which is* a haven of Crete, and lieth toward the south-west and north-west.

A. M. cir. 4066 A. D. cir. 62. An. Olymp. cir. CCX. 2.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [g] arose against it a tempestuous wind, called Euroclydon.

[g] Or, *beat;*

Psa. lv. 8.

from the Spirit of God, or from his own knowledge of the state of this sea after the autumnal equinox, and therefore gave them this prudent warning.

Verse 11. *The centurion believed the master*] Τῳ κυβερνητῃ, the *pilot; and owner of the ship*, τῳ ναυκληρῳ, the *captain* and *proprietor*. This latter had the command of the ship and the crew; the *pilot* had the guidance of the vessel along those dangerous coasts, under the direction of the captain; and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased; as he had other state prisoners on board; and probably the ship itself was freighted for government. Paul told them, if they proceeded, they would be in danger of shipwreck; the *pilot* and *captain* said there was *no* danger; and the *centurion*, believing them, commanded the vessel to proceed on her voyage. It is likely that they were now in the port called *the Fair Havens*.

Verse 12. *Might attain to Phœnice*] It appears that the *Fair Havens* were at the *eastern* end of the island, and they wished to reach *Phœnice*, which lay farther towards the *west*.

Toward the south-west and north-west.] Κατα λιβα και κατα χωρον. The *libs* certainly means the *south-west*, called *libs*, from *Libya*, from which it blows towards the Ægean Sea. The *chorus*, or *caurus*, means a *north-west* wind. Virgil mentions this, Geor. iii. ver. 356.

Semper hyems, semper spirantes frigora cauri.

"It is always *winter;* and the *cauri*, the *north-westers*, ever blowing *cold*."

Dr. Shaw lays down this, and other winds, in a Greek compass, on his map; in which he represents the drifting of St. Paul's vessel from Crete, till it was wrecked at the island of Melita. Travels, p. 331, 4to. edit.

Verse 13. *When the south wind blew softly*] Though this wind was not very favourable, yet, because it blew *softly*, they supposed they might be able to make their passage.

They sailed close by Crete.] Kept as near the coast as they could. See the track on the map.

Verse 14. *A tempestuous wind, called Euroclydon.*] Interpreters have been greatly perplexed with this word; and the ancient copyists not less so, as the word is variously written in the MSS. and versions. Dr. Shaw supposes it to be one of those tempestuous winds called *levanters*, which blow in all directions, from N. E. round by the E. to S. E. The *euroclydon*, from the circumstances which attended it, he says, "seems to have varied very little from the true *east* point; for, as the ship could not bear, αντοφθαλμειν, *loof up*, against it, ver. 15, but they *were obliged to let* her *drive*, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the winds directed it. Accordingly, in the description of the storm, we find that the vessel was first of all *under the island Clauda*, ver. 16, which is a little to the southward of the parallel of that part of the coast of Crete from whence it may be supposed to have been driven; then it was *tossed* along the bottom of the *Gulf of Adria*, ver. 27, and afterwards broken to pieces, ver. 41, at *Melita*, which is a little to the *northward* of the parallel above mentioned; so that the direction and course of this particular *euroclydon* seems to have been first at *east* by *north*, and afterwards, pretty nearly *east* by *south*." These winds, called now *levanters*, and formerly, it appears, *euroclydon*, were no determinate winds, blowing always from one point of the compass: *euroclydon* was probably then, what *levanter* is now, the name of any tempestuous wind in that sea, blowing from the *north-east* round by *east* to the *south-east;* and therefore St. Luke says, there rose against it (i. e. the vessel) a tempestuous wind called *euroclydon;* which manner of speaking shows that he no more considered it to be confined to any one particular point of the compass, than our sailors do their levanter. Dr. Shaw derives ευροκλυδων from ευρου κλυδων, an *eastern tempest*, which is the very meaning affixed to a *levanter* at the present day.

The reading of the Codex Alexandrinus is ευρακυλων, the *north-east* wind, which is the same with the *euro-aquilo* of the Vulgate. This reading is approved by several eminent critics; but Dr. Shaw, in the place referred to above, has proved it to be insupportable.

Dr. Shaw mentions a custom which he has several times seen practised by the Mohammedans in these levanters:—After having tied to the mast, or ensign staff, some apposite passage from the Koran, they collect *money*, sacrifice a *sheep*, and throw them both into the sea. This custom, he observes, was practised some thousand years ago by the Greeks: thus *Aristophanes:*—

Αρν', αρνα μελαιναν, παιδες, εξενεγκατε·
Τυφως γαρ εκβαινειν παρασκευαζεται.

Ran. Act. iii. s. 2, ver. 871.

A lamb! boys, sacrifice a *black lamb* immediately
For a *tempest* is about to burst forth.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

15 And [h] when the ship was caught, and could not bear up into the wind, [i] we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

A. M. cir. 4066. A. D. cir. 62 An. Olymp. cir. CCX. 2.

17 Which [k] when they had taken up, they used helps, undergirding the

[h] Psa. cxxvii. 1, 2.——[i] Jonah i. 13.

[k] Jonah i. 15.

Virgil refers to the same custom :—

Sic fatus, meritos aris mactavit honores :
Taurum Neptuno, taurum tibi, pulcher Apollo ;
Nigram hyemi pecudem, zephyris felicibus album.
Æn. iii. ver. 118.

Thus he spake, and then sacrificed on the altars the proper eucharistic victims :—
A bull to Neptune, and a bull to thee, O beautiful Apollo ;
A black sheep to the *north wind*, and a *white sheep* to the west.

And again :—

Tres Eryci vitutos, et tempestatibus agnam,
Cædere deinde jubet. Æn v. ver. 772.

Then he commanded three calves to be sacrificed to Eryx, and a *lamb to the tempests.*

In the days of the Prophet Jonah the mariners in this sea were accustomed to do the same. *Then they offered a sacrifice to the Lord, and vowed vows ;* Jonah i. 16. See Shaw's Travels, 4to. edit. p. 329–333.

The heathens supposed that these *tempests* were occasioned by evil *spirits :* and they sacrificed a *black sheep* in order to drive the demon away. See the ancient Scholiast on Aristophanes, in the place cited above.

Sir George Staunton (Embassy to China, vol. ii. p. 403) mentions a similar custom among the Chinese, and gives an instance of it when the yachts and barges of the embassy were crossing the Yellow River :—

" The amazing velocity with which the Yellow River runs at the place where the yacht and barges of the embassy were to cross it rendered, according to the notions of the Chinese crews, a sacrifice necessary to the spirit of the river, in order to insure a safe passage over it. For this purpose, the master, surrounded by the crew of the yacht, assembled upon the forecastle ; and, holding as a victim in his hand a cock, wrung off his head, which committing to the stream, he consecrated the vessel with the blood spouting from the body, by sprinkling it upon the deck, the masts, the anchors, and the doors of the apartments ; and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward, and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt ; the captain making, at the same time, three profound inclinations of his body, with hands uplifted, and muttering a few words, as if of solicitation to the deity. The loo, or brazen drum, was beaten in the meantime forcibly ; lighted matches were held towards heaven ; papers, covered with tin or silver leaf, were burnt ; and crackers fired off in great abundance by the crew. The captain afterwards made libations to the river, by emptying into it, from the vessel's prow, the several cups of liquids ; and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it in the steerage, and launched afterwards, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to heaven, with three inclinations of the body.

" Besides the daily offering and adoration at the altar erected on the left or honourable side of the cabin in every Chinese vessel, the solemn sacrifices above described are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the forecastle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board."

Verse 15. *And when the ship was caught*] Συναρπασθεντος δε του πλοιου. The ship was violently hurried away before this strong *levanter ;* so that it was impossible for her, αντοφθαλμειν, to *face the wind*, to *turn her prow to it*, so as to *shake it out*, as I have heard sailors say, and have seen them successfully perform in violent tempests and squalls.

We let her *drive.*] We were obliged to let her go right before this tempestuous wind, whithersoever it might drive her.

Verse 16. *A certain island—called Clauda*] Called also *Gaudos ;* situated at the south-western extremity of the island of Crete, and now called *Gozo*, according to Dr. Shaw.

Much work to come by the boat] It was likely to have been washed overboard ; or, if the boat was in *tow*, at the stern of the vessel, which is probable, they found it very difficult to save it from being *staved*, or broken to pieces.

Verse 17. *Undergirding the ship*] This method has been used even in modern times. It is called frapping the ship. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel ; and then fasten the two ends on the deck, to keep the planks from starting : as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's Voyage round the World. Speaking of a Spanish man-of-war in a storm : " They were obliged to throw overboard all their upper-deck guns, and take six turns of the cable round the ship, to prevent her opening."—P. 24, 4to. edit. The same was done by a British line-of-battle ship in 1763, on her passage from India to the Cape of Good Hope.

The quicksands] Εις την συρτιν, Into the *syrt.* There were *two* famous *syrts*, or quicksands, on the African coast ; one called the *syrtis major*, lying near the coast of Cyrene ; and the other, the *syrtis minor*, not far from Tripoli. Both these, like our *Goodwin Sands*, were proverbial for their multitude of shipwrecks. From the *direction* in which this vessel was driven, it is not at all likely that they were in danger

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* [1] we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 [m] For there stood by me this night, the angel of God, whose I am, and [n] whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: [o] for I believe God, that it shall be even as it was told me.

[1] Jonah i. 5.——[m] Chap. xxiii. 11.——[n] Dan. vi. 16; Rom. i. 9; 2 Tim. i. 3.——[o] Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12.

of drifting on any of these syrts, as the vessel does not appear to have been driven near the *African* coast through the whole of her voyage. And as to what is said, ver. 27, of their being *driven up and down in Adria*, διαφερομενων εν τῳ Αδριᾳ, it must mean their being *tossed about* near to *Sicily*, the sea of which is called *Adria*, according to the old Scholiast upon Dionysius's Periegesis, ver. 85: το Σικελικον τουτο το πελαγος Αδριαν καλουσι· *they call this Sicilian sea Adria.* We are therefore to consider that the apprehension, expressed in ver. 17, is to be taken *generally*: they were afraid of falling into *some shoals*, not knowing in what part of the sea they then were; for they had seen neither sun nor stars for many days; and they had no compass, and consequently could not tell in what direction they were now driving. It is wrong therefore to mark the course of this voyage, as if the vessel had been driven across the whole of the Mediterranean, down to the African coast, and near to the *syrts*, or shoal banks; to which there is scarcely any reason to believe she had once approximated during the whole of this dangerous voyage.

Strake sail] Χαλασαντες το σκευος. What this means is difficult to say. As to *striking* or *slackening sail*, that is entirely out of the question, in such circumstances as they were; when it is evident they could carry *no sail at all*, and must have gone under *bare poles*. Some think that *lowering the yards*, and *taking down the top-mast*, is what is intended; but in such a perilous situation this would have been of little service. Others think, letting go their *main* or *sheet anchor*, is what is meant; but this seems without foundation, as it would have been foolishness in the extreme to have hoped to *ride out* the storm in such a sea. Passing by a variety of meanings, I suppose *cutting away*, or by some means letting down the *mast*, is the action intended to be expressed here; and this would be the most likely means of saving the vessel from foundering.

Verse 18. *Lightened the ship*] Of *what*, we know not; but it was probably cumbrous *wares*, by which the *deck* was thronged, and which were prejudicial to the due *trim* of the vessel.

Verse 19. *The tackling of the ship.*] Την σκευην; All supernumerary anchors, cables, baggage, &c.

Verse 20. *Neither sun nor stars in many days appeared*] And consequently they could make no observation; and, having no *magnetical* needle, could not tell in what direction they were going.

Verse 21. *After long abstinence*] Πολλης δε ασιτιας υπαρχουσης. Mr. Wakefield connects this with the preceding verse, and translates it thus: *Especially as there was a great scarcity of provisions.* But this by no means can agree with what is said, ver. 34–38. The vessel was a *corn vessel*; and they had not as yet thrown the *wheat* into the sea, see ver. 38. And we find they had *food* sufficient to eat, but were discouraged, and so utterly hopeless of life that they had no appetite for food: besides, the storm was so great that it is not likely they could *dress* any thing.

Have gained this harm and loss.] It seems strange to talk of *gaining* a *loss*, but it is a correct rendering of the original, κερδησαι, which expresses the idea of *acquisition*, whether of *good* or *evil*. Those who wish it, may see this use of the term well illustrated by Bp. *Pearce*, in his note on this verse. The *harm* was damage to the vessel; the *loss* was that of the merchandise, furniture, &c.

Verse 22. *There shall be no loss of—life*] This must be joyous news to those from whom *all hope that they should be saved was taken away:* ver. 20.

Verse 23. *The—God, whose I am, and whom I serve*] This Divine communication was intended to give credit to the apostle and to his doctrine; and, in such perilous circumstances, to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke; and the fulfilment, so exactly coinciding with the prediction, must have shown these heathens that the God whom Paul served must be widely different from theirs.

Verse 24. *God hath given thee all them that sail with thee.*] Two hundred and seventy-six souls saved for the sake of one man! This was a strong proof of God's approbation of Paul; and must at least have shown to Julius the centurion that his prisoner was an injured and innocent man.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

26 Howbeit [p] we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little farther, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

A. M. cir. 4066 A. D. cir. 62. An. Olymp cir. CCX. 2.

32 Then the soldiers cut off the ropes of the boat, and let her fall off

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for [q] there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and [r] gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen [s] souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

[p] Chap. xxviii. 1.——[q] 1 Kings i. 52; Matt. x. 30; Luke xii. 7; xxi. 18.——[r] 1 Sam. ix. 13; Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.——[s] Chap. ii. 41; vii. 14; Rom xiii. 1; 1 Pet. iii. 20.

Verse 26. *We must be cast upon a certain island.*] The angel which gave him this information did not tell him the name of the island. It turned out to be *Melita*, on which, by the violence of the storm, they were wrecked some days after.

Verse 27. *Driven up and down in Adria*] See the note on ver. 17.

Deemed that they drew near to some country] They judged so, either by the *smell of land*, which those used to the sea can perceive at a considerable distance, or by the agitation of the sea, *rippling* of the tide, flight of sea-birds, &c.

Verse 28. *And sounded*] Βολισαντες, *Heaving the lead.*

Twenty fathoms] Οργυιας εικοσι, About *forty yards* in depth. The *οργυια* is thus defined by the Etymologicon: Σημαινει την εκτασιν των χειρων, συν τῳ πλατει του στηθους· *It signifies the extent of the arms, together with the breadth of the breast.* This is exactly the quantum of our *fathom.*

Verse 29. *Cast four anchors out of the stern*] By this time the storm must have been considerably abated; though the agitation of the sea could not have subsided much. The anchors were cast out of the stern to prevent the vessel from drifting ashore, as they found that, the farther they *stood in*, the shallower the water grew; therefore they *dropped the anchor astern*, as even one *ship's length* might be of much consequence.

Verse 30. *The shipmen*] The *sailors—let down the boat.* Having *lowered* the boat from the deck into the sea, they pretended that it was necessary to carry some anchors *ahead*, to keep her from being carried in a dangerous direction by the tide, but with the real design to make for shore, and so leave the prisoners and the passengers to their fate. This was timely noticed by the pious and prudent apostle; who, while simply depending on the promise of God, was watching for the safety and comfort of all.

Verse 31. *Except these abide in the ship, ye cannot be saved.*] God, who has promised to save your lives, promises this on the condition that ye make use of every means he has put in your power to help yourselves. While, therefore, ye are using these means, expect the co-operation of God. If these sailors, who only understand how to work the ship, leave it, ye cannot escape. Therefore prevent their present design. On the economy of Divine Providence, see the notes on chap. xxiii.

Verse 32. *The soldiers cut off the ropes*] These were probably the only persons who dared to have opposed the will of the *sailors:* this very circumstance is an additional proof of the accuracy of St. Luke.

Verse 33. *While the day was coming on*] It was then apparently about day-break.

This day is the fourteenth day that ye have—continued fasting] Ye have not had one *regular meal* for these fourteen days past. Indeed we may take it for granted that, during the whole of the storm, very little was eaten by any man: for what appetite could men have for food, who every moment had death before their eyes?

Verse 34. *A hair fall from the head*] A proverbial expression for, ye shall neither lose your lives nor suffer any hurt in your bodies, if ye follow my advice.

Verse 35. *Gave thanks to God*] Who had provided the food, and preserved their lives and health to partake of it. Some think that he celebrated the *holy eucharist* here: but this is by no means likely: he would not celebrate such a mystery among ungodly sailors and soldiers, Jews and heathens; nor was there any necessity for such a measure.

Verse 38. *They lightened the ship*] They hoped

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [t] taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, [u] they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass [v] that they escaped all safe to land.

[t] Or, *cut the anchors, they left them in the sea*, &c.

[u] 2 Cor. xi. 25.——[v] Ver. 22.

that, by casting out the lading, the ship would *draw less water;* in consequence of which, they could get nearer the shore.

Verse 39. *They knew not the land*] And therefore knew neither the nature of the coast, nor where the proper port lay.

A—creek with a shore] Κολπον, *Sinum*, a bay, with a shore; a neck of land perhaps on either side, running out into the sea, and this little bay or gulf between them; though some think it was a tongue of land, running out into the sea, having the sea on both sides, at the point of which these *two seas met*, ver. 41. There is such a place as this in the island of *Malta*, where, tradition says, Paul was shipwrecked; and which is called *la Cale de St. Paul.* See *Calmet.*

Verse 40. *Taken up the anchors*] Weighed all the anchors that they had cast out of the stern. Some think the meaning of the word is, they slipped their cables; and so left the anchors in the sea. This opinion is expressed in the *margin.*

Loosed the rudder bands] Or, the bands of the rudders; for large vessels in ancient times had *two* or more rudders, one at the side, and another at the stern, and sometimes one at the prow. The *bands*, ζευκτηριας, were some kind of fastenings, by which the rudders were hoisted some way out of the water; for, as they could be of no use in the storm, and, should there come fair weather, the vessel could not do without them, this was a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek which they now had in view.

Hoised up the mainsail] Αρτεμονα is not the *mainsail*, (which would have been quite improper on such an occasion,) but the *jib*, or triangular sail which is suspended from the foremast to the *bowsprit;* with this they might hope both to steer and carry in the ship.

Verse 41. *Where two seas met*] The tide running down from each side of the tongue of land, mentioned ver. 39, and meeting at the point.

Ran the ship aground] In striving to cross at this point of land, they had not taken a sufficiency of *sea-room*, and therefore ran *aground.*

The forepart stuck fast] Got into the sands; and perhaps the shore here was very *bold* or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces. It is extremely difficult to find the true meaning of several of the nautical terms used in this chapter. I have given that which appeared to me to be the most likely; but cannot absolutely say that I have everywhere hit the true meaning.

Verse 42. *The soldiers' counsel was to kill the prisoners*] What blood-thirsty, cowardly villains must these have been! Though, through the providence of God, those poor men had escaped a watery grave, and had borne all the anxiety and distresses of this disastrous voyage, as well as the others, now that there is a likelihood of all getting safe to land that could swim, lest these should swim to shore, and so escape, those men, whose trade was in human blood, desired to have them massacred! We have not many traits in the histories of the most barbarous nations that can be a proper counterpart to this quintessence of humano-diabolic cruelty.

Verse 43. *Willing to save Paul, &c.*] Had *one* fallen, for the reasons those cruel and dastardly soldiers gave, so must *all* the rest. The centurion saw that Paul was not only an innocent, but an extraordinary and divine man; and therefore, for his sake, he prevented the massacre; and, unloosing every man's bonds, he commanded those that could to swim ashore and escape. It is likely that all the soldiers escaped in this way, for it was one part of the Roman military discipline to teach the soldiers to *swim.*

Verse 44. *And the rest*] That could not swim: *some on boards*, planks, spars, &c., got *safe to land;* manifestly by an especial providence of God; for how otherwise could the sick, the aged, the terrified, besides women and children, (of which, we may naturally suppose, there were some,) though on planks, get safe to shore?—where still the *waves* were *violent*, ver. 41, and they without either skill or power to steer their unsafe flotillas to the land? It was (in this case, most evidently) God who brought them to the haven where they would be.

1. Paul had appealed to Cæsar; and he must go to Rome to have his cause heard. God admitted of thi

appeal, and told his servant that he should testify of him at Rome; and yet every thing seemed to conspire together to prevent this appeal, and the testimony which the apostle was to bear to the truth of the Christian religion. The Jews laid wait for his life; and when he had escaped out of *their* hands, and from their territories, then the winds and the sea seemed to combine to effect his destruction. And God suffered all this *malice of men*, and *war of elements*, to fight against his servant, and yet overruled and counterworked the whole, so as to promote his own glory, and bring honour to his apostle. Had it not been for this malice of the Jews, *Festus*, *Felix*, *Agrippa*, *Berenice*, and many Roman nobles and *officers*, had probably never heard the Gospel of Christ. And, had it not been for Paul's *tempestuous* voyage, the 276 souls that sailed with him could not have had such displays of the power and wisdom of the Christians' God as must have struck them with reverence, and probably was the cause of the conversion of many. Had the voyage been *smooth* and *prosperous*, there would have been no occasion for such striking interferences of God; and, had it not been for the *shipwreck*, probably the inhabitants of Malta would not so soon have heard of the Christian religion. God serves his will by every occurrence, and presses every thing into the service of his own cause. This is a remark which we have often occasion to make, and which is ever in place. We may leave the government of the world, and the government of the Church, most confidently to God; hitherto he has done all things well; and his wisdom, power, goodness, and truth, are still the same.

2. In considering the dangers of a sea voyage, we may well say, with pious Quesnel, To what perils do persons expose themselves, either to raise a fortune, or to gain a livelihood! How few are there who would expose themselves to the same for the sake of God! They commit themselves to the mercy of the waves; they trust their lives to a plank and to a pilot; and yet it is often with great difficulty that they can trust themselves to the providence of God, whose knowledge, power, and goodness, are infinite; and the visible effects of which they have so many times experienced.

3. What assurance soever we may have of the will of God, yet we must not forget human means. The life of all the persons in this ship was given to St. Paul; yet he does not, on that account, expect a visible miracle, but depends upon the blessing which God will give to the care and endeavours of men.

4. God fulfils his promises, and conceals his almighty power, under such means and endeavours as seem altogether human and natural. Had the crew of this vessel neglected any means in their own power, their death would have been the consequence of their *inaction* and *infidelity*.

CHAPTER XXVIII.

St Paul, and the rest of the crew, getting safely ashore, find that the island on which they were shipwrecked is called Melita, 1. *They are received with great hospitality by the inhabitants*, 2. *A viper comes out of the bundle of sticks, laid on the fire, and seizes on Paul's hand*, 3. *The people, seeing this, suppose him to be a murderer, and thus pursued by Divine vengeance*, 4. *Having shook it off his hand, without receiving any damage, they change their minds, and suppose him to be a god*, 5, 6. Publius, *the governor of the island, receives them courteously, and Paul miraculously heals his father, who was ill of a fever, &c.*, 7, 8. *He heals several others also, who honour them much, and give them presents*, 9, 10. *After three months' stay, they embark in a ship of* Alexandria, *land at* Syracuse, *stay there three days, sail thence, pass the straits of* Rhegium, *and land at* Puteoli; *find some Christians there, tarry seven days, and set forward for* Rome, 11–14. *They are met at* Appii Forum *by some Christians, and Paul is greatly encouraged*, 15. *They come to Rome, and* Julius *delivers his prisoners to the captain of the guard, who permits Paul to dwell by himself, only attended by the soldier that kept him*, 16. *Paul calls the chief Jews together, and states his case to them*, 17–20. *They desire to hear him concerning the faith of Christ*, 21, 22; *and, having appointed unto him a day, he expounds to them the kingdom of Christ*, 23. *Some believe, and some disbelieve; and Paul informs them that, because of their unbelief and disobedience, the salvation of God is sent to the Gentiles*, 24–29. *Paul dwells two years in his own hired house, preaching the kingdom of God*, 30, 31.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

AND when they were escaped, then they knew that [a] the island was called Melita.

2 And the [b] barbarous people showed us no little kindness: for they kindled a fire, and received

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

[a] Chap. xxvii. 26.

[b] Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.

NOTES ON CHAP. XXVIII.

Verse 1. *They knew that the island was called Melita.*] There were *two* islands of this name: one in the *Adriatic* Gulf, or Gulf of Venice, on the coast of Illyricum, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa, and now called *Malta*. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference. It is one immense rock of white, soft freestone, with about one foot depth of earth on an average, and most of this has been brought from Sicily! It produces cotton, excellent fruits, and fine *honey*; from which it appears the island originally had its name;

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, [c] and fastened on his hand.

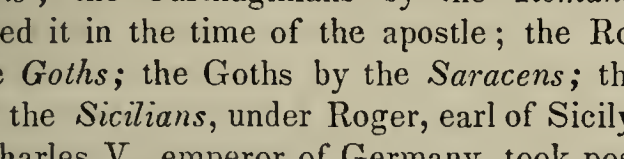
A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

[c] 2 Corinthians chap. xi. 26.

for *μελι*, *meli*, and in the genitive case, *μελιτος*, *melitos*, signifies *honey*. Others suppose that it derived its name from the Phœnicians, who established a colony in it, and made it a place of *refuge*, when they extended their traffic to the ocean, because it was furnished with excellent harbours: (on the E. and W. shores:) hence, in their tongue, it would be called מליטה *Meliteh*, escape or refuge, from מלט *malat*, to *escape*.

The *Phœacians* were probably the *first* inhabitants of this island: they were expelled by the *Phœnicians;* the Phœnicians by the *Greeks;* the Greeks by the *Carthaginians;* the Carthaginians by the *Romans*, who possessed it in the time of the apostle; the Romans by the *Goths;* the Goths by the *Saracens;* the Saracens by the *Sicilians*, under Roger, earl of Sicily, in 1190. Charles V., emperor of Germany, took possession of it by his conquest of Naples and Sicily; and he gave it in 1525 to the *knights of Rhodes*, who are also called the knights of St. John of Jerusalem. In 1798, this island surrendered to the *French*, under Bonaparte, and in 1800, after a blockade of two years, the island being reduced by famine, surrendered to the *British*, under whose dominion it still remains (1814.) Every thing considered, there can be little doubt that this is the *Melita* at which St. Paul was wrecked, and not at that other island in the *Adriatic*, or *Venitian Gulf*, as high up *northward* as Illyricum. The following reasons make this greatly evident: 1. *Tradition* has unvaryingly asserted this as the place of the apostle's shipwreck. 2. The island in the Venitian Gulf, in favour of which Mr. Bryant so learnedly contends, is totally *out of the track* in which the *euroclydon* must have driven the vessel. 3. It is said, in ver. 11 of this chapter, that another ship of Alexandria, bound, as we must suppose, for Italy, and very probably carrying *wheat* thither, as St. Paul's vessel did, (chap. xxvii. 38,) had been driven out of its course of sailing, by stress of weather, up to the Illyricum *Melita*, and had been for that cause obliged to winter in the isle. Now this is a *supposition* which, as I think, is too much of a *supposition* to be made. 4. In St. Paul's voyage to Italy from Melita, on board the Alexandrian ship that had wintered there, he and his companions landed at Syracuse, ver 12, 13, and from thence went to Rhegium. But if it had been the *Illyrican Melita*, the proper course of the ship would have been, first to *Rhegium*, before it reached *Syracuse*, and needed not to have gone to Syracuse at all; whereas, in a voyage from the present *Malta* to Italy, it was necessary to reach Syracuse, in Sicily, before the ship could arrive at Rhegium in Italy. See the map; and see Bp. Pearce, from whom I have extracted the *two* last arguments.

That Malta was possessed by the *Phœnicians*, before the Romans conquered it, Bochart has largely proved, and indeed the language to the present day, notwithstanding all the political vicissitudes through which the island has passed, bears sufficient evidence of its *Punic* origin. In the year 1761, near a place called *Ben Ghisa*, in this island, a sepulchral cave was discovered, in which was a square stone with an inscription in *Punic* or *Phœnician characters*, on which Sir Wm. Drummond has written a learned essay, (London, Valpy, 1810, 4to.,) which he supposes marks the burial place, at least of the *ashes*, of the famous Carthaginian general, *Hannibal*. I shall give this inscription in Samaritan characters, as being the present form of the ancient Punic, with Sir Wm. Drummond's translation:—



Chadar Beth ôlam kabar Chanibáal
Nakeh becaleth haveh, rachm daeh Am beshuth Chanibáal ben Bar-melec.

"The inner chamber of the sanctuary of the sepulchre of Hannibal,
Illustrious in the consummation of calamity
He was beloved;
The people lament, when arrayed
In order of battle,
Hannibal the son of Bar-Melec."

As this is a curious piece, and one of the largest remains of the Punic language now in existence, and as it helps to ascertain the ancient inhabitants of this *island*, I thought it not improper to insert it here. For the illustration of this and several other points of Punic antiquity, I must refer the curious reader to the essay itself.

Verse 2. *The barbarous people*] We have already seen that this island was peopled by the Phœnicians, or Carthaginians, as Bochart has proved, *Phaleg.* chap. xxvi.; and their ancient language was no doubt in use among them at that time, though mingled with some Greek and Latin terms; and this language must have been unintelligible to the Romans and the Greeks. With these, as well as with other nations, it was customary to call those *βαρβαροι*, *barbarians*, whose language they did not understand. St. Paul himself speaks after this manner in 1 Cor. xiv. 11: *If I know not the meaning of the voice, I shall be unto him that speaketh a* BARBARIAN, *and he that speaketh shall be a* BARBARIAN *unto me.* Thus *Herodotus* also, lib. ii. 158, says, *Βαρβαρους παντας Αιγυπτιοι καλεουσι τους μη σφι ὁμογλωσσους· The Egyptians call all those* BARBARIANS *who have not the same language with themselves.* And *Ovid*, when among the *Getes*, says, in *Trist* ver. 10:—

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, [d] yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [e] felt no harm.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they

[d] Gen. ix. 6.

[e] Mark xvi. 18; Luke x. 19.

BARBARUS *hîc ego sum, quia non* INTELLIGOR *ulli.*

"Here I am a barbarian, for no person understands me."

Various etymologies have been given of this word. I think that of Bp. Pearce the best. The Greeks who traded with the Phœnicians, formed this word from their observing that the Phœnicians were generally called by the name of their parent, with the word בר *bar*, prefixed to that name; as we find in the New Testament men called *Bar-Jesus*, *Bar-Tholomeus*, *Bar-Jonas*, *Bar-Timeus*, &c. Hence the Greeks called them *βαρ-βαροι*, meaning the men who are called *Bar Bar*, or have no other names than what begin with *Bar*. And because the Greeks did not understand the language of the Phœnicians, they first, and the Romans in imitation of them, gave the name of *Barbarians* to all such as talked in a language to which they were strangers." No other etymology need be attempted; this is its own proof; and the *Bar-melec* in the preceding epitaph is, at least, collateral evidence. The word *barbarian* is therefore no term of *reproach* in itself; and was not so used by ancient authors, however fashionable it may be to use it so now.

Because of the present rain and—of the cold.] This must have been sometime in *October;* and, when we consider the *time of the year*, the *tempestuousness of the weather*, and their escaping to shore *on planks, spars, &c.*, wet of course to the skin, they must have been very *cold*, and have needed all the kindness that these well disposed people showed them. In some parts of Christianized Europe, the inhabitants would have attended on the beach, and knocked the survivors on the head, that they might convert the wreck to their own use! This barbarous people did not act in this way: they joined hands with God to make these sufferers live.

Verse 3. *There came a viper out of the heat*] We may naturally suppose that there had been fuel laid *before* on the fire, and that the viper was in this fuel, and that it had been revived by the *heat;* and, when St. Paul laid his bundle on the fire, the viper was then in a state to lay hold on his hand.

Verse 4. *The venomous beast*] Το *θηριον*, The venomous animal; for *θηρια* is a general name among the Greek writers for *serpents*, *vipers*, *scorpions*, *wasps*, and such like creatures. Though the viper fastened on Paul's hand, it does not appear that it really *bit* him; but the Maltese supposed that it had, because they saw it fasten on his hand.

Vengeance suffereth not to live.] These heathens had a general knowledge of *retributive* justice; and they thought that the stinging of the serpent was a proof that Paul was a *murderer*. There is a passage in *Bamidbar Rabba*, fol. 239, that casts some light on this place. "Although the Sanhedrin is ceased, yet are not the *four* deaths ceased. For he that deserves *stoning* either falls from his *house*, or a *wild beast* tears and devours him. He that deserves *burning* either falls into the *fire*, or a *serpent* bites him. He that deserves *cutting off with the sword* is either betrayed into the power of a *heathen kingdom*, or the *robbers break in upon him*. He that deserves *strangling* is either *suffocated* in the *water*, or dies of a *quinsy*." See *Lightfoot*.

As these people were heathens, it is not likely that they had any correct notion of the justice of the *true God;* and therefore it is most probable that they used the word *δικη*, not to express the quality or attribute of any being, but the goddess *Dikê*, or vindictive Justice, herself, who is represented as punishing the iniquities of men.

Hesiod makes a goddess of what the Maltese called Δικη, or *Justice*:—

Η δε τε παρθενος εςι ΔΙΚΗ, Διος εκγεγαυια,
Κυδνη τ' αιδοιη τε θεοις, οἱ Ολυμπον εχουσιν·
Και ρ' ὁποτ' αν τις μιν βλαπτη σκολιως ονοταζων.
Αυτικα παρ Διϊ πατρι καθεζομενη Κρονιωνι
Γηρυετ' ανθρωπων αδικον νοον·

Hesiod. Opera, ver. 254.

JUSTICE, unspotted maid, derived from Jove,
Renown'd and reverenced by the gods above:
When mortals *violate* her sacred laws,
When *judges* hear the *bribe* and not the *cause*,
Close by her parent god, behold her stand,
And *urge the punishment their sins demand.*

COKE.

Verse 5. *Shook off the beast into the fire, and felt no harm.*] This is a presumptive evidence that the viper did not *bite* St. Paul: it fastened on his hand, but had no power to injure him.

Verse 6. *When he should have swollen*] Πιμπρασθαι, When he should have been *inflamed:* by means of an acrid poison introduced into the blood, it is soon coagulated; and, in consequence, the extremities of the vessels become obstructed, strong inflammation takes place, and all the parts become most painfully swollen.

Lucan, ix. v. 791, gives a terrible account of this effect of the bite of a serpent:—

——————*illi* rubor igneus *ora*
Succendit, tenditque cutem, pereunte figura
Miscens cuncta tumor *jam* toto corpore major:
Humanumque *egressa modum super omnia membra*
Efflatur sanies *late tollente veneno.*
Ipse latet penitus, congesto corpore mersus;
Nec lorica tenet distenti *corporis auctum.*
And straight a *sudden flame* began to spread,
And paint his *visage* with a *glowing red.*

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

changed their minds, and [f] said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and [g] prayed, and [h] laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed: A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.

10 Who also honoured us with many [i] honours; and when we departed they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in [k] a ship of Alexandria, which had wintered A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

[f] Ch. xiv. 11.——[g] James v. 14, 15.——[h] Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; chap. xix. 11, 12; 1 Cor. xii. 9, 28.

[i] Matt. xv. 6; 1 Tim. v. 17.——[k] Chapter xxvii. 6; 1 Cor. viii. 4.

With swift *expansion swells* the *bloated* skin,
Nought but an *undistinguish'd mass* is seen;
While the fair human form lies lost within,
The *puffy* poison spreads and *heaves* around,
Till all the *man* is in the *monster* drown'd.

ROWE.

See other examples, in the notes on Num. xxi. 6.

Verse 6. *Said that he was a god.*] As *Hercules* was one of the gods of the Phœnicians, and was worshipped in Malta under the epithet of Αλεξικακος, the *dispeller of evil*, they probably thought that Paul was *Hercules;* and the more so, because Hercules was famous for having destroyed, in his youth, two serpents that attacked him in his cradle.

Verse 7. *The chief man of the island*] The term πρωτος, CHIEF, used here by St. Luke, was the ancient title of the *governor* of this island, as is evident from an inscription found in Malta, which runs thus:—

Λ. Κ. υἱος, κυρ. ἱππευς. ῥωμ. πρωτος Μελιταιων·

Lucius Caius, son of Quirinus, a Roman knight, CHIEF *of the Melitese.* See *Bochart*, Phaleg. and Chan. vol. i. chap. 498, &c., and Grotius. This title is another proof of the accuracy of St. Luke, who uses the very epithet by which the Roman governor of that island was distinguished.

Verse 8. *The father of Publius lay sick*] Πυρετοις και δυσεντερια; Of a fever and dysentery; perhaps a *cholera morbus.*

Paul—prayed] That God would exert his power; *and laid his hands on him*, as the means which God ordinarily used to convey the energy of the Holy Spirit, and *healed him;* God having conveyed the healing power by this means. In such a disorder as that mentioned here by St. Luke, where the bowels were in a state of inflammation, and a general fever aiding the dysentery in its work of death, nothing less than a *miracle* could have made an *instantaneous* cure in the patient. Such a cure was wrought, and even the *heathens* saw that it was *the hand of God.*

Verse 9. *Others—which had diseases*] Luke was a *physician;* yet we do not find him engaging in these cures. As a medical man, he might have been of use to the father of Publius; but he is not even *consulted* on the occasion. *Paul enters in to him, prays for him, lays his hands on him*, and he is healed. The other diseased persons who are mentioned in this verse were doubtless healed in the same way.

Verse 10. *Honoured us with many honours*] The word τιμη, as Bishop Pearce has remarked, is often used to signify a pecuniary *recompense*, or *present.* The Greek word seems to be thus used in 1 Tim. v. 17. *Let the elders which rule well be accounted worthy of double* HONOUR, τιμης, which St. Chrysostom, on the place, explains thus: την των αναγκαιων χορηγιαν· *a supplying them with all necessary things.* Diodorus Siculus, and Xenophon, used the word in the same way. In the sense of a *pecuniary recompense*, or *price*, paid for any thing, the word τιμη is met with in 1 Cor. vi. 20; and vii. 23. And in the Septuagint, Num. xxii. 17, compared with ver. 18; Psa. viii. 5, and xlix. 12; Prov. iii. 9. Bp. *Pearce.*

Such things as were necessary.] They had before given them many presents, and now they gave them a good *sea stock;* all that was necessary for their passage.

Verse 11. *After three months*] Supposing that they had reached Malta about the end of *October*, as we have already seen, then it appears that they left it about the end of *January*, or the beginning of *February;* and, though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more *steady;* and, on the whole, the passage more safe.

Whose sign was Castor and Pollux.] These were two fabulous semi-deities, reported to be the sons of *Jupiter* and *Leda*, who were afterwards translated to the heavens, and made the constellation called *Gemini*, or the *Twins.* This constellation was deemed propitious to mariners; and, as it was customary to have the images of their gods both on the head and stern of their ships, we may suppose that this Alexandrian ship had these on either her *prow* or *stern*, and that these gave name to the ship. We, who profess to be a *Christian* people, follow the same heathen custom: we have our ships called the *Castor*, the *Jupiter*, the *Minerva*, the *Leda*, (the mother of Castor and Pollux,) with a multitude of other demon gods and goddesses; so that, were ancient *Romans* or *Grecians* to visit our navy, they would be led to suppose that, after the lapse of more than 2000 years, their old religion had continued unaltered!

Virgil speaks of a vessel called the *Tiger.* Æneid, x. ver. 166:—

Massicus ærata princeps secat æquora TIGRI

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

14 Where we found brethren, [1] and were desired to tarry with them seven days: and so we went toward Rome.

[1] Chap. x. 23; xvi. 15.

"Massicus, chief, cuts the waves in the brazen-beaked TIGER."

Of another called the *Chimera*. Æn. v. ver. 118, 223:—

Ingentemque Gyas ingenti mole CHIMÆRAM.

"Gyas the vast Chimera's bulk commands."

And of another called the *Centaur*. Æn. v. ver. 122, 155, 157:—

————CENTAURO *invehitur magna.*

"Sergestus, in the great Centaur, took the leading place."

Besides these names, they had their *tutelary gods* in the ship, from whom they expected succour; and sometimes they had their images on the stern; and when they got safely to the end of their voyage, they were accustomed to crown these images with garlands: thus Virgil, Geor. i. ver. 304:—

PUPPIBUS *et læti nautæ imposuere* CORONAS.

"The joyous sailors place garlands on their sterns."

Several ancient fables appear to have arisen out of the names of ships. Jupiter is fabled to have carried off *Europa*, across the sea, in the shape of a bull; and to have carried away Ganymede, in the shape of an *eagle*. That is, these persons were carried away, one in a ship called *Taurus*, or *Bull;* and the other in one denominated *Aquila*, the *Eagle*. Why not *Taurus*, as well as *Tigris?* and why not *Aquila*, as well as *Chimera?*—which names did belong to ships, as we find from the above quotations.

Verse 12. *Landing at Syracuse*] In order to go to *Rome* from *Malta*, their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the straits of *Rhegium* and get into the *Tyrrhenian* Sea.

Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily, and was built about 730 years before the Christian era. It lies 72 miles S. by E. of Messina, and about 112 of Palermo. Long. 15°. 30′. W., lat. 37°. 17′. N. In its ancient state, it was about 22 English miles in circumference; and was highly celebrated for the martial spirit of its inhabitants. This was the birthplace of the illustrious *Archimedes;* who, when the city was besieged by the Romans, under Marcellus, about 212 years before Christ, defended the place with his powerful engines against all the valour and power of the assailants. He beat their galleys to pieces by huge stones projected from his machines; and by hooks, chains, and levers, from the walls, weighed the ships out of the water, and, whirling them round, dashed them in pieces against each other, or sunk them to the bottom: several, also, he is said to have destroyed by his burning glasses. When the city was taken by treachery, Archimedes was found intensely engaged in the demonstration of a problem. A Roman soldier coming up, and presenting his dagger to his throat, he cried, "Stop, soldier, or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot.

This city was almost totally destroyed by an earthquake in 1693: its present population amounts to but about 18,000. Christianity, in some form or other, has existed here ever since St. Paul spent the *three days* in it, mentioned in the text.

Verse 13. *We fetched a compass*] Ὁθεν περιελθοντες, *Whence we coasted about.* This will appear evident, when the coast of Sicily is viewed on any correct map, of a tolerably large scale.

Rhegium] A city and promontory in Calabria, in Italy, opposite to Sicily. It is now called *Reggio*. It had its name, Ῥηγιον, *Rhegium*, from the Greek Ῥηγνυμι, *to break off;* because it appears to have been *broken off* from Sicily.

The south wind blew] This was the fairest wind they could have from Syracuse, to reach the straits of Rhegium.

The next day to Puteoli] This place, now commonly called *Pozzuoli*, is an ancient town of Naples in the *Terra di Lavoro;* and is supposed to have been founded by the *Samians*, about 470 years before Christ. Within this city are several *warm baths*, very highly celebrated; and from these, and its springs in general, it seems to have had its ancient name *Puteoli*, from PUTEI, *wells* or *pits;* though some derive it from *putor*, a *stench*, or *bad smell*, because of the *sulphureous* exhalations from its warm waters. *Varro* gives both these etymologies, lib. iv. de *Ling. Lat.* cap. 5. It is famous for its temple of Jupiter Serapis, which is built, not according to the Grecian or Roman manner, but according to the *Asiatic*. Near this place are the remains of *Cicero's* villa, which are of great extent. The town contains, at present, about 10,000 inhabitants. Long. 14°. 40′. E., lat. 41°. 50′. N.

Verse 14. *Where we found brethren*] That is, *Christians;* for there had been many in Italy converted to the faith of Christ, some considerable time before this, as appears from St. Paul's epistle to the Romans, written some years before this voyage.

We went toward Rome.] One of the most celebrated cities in the universe, the capital of Italy, and once of the *whole world;* situated on the river Tiber, 410 miles SSE. of Vienna; 600 SE. of Paris; 730 E. by N. of Madrid; 760 W. of Constantinople; and 780 SE. of London. Long. 12°. 55′. E., lat. 41°. 54′. N. This famous city was founded by *Romu-*

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

15 And from thence, when the brethren heard of us, [m] they came to meet us as far as Appii Forum, and the Three Taverns: whom, when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but [n] Paul was suffered to dwell by himself with a soldier that kept him.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

[m] Chap. xv. 3; Rom. i. 10.

[n] Chap. xxiv. 25; xxvii. 3.

lus, at the end of the seventh Olympiad, A. M. 3251; of the flood, 1595; and 753 years before the Christian æra. The history of this city must be sought for in works written expressly on the subject, of which there are many. *Modern Rome* is greatly inferior to *ancient Rome* in every respect. Its population, taken in 1709, amounted to 138,569 souls only; among whom were 40 *bishops*, 2686 *priests*, 3359 *monks*, 1814 *nuns*, 893 *courtezans*, between 8 and 9000 *Jews*, and 14 *Moors*. This city, which once tyrannized over the world by its arms, and over the whole Christian world by its popes, is now reduced to a very low state among the governments of Europe, by whom it is supported, for it has no power sufficient for its own defence.

Verse 15. *When the brethren heard of us*] By *whom* the Gospel was planted at Rome is not known: it does not appear that any *apostle* was employed in this work. It was probably carried thither by some of those who were converted to God at the day of pentecost; for there were then at Jerusalem, not only *devout men*, proselytes to the Jewish religion, *from every nation under heaven*, Acts ii. 5, but there were *strangers of Rome* also, ver. 10. And it is most reasonable to believe, as we know of no other origin, that it was by these Christianity was planted at Rome.

As far as Appii Forum] About 52 miles from Rome; a long way to come on purpose to meet the apostle! The *Appii Forum*, or *Market of Appius*, was a town on the *Appian* way, a road paved from Rome to Campania, by the consul *Appius Claudius*. It was near the sea, and was a famous resort for sailors, pedlers, &c. Horace, lib. i. Satyr. 5, ver. 3, mentions this place on his journey from Rome to Brundusium:—

———————*Inde* Forum Appi
Differtum nautis, cauponibus atque malignis.

"To *Forum Appii* thence we steer, a place
Stuff'd with rank *boatmen*, and with *vintners* base."

This town is now called *Cæsarilla de S. Maria.*

And the Three Taverns] This was another place on the same road, and about 33 miles from Rome. Some of the Roman Christians had come as far as *Appii Forum;* others, to the *Three Taverns*. Bp. Pearce remarks, there are some ruins in that place which are now called *Tre Taverne;* and this place Cicero mentions in his epistles to Atticus, lib. ii. 11. *Ab* Appi Foro *hora quarta: dederam aliam paulo ante in* Tribus Tabernis. "Dated at ten in the morning, from *Appii Forum*. I sent off another (epistle) a little before, from the *Three Taverns*."

Zosimus, lib. 2, mentions τρια καπηλεια, the *three taverns*, or *victualling houses*, where the Emperor *Severus* was strangled by the treason of *Maximinus Herculeus*, and his son *Maxentius*. See *Lightfoot*.

The word *taberna*, from *trabs*, a beam, signifies any building formed of *timber;* such as those we call *booths*, *sheds*, &c., which are formed of *beams*, *planks*, *boards*, and the like; and therefore we may consider it as implying, either a *temporary* residence, or some *mean building*, such as a *cottage*, &c. And in this sense Horace evidently uses it, Carm. lib. i. Od. iv. ver. 13:—

Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres.

"With equal pace, impartial Fate
Knocks at the *palace* as the *cottage* gate."
Francis.

This place, at first, was probably a place for *booths* or *sheds*, three of which were remarkable; other houses became associated with them in process of time, and the whole place denominated *Tres Tabernæ*, from the *three* first remarkable booths set up there. It appears to have been a large town in the fourth century, as *Optatus* mentions *Felix a Tribus Tabernis*, Felix of the Three Taverns, as one of the Christian bishops.

Thanked God, and took courage.] He had longed to see Rome; (see Rom. i. 9–15;) and, finding himself brought through so many calamities, and now so near the place that he was met by a part of that Church to which, some years before, he had written an epistle, *he gave thanks to God*, who had preserved him; and *took* fresh *courage*, in the prospect of bearing there a testimony for his Lord and Master.

Verse 16. *The captain of the guard*] Στρατοπεδαρχη. This word properly means the *commander of a camp* but it signifies the *prefect*, or *commander of the pretorian cohorts*, or *emperor's guards*.

Tacitus (Annal. lib. iv. cap. 2) informs us that, in the reign of Tiberius, *Sejanus*, who was then *prefect of these troops*, did, in order to accomplish his ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a *fortified camp* near it; so that their commander is with peculiar propriety styled by St. Luke στρατοπεδαρχης, the *commander of the camp*. For the arrival of St. Paul at Rome was in the seventh year of Nero; and it is certain, from *Suetonius*, (in *Tiber.* cap. 37,) that the custom of keeping the pretorian soldiers in a *camp*, near the city, was retained by the emperors succeeding Tiberius; for the historian observes that Claudius, at his accession to the empire, was received into the camp, *in castra delatus est*, namely, of the pretorian cohorts; and so Tacitus says of *Nero*, An. lib. xii. cap. 69, that on the same occasion, *illatus castris*, he was brought into the *camp*. Dr. *Doddridge* observes

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

17 ¶ And it came to pass, [o] that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, [p] though I have committed nothing against the people, or customs of our fathers, yet [q] was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, [r] when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [s] I was constrained to appeal unto Cæsar: not that I had aught to accuse my nation of.

20 For this cause, therefore, have I called for you, to see *you*, and to speak with *you*: because that [t] for the hope of Israel I am bound with [u] this chain.

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21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where [v] it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; [w] to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [x] both out of the law of Moses, and *out of* the prophets, from morning till evening.

[o] Chap. xxv. 8, 10; Psa. cxii. 5.——[p] Chap. xxiv. 12, 13; xxv. 8. [q] Chap. xxi. 33.——[r] Chap. xxii. 24; xxiv. 10; xxv. 8; xxvi. 31. [s] Chap. xxv. 11.——[t] Chap. xxvi. 6, 7.——[u] Chap. xxvi. 29; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9; Phil. 10, 13.——[v] Luke ii. 34; chap. xxiv. 5, 14; 1 Pet. ii. 12; iv. 14.——[w] Luke xxiv. 27; chap. xvii. 3; xix. 8.——[x] See on chap. xxvi. 6, 22.

that it was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state prisoners, as appears from the instance of Agrippa, who was taken into custody by Macro, the pretorian prefect, who succeeded Sejanus; (*Joseph.* Ant. lib. xviii. cap. 7. sec. 6;) and from Trajan's order to Pliny, when *two* were in commission, Plin. lib. x. ep. 65. *Vinctus mitti ad* præfectos prætorii *mei debet:* he should be sent bound to the prefects of my guards. The person who now had that office was the noted Afranius Burrhus; but both before and after him it was held by two: Tacit. An. lib. xii. sec. 42; lib. xiv. sec. 51. See *Parkhurst.*

Burrhus was a principal instrument in raising Nero to the throne; and had considerable influence in repressing many of the vicious inclinations of that bad prince. With many others, he was put to death by the inhuman Nero. Burrhus is praised by the historians for moderation and love of justice. His treatment of St. Paul is no mean proof of this. *Calmet.*

With a soldier that kept him.] That is, the soldier to whom he was chained, as has been related before, chap. xii. 6.

Verse 17. *Paul called the chief of the Jews together*] We have already seen, in chap. xviii. 2, that *Claudius had commanded all Jews to depart from Rome;* see the note there: but it seems they were permitted to return very soon; and, from this verse, it appears that there were then *chiefs*, probably of *synagogues*, dwelling at Rome.

I have committed nothing] Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

Verse 20. *For the hope of Israel I am bound, &c.*] As if he had said: This, and this alone, is the cause of my being delivered into the hands of the Romans; I have proclaimed *Jesus* as the *Messiah;* have maintained that though he was crucified by the Jews, yet he rose again from the dead; and, through him, I have preached the general resurrection of mankind: this all Israel professes to hope for; and yet it is on this account that the Jews persecute *me*. Both the *Messiah* and the *resurrection* might be said to be the hope of Israel; and it is hard to tell which of them is here meant: see chap. xxiii. 6; xxiv. 15, 21; and xxvi. 6. It is certain that, although the Jews believed in the *general resurrection*, yet they did not credit it in the *manner* in which Paul preached it; for he laid the foundation of the *general resurrection* on the *resurrection of Christ.*

Verse 21. *We neither received letters, &c.*] This is very strange, and shows us that the Jews knew their cause to be *hopeless*, and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul; and, when they were frustrated by his appeal to the emperor, they permitted the business to drop. Calmet supposes they had not *time* to send, but this supposition does not appear to be sufficiently solid: they might have sent long before Paul sailed; and they might have written officially by the vessel in which the centurion and the prisoners were embarked. But their case was hopeless; and they could not augur any good to themselves from making a formal complaint against the apostle at the emperor's throne.

Verse 22. *For as concerning this sect*] See the note on chap. xxiv. 14. A saying of *Justin Martyr* casts some light on this saying of the Jews: he asserts that the Jews not only *cursed them* in their synagogues, but they *sent out chosen men* from Jerusalem, to *acquaint the world*, and particularly the *Jews* everywhere, that the *Christians* were an atheistical and wicked sect, which should be detested and abhorred by all mankind. *Justin Martyr*, Dial. p. 234.

Verse 23. *To whom he expounded—the kingdom of God*] To whom he showed that the reign of the Messiah was to be a spiritual reign; and that *Jesus*, whom the Jewish rulers had lately crucified, was the *true Messiah*, who should rule in this spiritual kingdom. These two points were probably those on which he expatiated from morning to evening, proving both *out of the law* and *out of the prophets.* How easily Jesus, as the Messiah, and his spiritual kingdom, might

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24 And some [y] believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [z] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3.

28 Be it known therefore unto you, that the salvation of God is sent [a] unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

A. M. cir. 4069 A. D. cir. 65. An. Olymp. cir. CCXI. 1.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 [b] Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, [c] no man forbidding him.

[y] Chap. xiv. 4; xvii. 4; xix. 9.——[z] Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8.

[a] Matt. xxi. 41, 43; chap. xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11.——[b] Chap. iv. 31; Eph. vi. 19.——[c] Chap. xvi. 18; 2 Tim. ii. 8, 9.

be proved from the *law of Moses*, any person may be satisfied, by consulting the notes written on those books. As to the *prophets*, their predictions are so clear, and their prophecies so obviously fulfilled in the person, preaching, miracles, passion, and death of Jesus Christ, that it is utterly impossible, with any show of reason, to apply them to any other.

Verse 24. *Some believed, &c.*] His message was there treated as his Gospel is to the present day: some believe, and are converted; others continue in obstinate unbelief, and perish. Could the Jews then have credited the spiritual nature of the Messiah's kingdom, they would have found little difficulty to receive Jesus Christ *as* the MESSIAH.

Multitudes of those now called Christians can more easily credit Jesus as the Messiah than believe the *spiritual* nature of his kingdom. The *cross* is the great stumbling block: millions expect Jesus and his kingdom who cannot be persuaded that the *cross* is the way to the *crown*.

Verse 25. *Agreed not among themselves*] It seems that a controversy arose between the *Jews* themselves, in consequence of some *believing*, and others *disbelieving*; and the two parties contested together; and, in respect to the *unbelieving* party, the apostle quoted the following passage from Isa. vi. 9.

Verse 26. *Hearing ye shall hear, &c.*] See the notes on Matt. xiii. 14, and John xii. 39, 40.

Verse 28. *The salvation of God is sent unto the Gentiles*] St. Paul had spoken to this effect twice before, chap. xiii. 46, and chap. xviii. 6, where see the notes; but here he uses a firmer tone, being out of the Jewish territories, and under the protection of the emperor. By *the salvation of God*, all the blessings of the kingdom of Christ are intended. This salvation God could have sent unto the Gentiles, independently of the Jewish *disobedience*; but He waited till *they* had rejected it, and then *reprobated* them, and *elected* the Gentiles. Thus the *elect* became *reprobate*, and the *reprobate* elect.

They will hear it.] That is, they will *obey it*; for ακουειν signifies, not only *to hear*, but also *to obey*.

Verse 29. *And had great reasoning among themselves.*] The believers contending with the unbelievers; and thus we may suppose that the cause of truth gained ground. For contentions about the truth and authenticity of the religion of Christ infallibly end in the triumph and extension of that religion.

Verse 30. *Paul dwelt two whole years in his own hired house*] As a state prisoner, he might have had an apartment in the common prison; but peculiar favour was showed him, and he was permitted to dwell alone, with the soldier that guarded him, ver. 16. Finding now an opportunity of preaching the Gospel, he hired a house for the purpose, and paid for it, St. Chrysostom observes, by the fruits of his own labour. Here he received all that came unto him, and preached the Gospel with glorious success; so that his *bonds* became the means of spreading the truth, and he became celebrated even in the palace of Nero, Phil. i. 12, 13; and we find that there were several *saints*, even in *Cæsar's household*, Phil. iv. 22, which were, no doubt, the fruits of the apostle's ministry. It is said that during his two years' residence here he became acquainted with Seneca, the philosopher, between whom and the apostle an epistolary correspondence took place. In an ancient MS. of Seneca's epistles in my own possession, these letters are extant, and are in number fourteen and have a prologue to them written by St. Jerome. That they are very *ancient* cannot be doubted; but learned men have long ago agreed that they are neither worthy of *Paul* nor of *Seneca*.

While he was in captivity, the Church at Philippi, to which he was exceedingly dear, sent him some pecuniary assistance by the hands of their minister, Epaphroditus, who, it appears, risked his life in the service of the apostle, and was taken with a dangerous malady. When he got well, he returned to Philippi, and, it is supposed, carried with him that epistle which is still extant; and from it we learn that *Timothy* was then at Rome with Paul, and that he had the prospect of being shortly delivered from his captivity. See Phil. i. 12, 13; ii. 25; iv. 15, 16, 18, &c.

Verse 31. *Preaching the kingdom of God*] Showing the spiritual nature of the true Church, under the reign of the *Messiah*. For an explanation of this phrase, see the note on Matt. iii. 2.

Those things which concern the Lord] The Redeemer of the world was to be represented as the LORD; as JESUS; and as the CHRIST. As the *Lord*, ὁ Κυριος, the *sole potentate*, upholding all things by the word of his power; governing the world and the Church; having all things under his control, and all his enemies under his feet; in short, the *maker* and *upholder* of all things, and the judge of all men. As *Jesus*—the *Saviour;* he who saves, delivers, and preserves; and especially he who saves his people from their sins. For the explanation of the word JESUS, see the note on John i. 17. As *Christ*—the same as *Messiah;* both signifying the ANOINTED: he who was *appointed* by the Lord to this great and glorious work; who had the Spirit without measure, and who *anoints*, communicates the *gifts* and *graces* of that Spirit to all true believers. St. Paul taught *the things which concerned or* belonged *to the Lord Jesus Christ.* He proved him to be the *Messiah* foretold by the prophets, and expected by the Jews; he spoke of what he does as the *Lord*, what he does as *Jesus*, and what he does as *Christ*. These contain the sum and substance of all that is called the *Gospel of Christ*. Yet, *the things which concern the Lord Jesus Christ*, necessarily include the whole account of his *incarnation*, *preaching* in Judea, *miracles*, *persecutions*, *passion*, *death*, *burial*, *resurrection*, *ascension*, *intercession*, and his sending down the gifts and graces of the Holy Spirit. These were the *subjects* on which the apostle preached for *two whole years*, during his imprisonment at Rome.

With all confidence] Παρρησιας, *Liberty of speech;* perfect freedom to say *all* he pleased, and *when* he pleased. He had the fullest toleration from the Roman government to preach *as* he pleased, and *what* he pleased; and the unbelieving Jews had no power to prevent him.

It is supposed that it was during this residence at Rome that he converted *Onesimus*, and sent him back to his master *Philemon*, with the epistle which is still extant. And it is from ver. 23 and 24, of that epistle, that we learn that Paul had then with him *Epaphras*, *Marcus*, *Aristarchus*, *Demas*, and *Luke*.

Here St. Luke's account of Paul's travels and sufferings ends; and it is probable that this history was written soon after the end of the *two years* mentioned in ver. 30.

That the apostle visited many places after this, suffered much in the great cause of Christianity, and preached the Gospel of Jesus with amazing success, is generally believed. How he came to be liberated we are not told; but it is likely that, having been kept in this sort of confinement for about *two years*, and none appearing against him, he was released by the imperial order,

Concerning the time, place, and manner of his death, we have little *certainty*. It is commonly believed that, when a general persecution was raised against the Christians by Nero, about A. D. 64, under pretence that they had set Rome on fire, both St. Paul and St. Peter then sealed the truth with their blood; the latter being crucified with his head downward; the former being beheaded, either in A. D. 64 or 65, and buried in the *Via Ostiensis*. EUSEBIUS, *Hist. Eccles.* lib. ii. cap. 25, intimates that the tombs of these two apostles, with their inscriptions, were extant in his time; and quotes as his authority a holy man of the name of Caius, who wrote against the sect of the *Cataphrygians*, who has asserted this, as from his personal knowledge. See Eusebius, by *Reading*, vol. i. p. 83; and see Dr. *Lardner*, in his life of this apostle, who examines this account with his usual perspicuity and candour. Other writers have been more *particular* concerning his death: they say that it was *not* by the command of Nero that he was martyred, but by that of the *prefects* of the city, Nero being then absent; that he was beheaded at *Aquæ Salviæ*, about three miles from Rome, on Feb. 22; that he could not be *crucified*, as Peter was, because he was a freeman of the city of Rome. But there is great uncertainty on these subjects, so that we cannot positively rely on any account that even the *ancients* have transmitted to us concerning the death of this apostle; and much less on the accounts given by the *moderns;* and least of all on those which are to be found in the *Martyrologists*. Whether Paul ever returned after this to Rome has not yet been satisfactorily proved. It is probable that he did, and suffered death there, as stated above; but still we have no *certainty*.

THERE are several *subscriptions* to this book in different *manuscripts:* these are the principal.—*The Acts of the Apostles*—*The Acts of the holy Apostles*—*The end of the Acts of the holy Apostles, written by Luke the Evangelist, and fellow traveller of the illustrious Apostle Paul*—*By the holy Apostle and Evangelist Luke, &c. &c.*

The *versions* are not less various in their *subscriptions*.

The end of the Acts, that is, the History of the holy Apostles.—SYRIAC.

Under the auspices and help of God, the book of the Acts of the pure Apostles is finished; whom we humbly supplicate to obtain us mercy by all their prayers. Amen. And may praise be ascribed to God, the Lord of the universe!—ARABIC.

This (book) *of the Acts of the Apostles, which has been by many translated into the Roman* tongue, *is translated from the Roman* and *Greek* tongue *into the Æthiopic.*—ÆTHIOPIC.

On the nature and importance of the *Acts of the Apostles*, see what is said in the preface to this book. To which may be added the following observations, taken from the conclusion of Dr. Dodd's Commentary.

"The plainness and simplicity of the narration are strong circumstances in its favour; the writer appears to have been very honest and impartial, and to have set down, very fairly, the objections which were made to Christianity, both by Jews and heathens, and the reflections which enemies cast upon it, and upon the first preachers of it. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and their converts. There is a great and remarkable harmony between the occasional hints dispersed up and down in St. Paul's epistles, and the facts recorded in this history; inso

much as that it is generally acknowledged that the history of the Acts is the best clew to guide us in the studying of the epistles written by that apostle. The other parts of the New Testament do likewise agree with this history, and give great confirmation to it; for the doctrines and principles are every where uniformly the same; the conclusions of the gospels contain a brief account of those things which are more particularly related in the beginning of the Acts. And there are frequent intimations, in other parts of the gospels, that such an effusion of the Spirit was expected; and that with a view to the very design which the apostles and primitive Christians are said to have carried on, by virtue of that extraordinary effusion which Christ poured out upon his disciples after his ascension; and, finally, the epistles of the other apostles, as well as those of St. Paul, plainly suppose such things to have happened as are related in the Acts of the Apostles; so that the history of the Acts is one of the most important parts of the sacred history, for neither the gospels nor epistles could have been so clearly understood without it; but by the help of it the whole scheme of the Christian revelation is set before us in an easy and manifest view.

"Even the incidental things mentioned by St. Luke are so exactly agreeable to all the accounts which remain of the best ancient historians, among the Jews and heathens, that no person who had forged such a history, in later ages, could have had that external confirmation, but would have betrayed himself by alluding to some customs or opinions since sprung up; or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and for a man to have published a history of such things so early as St. Luke wrote; (that is, while some of the apostles and many other persons were alive who were concerned in the transactions which he has recorded;) if his account had not been punctually true, could have been only to have exposed himself to an easy confutation and certain infamy.

"As, therefore, the Acts of the Apostles are in themselves consistent and uniform, the incidental things agreeable to the best ancient historians which have come down to us, and the main facts supported and confirmed by the other books of the New Testament, and by the unanimous testimony of so many of the ancient fathers, we may, I think, very fairly, and with great justness, conclude that, if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false: for a doctrine so good in itself, and attended with so many miraculous and Divine testimonies, has all the possible marks of a true revelation."

On St. Paul's *character* and *conduct*, see the observations at the end of chap. ix., where the subject is particularly considered.

The book of the Acts is not only a *history of the Church*, the most *ancient* and most *impartial*, as it is the most *authentic* extant; but it is also a history of God's *grace* and *providence*. The manner in which he has exerted himself in favour of Christianity, and of the persons who were originally employed to disseminate its doctrines, shows us the highest marks of the Divine approbation. Had not that cause been of God, could he have so signally interposed in its behalf? Would he have wrought such a series of miracles for its propagation and support? And would all its genuine professors have submitted to sustain the *loss of all things*, had not his own Spirit, by its consolations in their hearts, given them to feel that his favour was better than life?

That the *hardships* suffered by the primitive apostles and Christians were great, the facts themselves related in this book sufficiently declare: that their *consolation* and happiness were abundant, the cheerful manner in which they met and sustained those hardships demonstrates. He who cordially embraced Christianity found himself no loser by it; if he lost *earthly good* in consequence, it was infinitely overbalanced by the *spiritual good* which he received. Paul himself, who suffered most, had this compensated by superabounding happiness. Wherever the Gospel comes, it finds nothing but *darkness*, *sin*, and *misery*; wherever it is received, it communicates *light*, *holiness*, and *felicity*. Reader, magnify thy God and Saviour, who hath called thee to such a *state* of salvation. Should thou *neglect* it, how grievous must thy punishment be! Not only receive its doctrines, as a system of *wisdom* and *goodness*, but receive them as *motives* of conduct, and as a *rule* of life; and show thy conscientious belief of them, by holding the truth *in righteousness*, and thus adorn these doctrines of God thy Saviour in all things.—*Amen.*

I have often with pleasure, and with great advantage to my subject, quoted Dr. Lardner, whose elaborate works in defence of Divine revelation are really beyond all praise. The conclusion of his Credibility of the Gospel History is peculiarly appropriate; and the introduction of it here can need no apology. I hope, with him, I may also say:—

"*I have now performed what I undertook*, and have shown that the account given by the sacred writers of persons and things is confirmed by other ancient authors of the best note. There is nothing in the books of the New Testament unsuitable to the age in which they are supposed to have been written. There appears in these writers a knowledge of the affairs of those times, not to be found in authors of later ages. We are hereby assured that the books of the New Testament are genuine, and that they were written by persons who lived at or near the time of those events of which they have given the history.

"Any one may be sensible how hard it is for the most learned, acute, and cautious man, to write a book in the character of some person of an earlier age; and not betray his own time by some mistake about the affairs of the age in which he pretends to place himself; or by allusions to customs or principles since sprung up; or by some phrase or expression not then in use. It is no easy thing to escape all these dangers in the smallest performance, though it be a treatise of theory or speculation: these hazards are greatly increased when the work is of any length; and especially if it be historical, and be concerned with characters and customs. It is yet more difficult to carry on such a design in a work consisting of several pieces,

written, to all appearance, by several persons. Many indeed are desirous to deceive, but all hate to be deceived; and therefore, though attempts have been made to impose upon the world in this way, they have never, or very rarely, succeeded; but have been detected and exposed by the skill and vigilance of those who have been concerned for the truth.

"The volume of the New Testament consists of several pieces: these are ascribed to eight several persons; and there are the strongest appearances that they were not all written by any one hand, but by as many persons as they are ascribed to. There are lesser differences in the relations of some facts, and such seeming contradictions as would never have happened if these books had been all the work of one person, or of several who wrote in concert. There are as many peculiarities of temper and style as there are names of writers; divers of which show no depth of genius nor compass of knowledge. Here are representations of titles, posts, behaviour of persons of higher and lower rank, in many parts of the world; persons are introduced, and their characters are set in a full light; here is a history of things done in several cities and countries; and there are allusions to a vast variety of customs and tenets, of persons of several nations, sects, and religions. The whole is written without affectation, with the greatest simplicity and plainness, and is confirmed by other ancient writers of unquestionable authority. If it be difficult for a person of learning and experience to compose a small treatise concerning matters of speculation, with the characters of a more early age than that in which he writes, it is next to impossible that such a work of considerable length, consisting of several pieces, with a great variety of historical facts, representations of characters, principles, and customs of several nations, and distant countries, of persons of ranks and degrees, of many interests and parties, should be performed by eight several persons, the most of them unlearned, without any appearance of concert.

"I might perhaps call this argument a demonstration, if that term had not been often misapplied by men of warm imagination, and been bestowed upon reasonings that have but a small degree of probability. But though it should not be a strict demonstration that these writings are genuine, or though it be not absolutely impossible, in the nature of the thing, that the books of the New Testament should have been composed in a later age than that to which they are assigned, and of which they have innumerable characters, yet, I think, it is in the highest degree improbable, and altogether incredible.

"If the books of the New Testament were written by persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are said to have been written, the things related in them are true. If they had not been matter of fact, they would not have been credited by any persons near that time, and in those parts of the world in which they are said to have been done, but would have been treated as the most notorious lies and falsehoods. Suppose three or four books should now appear amongst us, in the language most generally understood, giving an account of many remarkable and extraordinary events, which had happened in some kingdom of Europe, and in the most noted cities of the countries next adjoining to it; some of them said to have happened between sixty and seventy years ago, others between twenty and thirty, others nearer our own time; would they not be looked upon as the most manifest and ridiculous forgeries and impostures that ever were contrived? Would great numbers of persons in those very places, change their religious principles and practices upon the credit of things reported to be publicly done, which no man ever heard of before? Or, rather, is it possible that such a design as this would be conceived by any sober and serious persons, or even the most wild and extravagant? If the history of the New Testament be credible, the Christian religion is true. If the things that were related to have been done by Jesus, and by his followers, by virtue of powers derived from him, do not prove a person to come from God, and that his doctrine is true and divine, nothing can. And as Jesus does here, in the circumstances of his birth, life, sufferings, and after exaltation, and in the success of his doctrine, answer the description of the great person promised and foretold in the Old Testament, he is at the same time showed to be the Messiah.

"From the agreement of the writers of the New Testament with other ancient writers, we are not only assured that these books are genuine, but also that they are come down to us pure and uncorrupted, without any considerable interpolations or alterations. If such had been made in them, there would have appeared some smaller differences at least between them and other ancient writings.

"There has been in all ages a wicked propensity in mankind to advance their own notions and fancies by deceits and forgeries: they have been practised by heathens, Jews, and Christians, in support of imaginary historical facts, religious schemes and practices, and political interests. With these views some whole books have been forged, and passages inserted into others of undoubted authority. Many of the Christian writers of the second and third centuries, and of the following ages, appear to have had false notions concerning the state of Judea between the nativity of Jesus and the destruction of Jerusalem; and concerning many other things occasionally mentioned in the New Testament. The consent of the best ancient writers with those of the New Testament is a proof that these books are still untouched, and that they have not been new modelled and altered by Christians of later times, in conformity to their own peculiar sentiments.

"This may be reckoned an argument that the generality of Christians had a very high veneration for these books; or else that the several sects among them have had an eye upon each other, that no alterations might be made in those writings to which they have all appealed. It is also an argument that the Divine providence has all along watched over and guarded these books, (a very fit object of especial care,) which contain the best of principles, were apparently written with the best views, and have in them inimitable characters of truth and simplicity."—See Dr. Lardner's Works, vol. i. p. 419.

Let him answer these arguments who can.—A. C

ADVERTISMENT

TO THE FOLLOWING

CHRONOLOGICAL TABLES TO THE BOOKS OF THE NEW TESTAMENT

WITH

Some additional observations on Luke iii. 1

THE Chronology of the New Testament being, in some sort, completed in the book of the Acts, I have judged it necessary to lay before the reader a series of tables, which might enable him to judge more readily of the facts laid down in the evangelical and apostolical histories; and of such transactions of the different heathen governments as took place during the period through which these tables extend, and which had less or more influence on the infant cause of Christianity.

TABLE I.—Contains all the important epochs which have been used by the different civilized nations of the earth; extending from the sixth year before the nativity of our Lord, according to the vulgar era. to A. D. 100; in which, 1st, the reigns of the Roman emperors are included, together with—2, the governors of the Jews under the Romans; 3, the kings of the Parthians; 4, the governors of Syria; and 5, the Jewish high priests; and, to make this complete, I have added—1, the *Epact;* 2, *Easter term;* 3, *Jewish Passover;* 4, *Dominical Letters;* 5, years of the *Solar Cycle;* 6, ditto of the *Jewish Cycle;* 7, *Golden Number;* and 8, the years of the *Dionysian* period.

TABLE II.—Contains the *Fasti Consulares*, or years and names of the Roman consuls, which are indispensably necessary to ascertain the dates of several transactions in the Roman, Jewish, and Christian history.

TABLE III.—Contains a chronological arrangement of important *events*, during the period of the above 106 years; in which every occurrence of moment, whether among the Jews, Christians, or Romans, is faithfully noted; the whole calculated to throw light on the connected history of those times and nations. For a particular description of the *eras* above mentioned, the reader is requested to refer to page vi. of the preface to St. Matthew's Gospel. As these tables are so plain in themselves as to require very little illustration, and the epochs are so fully explained in the preface already referred to, I need say nothing farther of them in this place; but, as some doubts have been entertained concerning the correctness of a chronological statement in the Gospel of Luke, chap. iii. ver. 1, I think it necessary to enter into a more particular consideration of that subject than is contained in my notes on that place.

CHRONOLOGERS are generally agreed that our Lord was born *four* years before the commencement of what is termed the VULGAR ERA of his nativity; that is, in the 749th year from the building of Rome, according to *Varro.* Herod the Great died about the 751st year of Rome, *two* years before the present vulgar era, according to the most accurate chronologers: therefore, our *common* computation must be *four years* too late. It is universally agreed that Augustus reigned till A. D. 14, according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus; or, which is the same, to the 12th year of the *sole* reign of Tiberius Cæsar; and, as according to the general custom of the Jews a person was not deemed qualified to enter on the public work of the ministry before he was 30 years of age, (though some did it at 25,) it may be safely stated that the 15th year of the reign of Tiberius coincided with the 30th year of the Baptist's age; and therefore it must have coincided also with the 30th year of our Lord's age: as the latter was born only six months after the former.

But here a question of great importance, and apparent difficulty, arises: if, as the greatest chronologers agree, Christ's 30th year was the same with the 12th year after the death of Augustus, how then can A. D. 26, which appears in these notes in the margin of Luke, chap. iii. 1, be called both the 12th and 15th year of the reign of Tiberius? There are several ways of solving this difficulty; but I need refer only to the following, which is sufficiently obvious: on August 28, A. D. 11, Augustus associated Tiberius with himself in the full government of the empire; or, as Vellius Paterculus expresses it, *ut æquum ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi:* "that he might have equal power with himself in all the provinces and in all the armies of the empire." Now, this accounts exactly for the *three years* of difference which appear to exist between the statement of St. Luke, and the computation of modern chronologists: the former reckoning from the time in which Tiberius was associated in the empire with Augustus; the latter, from the death of Augustus, when Tiberius became *sole* emperor. For, as Tiberius was associated with Augustus on August

28 A. D. 11, and Augustus died August 19, A. D. 14, it appears that the time in which the two emperors reigned *conjointly* was exactly two years and three hundred and fifty-six days, or *three years* all but *nine* days.

That St. Luke reckoned the years of Tiberius from the above period, as many others certainly did, and not from the *death* of Augustus, is exceedingly probable; because, taken thus, all his dates agree and a person who has been so careful as St. Luke evidently was to fix the dates of the most important transactions he relates, by several chronological data, (as I have had occasion more than once to remark in the notes on his Gospel and the Acts,) could not be guilty of such an oversight as this would be, had he dated from the death of Augustus, every candid reader must allow. Besides, he uses a *term* which may be fairly thus explained, Luke iii. 1: Εν ετει δε πεντεκαιδεκατῳ της ἡγεμονιας Τιβεριου; *In the fifteenth year of the* GOVERNMENT *of Tiberius;* a term which is applied, not only by the sacred writers, but also by the best Greek authors, to signify *government* in *general*, whether administered by king, emperor, deputy, toparch, prætor, or any other; and that the word should be understood of *government* in this *general* way, and not of that which is *restricted* to a *basileus*, *imperator*, or *monarch*, who reigns *alone*, not dividing the empire with any, and consequently being accountable to none, is rendered extremely probable by this use of the term in the very *next word* in this sentence: *Pontius Pilate being* GOVERNOR, ἡγεμονευοντος, (executing the office of governor,) *of Judea;* who certainly was not *monarch* of Judea, but a *deputy* of the Roman emperor. As Pilate, therefore, *governed* by the authority of Augustus, so Tiberius reigned in conjoint power with Augustus himself; and therefore the term ἡγεμονια, *government*, and ἡγεμονευω, to *exercise* or *execute the office of a governor*, is with equal propriety attributed both to Tiberius, in his conjoint authority with Augustus, and to Pontius Pilate or any other governor, acting *under* the imperial authority. It would be easy to multiply examples here to show that the word may be as well understood of a *conjoint* or *deputy* governor, as of an *emperor* or *monarch*. To all this might be added the consideration that Tiberius must be reputed and called emperor, by all the Roman people, as well during the time he was associated with Augustus as after he became sole monarch. And would it not be natural for them in speaking on the subject to say, Tiberius is now in the first, second, or third year of his reign, even while Augustus was yet living? Nor could they speak any other language with propriety. It is true that, after the death of Augustus, the Roman historians generally attribute the whole forty-four years of the reign of Augustus (the latter *three* of which he had reigned conjointly with Tiberius) to Augustus himself, and date the reign of Tiberius from the death of his predecessor; and this they do merely for distinction's sake: but we may safely state that no man who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor than Luke has done.

The chronology of very few facts in the whole compass of ancient history can be ascertained with greater accuracy than that of Herod's death. Josephus, in his Jewish Antiquities, lib. xiv. cap. 14, s. 5, has fixed the time when Herod was named king by the Romans with so great precision as to inform us who were the Roman consuls that were in office at the period of this monarch's accession to the throne. His words are: Ο μεν ουτως την βασιλειαν παραλαμβανει, τυχων αυτης επι της ἑκατοστης και ογδοηκοστης και τεταρτης Ολυμπιαδος, ὑπατευοντος Γαιου Δομετιου Καλουινου το δευτερον, και Γαιου Ασινιου Πωλιωνος. "And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitus Calvinus was consul the second time, and Caius Asinius Pollio the first time." Now it is certain that these consuls were in office A. U. C. 714, according to the computation of Varro, which was that used by the Romans in the celebration of their secular games; and, consequently this year must have been the same with the thirty-ninth before the commencement of the vulgar era of Christ's nativity, according to the chronological table of Archbishop Usher, unquestionably one of the most accurate chronologers of modern times. Therefore, as Josephus, Antiq. lib. xvii. cap. 8. s. 1, and Bell. lib. i. cap. 33, sec. 8, as well as other historians, has assigned the length of the reign of Herod the Great to be thirty-seven years, it is certain that the death of this king must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the twenty-eighth year of the reign of Augustus Cæsar, if we reckon the years of his reign from the battle of Actium, at which time the government of the Triumviri was abolished, and that of emperors properly commenced. It is also certain, from most indisputable evidence collected from the whole body of the Roman and Greek historians, that Augustus Cæsar died forty-four years after the battle of Actium, and consequently, the twelfth year of Tiberius's sole reign must have been twenty-eight years after the death of Herod; for 16 (the years that Augustus reigned after Herod's death) $+12 = 28$. It therefore follows, from the tables of Roman consuls, which have been carefully preserved in the Chronicon of Eusebius, that there was an interval of sixty-five years between the commencement of Herod's reign and that of Christ's public ministry; consequently there is every evidence necessary to prove that St. Luke did reckon the years of Tiberius's reign from the time that this monarch was associated with Augustus in the empire.

By all this it appears that the time of which Luke speaks was properly the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. And that as Herod did not die, as chronologers generally agree, till the 751st year of Rome, which was the second year of our Lord, therefore, the whole account of the murder of the innocents, as given by St. Matthew, chap. ii., is perfectly consistent. This being the real state of the case, it seems exceedingly strange that learned men should have made objections to the verity of St. Luke's history on this account; and that some, to the disgrace of criticism, should have had the weakness or bigotry to pronounce, on such untenable ground, the evangelical history of the genealogy of our Lord to be spurious! But wisdom is justified of her children.

Year of the Constantinopolitan era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian Period.	Year of the Usherian era of the world.	Era of the Olympiads.	Year from the building of Rome.	Year of the era of the Seleucidæ.	Year of the Cæsarean era of Antioch	Year of the Julian era.	Year of the Spanish era.	Year before, or from, the birth of Christ.	Year before, or of, the Vulgar era of Christ's nativity.	ROMAN EMPERORS.	GOVERNORS of THE JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH PRIESTS of THE JEWS.	Year of the Dionysian Period.	Golden Number.	Year of the Jewish Cycle of nineteen Years.	Year of the Solar Cycle.	Dominical Letter, or Letters.	Jewish Passover.	Easter Day.	Epact.
					CXCIII.																				
5503	5497	5487	4705	3999	3	748	307	43	40	33	B. C. 2	B. C. 6	25 *Augustus Cæsar.*	35 *Herod* the	32 Phraates			528	15	12	4	C	Apr. 1		4
5504	5498	5488	4706	4000	4	749	308	44	41	34	1	5	26	36 Great.	33 IV. This	Varus.	Matthias.	529	*16	13	5	BA	Mar.21		15
5505	5499	5489	4707	4001	CXCIV.	750	309	45	42	35	A. D. 1	4	27 The years of this	37	34 monarch		1 Joazar.	530	17	*14	6	G	Apr. 9		26
5506	5500	5490	4708	4002	2	751	310	46	43	36	2	3	28 emperor's reign are	1 *Archelaus.*	35 commenc-		2	531	18	15	7	F	Mar.29		7
5507	5501	5491	4709	4003	3	752	311	47	44	37	3	2	29 counted from the	2 This king	36 ed his reign		3	532	*19	16	8	E	Apr.17		18
5508	5502	5492	4710	4004	4	753	312	48	45	38	4	1	30 battle of Actium,	3 was banish-	37 37 years		4	1	1	*17	9	DC	5		29
5509	5503	5493	4711	4005	CXCV.	754	313	49	46	39	5	A. D. 1	31 fought 31 years be-	4 ed A. D. 6,	38 before the		5	2	*2	18	10	B	Mar.25		11
5510	5504	5494	4712	4006	2	755	314	50	47	40	6	2	32 fore the commence-	5 after which	39 Christian		6	3	3	*19	11	A	Apr.13		22
5511	5505	5495	4713	4007	3	756	315	51	48	41	7	3	33 ment of the Christian	6 Judea be-	40 era.		7	4	4	1	12	G	2		3
5512	5506	5496	4714	4008	4	757	316	52	49	42	8	4	34 era.	7 came a Ro-	41		8	5	*5	2	13	FE	Mar.22		14
5513	5507	5497	4715	4009	CXCVI.	758	317	53	50	43	9	5	35	8 man prov.	42	Saturninus I.		6	6	*3	14	D	Apr.10		25
5514	5508	5498	4716	4010	2	759	318	54	51	44	10	6	36	1 *Coponius*,	43	Quirinius or	Eleazar, Jesus	7	7	4	15	C	Mar.30		6
5515	5509	5499	4717	4011	3	760	319	55	52	45	11	7	37	2 governor or	44	Cyrenius.	Joazar, 1 year.	8	*8	5	16	B	Apr.18		17
5516	5510	5500	4718	4012	4	761	320	56	53	46	12	8	38	3 procurator	45		2 Ananus.	9	9	*6	17	AG	7		28
5517	5511	5501	1719	4013	CXCVII.	762	321	57	54	47	13	9	39	4 of the Jews	46		3 or Annas.	10	10	7	18	F	Mar.27		9
5518	5512	5502	4720	4014	2	763	322	58	55	48	14	10	40	1 *Marius*	47		4	11	*11	*8	19	E	Apr.15		20
5519	5513	5503	4721	4015	3	764	323	59	56	49	15	11	41	2 *Ambivius.*	48	1 Silanus.	5	12	12	9	20	D	4		1
5520	5514	5504	4722	4016	4	765	324	60	57	50	16	12	42 *Tiberius* and 1	3	49	2	6	13	*13	10	21	CB	Mar.24		12
5521	5515	5505	4723	4017	CXCVIII.	766	325	61	58	51	17	13	43 *Augustus*, con- 2	1 *Annius*	1 Phraataces	3	7	14	14	*11	22	A	Apr.12		23
5522	5516	5506	4724	4018	2	767	326	62	59	52	18	14	44 jointly. 3	2 *Rufus.*	1 Orodes II.	4	8	15	15	12	23	G	1		4
5523	5517	5507	4725	4019	3	768	327	63	60	53	19	15	4 *Tiberius* reigns	1 *Valerius*	1 Vononus I.	5	9	16	*16	13	24	F	Mar.21		15
5524	5518	5508	4726	4020	4	769	328	64	61	54	20	16	5 alone after the death	2 *Gratus.*	2	6	10	17	17	*14	25	ED	Apr. 9		26
5525	5519	5509	4727	4021	CXCIX.	770	329	65	62	55	21	17	6 of Augustus. This	3	3	1 Piso.	11	18	18	15	26	C	Mar.29		7
5526	5520	5510	4728	4022	2	771	330	66	63	56	22	18	7 emperor reigned 22½	4	1 Artabanus	2	12	19	*19	16	27	B	Apr.17		18
5527	5521	5511	4729	4023	3	772	331	67	64	57	23	19	8 years after the death	5	2 III. He	1 Saturninus	13	20	1	*17	28	A	5		29
5528	5522	5512	1730	4024	4	773	332	68	65	58	24	20	9 of his predecessor;	6	3 was de-	2 II.	14	21	2	18	1	GF	Mar.25		11
5529	5523	5513	1731	4025	CC.	774	333	69	66	59	25	21	10 and *three* years con-	7	4 throned by	3	15	22	3	*19	2	E	Apr.13		22
5530	5524	5514	1732	4026	2	775	334	70	67	60	26	22	11 jointly with him;	8	5 Tiridates,	1 Pomponius	16	23	4	1	3	D	2		3
5531	5525	5515	4733	4027	3	776	335	71	68	61	27	23	12 making, in the whole,	9	6 A. D. 36,	2 Flaccus.	Ismael.	24	*5	2	4	C	Mar.22		14
5532	5526	5516	4734	4028	4	777	336	72	69	62	28	24	13 25½ years; which	10	7 who reign-	3	1 Eleazar.	25	6	*3	5	BA	Apr.10		25
5533	5527	5517	1735	4029	CCI.	778	337	73	70	63	29	25	14 appears to be the	11	8 ed in his	4	2 Simon.	26	7	4	6	G	Mar.30		6
5534	5528	5518	4736	4030	2	779	338	74	71	64	30	26	15 computation follow-	1 *Pontius Pi-*	9 stead. Ar-	5	3 Caiaphas	27	*8	5	7	F	Apr.18		17
5535	5529	5519	4737	4031	3	780	339	75	72	65	31	27	16 ed by St. Luke, ch.	2 *late.*	10 tabanus	6	4 was high	28	9	*6	8	E	7		28
5536	5530	5520	4738	4032	4	781	340	76	73	66	32	28	17 iii. 1, who dates from	3	11 was re-	7	5 priest 9	29	10	7	9	DC	Mar.27		9
5537	5531	5521	4739	4033	CCII.	782	341	77	74	67	33	29	18 the time in which	4	12 stored in	8	6 years.	30	*11	*8	10	B	Apr.15	Apr.17	20
5538	5532	5522	4740	4034	2	783	342	78	75	68	34	30	19 Tiberius was *asso-*	5	13 the same	9	7	31	12	9	11	A	4	9	1
5539	5533	5523	4741	4035	3	784	343	79	76	69	35	31	20 *ciated* in the empire	6	14 year, and	10	8	32	*13	10	12	G	Mar.24	Mar.25	12
5540	5534	5524	4742	4036	4	785	344	80	77	70	36	32	21 with Augustus.	7	15 Tiridates	11	9	33	14	*11	13	FE	Apr.12	Apr.13	23
5541	5535	5525	4743	4037	CCIII.	786	345	81	78	71	37	33	22	8	16 banished.		Jonathan.	34	15	12	14	D	1	5	4
5542	5536	5526	4744	4038	2	787	346	82	79	72	38	34	23	9	17	1 Lucius	1 Theophilus.	35	*16	13	15	C	Mar.21	Mar.28	15
5543	5537	5527	4745	4039	3	788	347	83	80	73	39	35	24	10	18	2 Vitellius.	2	36	17	*14	16	B	Apr. 9	Apr. 10	26
5544	5538	5528	4746	4040	4	789	348	84	81	74	40	36	25	11	19	3	3	37	18	15	17	AG	Mar.29	1	7
5545	5539	5529	4747	4041	CCIV.	790	349	85	82	75	41	37	1 *Caligula Cæsar.*	12	20	4	4	38	*19	16	18	F	Apr.17	21	18
5546	5540	5530	4748	4042	2	791	350	86	83	76	42	38	2	1 *Marcellus.*	21	1 Turpilianus	5	39	1	*17	19	E	5	6	29

Year of the Constantinopolitan era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian Period.	Year of the Usherian period of the world.	Era of the Olympiads.	Year from the building of Rome.	Year of the era of the Seleucidæ.	Year of the Cæsarean era of Antioch.	Year of the Julian era.	Year of the Spanish era.	Year from the birth of Christ.	Year of the Vulgar era of Christ's nativity.	ROMAN EMPERORS.	GOVERNORS of THE JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH PRIESTS of THE JEWS.	Year of the Dionysian Period.	Golden Number.	Year of the Jewish Cycle of nineteen Years.	Year of the Solar Cycle.	Dominical Letter, or Letters.	Jewish Passover.	Easter Sunday.	Epact.
											A. D.	A. D.													
5547	5541	5531	4749	4043	CCIV. 3	792	351	87	84	77	43	39	3 *Caligula Cæsar.*	2 *Marcellus.*	22 Artabanus	2 Turpilian-	Elioneus.	40	* 2	18	20	D	Mar.25	Mar.29	11
5548	5542	5532	4750	4044	4	793	352	88	85	78	44	40	4	3	23 III.	3 us.	1 Simon.	41	3	*19	21	CB	Apr. 13	Apr. 17	22
5549	5543	5533	4751	4045	CCV.	794	353	89	86	79	45	41	1 *Claudius Cæsar.*	4	24	1 Vibius	2 Cantharus.	42	4	1	22	A	2	9	3
5550	5544	5534	4752	4046	2	795	354	90	87	80	46	42	2	5	25	2 Marsus.	1 Jonathan.	43	*5	2	23	G	Mar.22	Mar.25	14
5551	5545	5535	4753	4047	3	796	355	91	88	81	47	43	3	6	1 Vardanus	3		44	6	*3	24	F	Apr. 10	Apr. 14	25
5552	5546	5536	4754	4048	4	797	356	92	89	82	48	44	4	1 *Cuspius*	2 a short time.	1 Longinus.		45	7	4	25	ED	Mar.30	5	6
5553	5547	5537	4755	4049	CCVI.	798	357	93	90	83	49	45	5	2 *Fadus.*	3 Gotarzus	2	1 Ananias.	46	*8	5	26	C	Apr. 18	25	17
5554	5548	5538	4756	4050	2	799	358	94	91	84	50	46	6	1 *Tiberius*	do. [restored.	3	2	47	9	*6	27	B	7	10	28
5555	5549	5539	4757	4051	3	800	359	95	92	85	51	47	7	2 *Alexander.*	4 Vardanus	4	3	48	10	7	28	A	Mar.27	2	9
5556	5550	5540	4758	4052	4	801	360	96	93	86	52	48	8	1 *Ventidius*	1 Gotarzus	5	4	49	*11	*8	1	GF	Apr. 15	21	20
5557	5551	5541	4759	4053	CCVII.	802	361	97	94	87	53	49	9	2 *Cumanus.*	2 restored.	6	5	50	12	9	2	E	4	6	1
5558	5552	5542	4760	4054	2	803	362	98	95	88	54	50	10	3	3	7	6	51	*13	10	3	D	Mar.24	Mar.29	12
5559	5553	5543	4761	4055	3	804	363	99	96	89	55	51	11	4	1 VononusII	1 Caius Nu-	7	52	14	*11	4	C	Apr. 12	Apr. 18	23
5560	5554	5544	4762	4056	4	805	364	100	97	90	56	52	12		2 fewmonths	2 midius	8	53	15	12	5	BA	1	2	4
5561	5555	5545	4763	4057	CCVIII.	806	365	101	98	91	57	53	13	1 *Claudius*	3 Vologesus.	3 Quadratus.	9	54	*16	13	6	G	Mar.21	Mar.25	15
5562	5556	5546	4764	4058	2	807	366	102	99	92	58	54	1 *Nero Cæsar.*	2 *Felix.*	4	4	10	55	17	*14	7	F	Apr. 9	Apr. 14	26
5563	5557	5547	4765	4059	3	808	367	103	100	93	59	55	2	3	5	5	1 Ismael.	56	18	15	8	E	Mar.29	Mar.30	7
5564	5558	5548	4766	4060	4	809	368	104	101	94	60	56	3	4	6	6	2	57	*19	16	9	DC	Apr. 17	Apr. 18	18
5565	5559	5549	4767	4061	CCIX.	810	369	105	102	95	61	57	4	5	7	7	3	58	1	*17	10	B	5	10	29
5566	5560	5550	4768	4062	2	811	370	106	103	96	62	58	5	6	8	8	1 Joseph.	59	*2	18	11	A	Mar.25	Mar.26	11
5567	5561	5551	4769	4063	3	812	371	107	104	97	63	59	6	7	9		Ananias.	60	3	*19	12	G	Apr. 13	Apr. 15	22
5568	5562	5552	4770	4064	4	813	372	108	105	98	64	60	7	8	10	1 Domitius	Jesus.	61	4	1	13	FE	2	6	3
5569	5563	5553	4771	4065	CCX.	814	373	109	106	99	65	61	8	1 *Por. Festus.*	11	2 Corbulo.	Jesus.	62	*5	2	14	D	Mar.22	Mar.29	14
5570	5564	5554	4772	4066	2	815	374	110	107	100	66	62	9	1 *Albinus.*	12	3		63	6	*3	15	C	Apr. 10	Apr. 11	25
5571	5565	5555	4773	4067	3	816	375	111	108	101	67	63	10	2	13	4	1 Matthias	64	7	4	16	B	Mar.30	3	6
5572	5566	5556	4774	4068	4	817	376	112	109	102	68	64	11	3	14	5	2 slain in	65	*8	5	17	AG	Apr. 18	22	17
5573	5567	5557	4775	4069	CCXI.	818	377	113	110	103	69	65	12	1 *Gess. Florus*	15	1 L. C. Gal-	3 A. D. 70,	66	9	*6	18	F	7	14	28
5574	5568	5558	4776	4070	2	819	378	114	111	104	70	66	13	2	16	2 lus.	4 at the de-	67	10	7	19	E	Mar.27	Mar.30	9
5575	5569	5559	4777	4071	3	820	379	115	112	105	71	67	14	3	17	1 Licinius	5 struction of	68	*11	*8	20	D	Apr. 15	Apr. 19	20
5576	5570	5560	4778	4072	4	821	380	116	113	106	72	68	1 *Galba*, 9 months.		18	Mucianus.	6 Jerusalem.	69	12	9	21	CB	4	10	1
5577	5571	5561	4779	4073	CCXII.	822	381	117	114	107	73	69	1 *Otho*, 90 days.		19		7	70	*13	10	22	A	Mar.24	Mar.26	12
5578	5572	5562	4780	4074	2	823	382	118	115	108	74	70	2 *Vitellius*, eight		20			71	14	*11	23	G	Apr. 12	Apr. 15	23
5579	5573	5563	4781	4075	3	824	383	119	116	109	75	71	3 months.		21			72	15	12	24	F	1	7	4
5580	5574	5564	4782	4076	4	825	384	120	117	110	76	72	4 *Vespasian*, ten		22			73	*16	13	25	ED	Mar.21	Mar.22	15
5581	5575	5565	4783	4077	CCXIII.	826	385	121	118	111	77	73	5 years, nearly.		23			74	17	*14	26	C	Apr. 9	Apr. 11	26
5582	5576	5566	4784	4078	2	827	386	122	119	112	78	74	6		24			75	18	15	27	B	Mar.29	3	7
5583	5577	5567	4785	4079	3	828	387	123	120	113	79	75	7		25			76	*19	16	28	A	Apr. 17	23	18
5584	5578	5568	4786	4080	4	829	388	124	121	114	80	76	8		26			77	1	*17	1	GF	5	7	29
5585	5579	5569	4787	4081	CCXIV.	830	389	125	122	115	81	77	9		27			78	*2	18	2	E	Mar.25	Mar.30	11
5586	5580	5570	4788	4082	2	831	390	126	123	116	82	78	10		28			79	3	*19	3	D	Apr. 13	Apr. 19	22
5587	5581	5571	4789	4083	3	832	391	127	124	117	83	79	1 *Titus Cæsar.*		29			80	4	1	4	C	2	4	3
5588	5582	5572	4790	4084	4	833	392	128	125	118	84	80	2		30			81	*5	2	5	BA	Mar.22	Mar.26	14
5589	5583	5573	4791	4085	CCXV.	834	393	129	126	119	85	81	1 *Domitian Cæsar.*		31 [IV.			82	6	*3	6	G	Apr. 10	Apr. 15	25
5590	5584	5574	4792	4086	2	835	394	130	127	120	86	82	2		1 Artabanus			83	7	4	7	F	Mar.30	Mar.31	6

Year of the Constantinopolitan era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian Period.	Year of the Usherian period of the world.	Era of the Olympiads.	Year from the building of Rome.	Year of the era of the Seleucidæ.	Year of the Cæsarean era of Antioch.	Year of the Julian era.	Year of the Spanish era.	Year from the birth of Christ.	Year of the Vulgar era of Christ's nativity.	ROMAN EMPERORS.	GOVERNORS of THE JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH PRIESTS of THE JEWS.	Year of the Dionysian Period.	Golden Number.	Year of the Jewish Cycle of nineteen Years.	Year of the Solar Cycle.	Dominical Letter, or Letters.	Jewish Passover.	Easter Sunday.	Epact.
											A. D.	A. D.													
5591	5585	5575	4793	4087	CCXV. 3	836	395	131	128	121	87	83	3 Domitian Cæsar.		2 Artabanus			84	*8	5	8	E	Apr. 18	Apr. 20	17
5592	5586	5576	4794	4088	4	837	396	132	129	122	88	84	4		3 IV.			85	9	*6	9	DC	7	11	28
5593	5587	5577	4795	4089	CCXVI.	838	397	133	130	123	89	85	5		4			86	10	7	10	B	Mar. 27	3	9
5594	5588	5578	4796	4090	2	839	398	134	131	124	90	86	6		5			87	*11	*8	11	A	Apr. 15	16	20
5595	5589	5579	4797	4091	3	840	399	135	132	125	91	87	7		6			88	12	9	12	G	4	8	1
5596	5590	5580	4798	4092	4	841	400	136	133	126	92	88	8		7			89	*13	10	13	FE	Mar. 24	Mar. 30	12
5597	5591	5581	4799	4093	CCXVII.	842	401	137	134	127	93	89	9		8			90	14	*11	14	D	Apr. 12	Apr. 19	23
5598	5592	5582	4800	4094	2	843	402	138	135	128	94	90	10		9			91	15	12	15	C	1	4	4
5599	5593	5583	4801	4095	3	844	403	139	136	129	95	91	11		1 Pacorus II.			92	*16	13	16	B	Mar. 21	Mar. 27	15
5600	5594	5584	4802	4096	4	845	404	140	137	130	96	92	12		2 This mon-			93	17	*14	17	AG	Apr. 9	Apr. 15	26
5601	5595	5585	4803	4097	CCXVIII.	846	405	141	138	131	97	93	13		3 arch died			94	18	15	18	F	Mar. 29	Mar. 31	7
5602	5596	5586	4804	4098	2	847	406	142	139	132	98	94	14		4 about A.D.			95	*19	16	19	E	Apr. 17	Apr. 20	18
5603	5597	5587	4805	4099	3	848	407	143	140	133	99	95	15		5 106, and			96	1	*17	20	D	5	12	29
5604	5598	5588	4806	4100	4	849	408	144	141	134	100	96	1 *Nerva.*		6 was suc-			97	*2	18	21	CB	Mar. 25	Mar. 27	11
5605	5599	5589	4807	4101	CCXIX.	850	409	145	142	135	101	97	2		7 ceeded by			98	3	*19	22	A	Apr. 13	Apr. 16	22
5606	5600	5590	4808	4102	2	851	410	146	143	136	102	98	1 *Trajan* reigned 19		8 Chosroes I.			99	4	1	23	G	2	8	3
5607	5601	5591	4809	4103	3	852	411	147	144	137	103	99	2 years, 6 months,		9			100	*5	2	24	F	Mar. 22	Mar. 24	14
5608	5602	5592	4810	4104	4	853	412	148	145	138	104	100	3 and 15 days.		10			101	6	*3	25	ED	Apr. 10	Apr. 12	25

N. B. The Roman numerals in the column containing the era of the Olympiads, do not mean that the respective Olympiads were completed in the years of the different epochs with which they are collateral, or, in other words, that so many times four years had then elapsed since the institution of the Olympic games; but they serve to point out the years in which the respective Olympiads commenced.

N. B. The asterisks in the column containing the Golden Number, or Grecian cycle of nineteen years, and also in that of the Jewish lunar cycle, denote, that the year of the respective cycles to which they are prefixed are embolismic, or leap years, *i. e.*, contain *thirteen* instead of twelve months.

Usherian era of the world.	Rabbinical year of the world.	Year of Rome according to Fabius Pictor.	Year of Rome according to Frontinus.	Year of Rome according to the Fasti Capitolini.	Year of Rome according to Varro.	Year before, or of, the Vulgar Christian era.	ROMAN CONSULS.
3999	3755	742	746	747	748	B. C. 6	P. Lælius Balbus, and C. Antistius Vetus
4000	3756	743	747	748	749	5	Imp. C. Julius Cæsar Octav. Augustus XII., and L. Corn. Sulla
4001	3757	744	748	749	750	4	C. Calvisius Sabinus, and L. Passienus Rufus
4002	3758	745	749	750	751	3	L. Cornelius Lentulus, and M. Valerius Messalinus
4003	3759	746	750	751	752	2	Imp. C. Julius Cæsar Octav. Augustus XIII., and C. Canin. Gallus
4004	3760	747	751	752	753	1	Cossus Cornelius Lentulus, and L. Calpurnius Piso
4005	3761	748	752	753	754	A. D. 1	Caius Julius Cæsar, and M. Æmilius Paulus
4006	3762	749	753	754	755	2	P. Vinicius, and P. Alfenius Varus
4007	3763	750	754	755	756	3	L. Ælius Lamia and M. Servilius
4008	3764	751	755	756	757	4	Sex. Ælius Catus, and C. Sentius Saturninus
4009	3765	752	756	757	758	5	L. Valerius Messala Volusus, and Cn. Cornelius Cinna Magnus
4010	3766	753	757	758	759	6	M. Æmilius Lepidus, and L. Aruntius
4011	3767	754	758	759	760	7	A. Licinius Nerva Silianus, and Q. Cæcilius Metellus Criticus Silanus
4012	3768	755	759	760	761	8	M. Furius Camillus, and Sex. Nonius Quintilianus
4013	3769	756	760	761	762	9	Q. Sulpicius Camerinus, and C. Pompeius Sabinus
4014	3770	757	761	762	763	10	P. Cornelius Dolabella, and C. Junius Silanus
4015	3771	758	762	763	764	11	M. Æmilius Lepidus, and T. Statilius Taurus
4016	3772	759	763	764	765	12	Germanicus Cæsar, and C. Fonteius Capito
4017	3773	760	764	765	766	13	C. Silius, and L. Munacius Plancus
4018	3774	761	765	766	767	14	Sex. Pompeius, and Sex. Apuleius
4019	3775	762	766	767	768	15	Drusus Cæsar, and C. Norbanus Flaccus
4020	3776	763	767	768	769	16	T. Statilius Sisenna Taurus, and L. Scribonius Libo
4021	3777	764	768	769	770	17	C. Cæcilius Rufus, and L. Pomponius Flaccus Græcinus
4022	3778	765	769	770	771	18	Tiberius Aug. III., and Germanicus Cæsar II.
4023	3779	766	770	771	772	19	M. Junius Silanus, and L. Norbanus Balbus
4024	3780	767	771	772	773	20	M. Valerius Messala, and M. Aurelius Cotta II.
4025	3781	768	772	773	774	21	Tiberius Aug. IV., and Drusus Cæsar II.
4026	3782	769	773	774	775	22	C. Sulpitius Galba, and Q. Haterius Agrippa
4027	3783	770	774	775	776	23	C. Asinius Pollio, and L. Antistius Vetus
4028	3784	771	775	776	777	24	Serv. Cornelius Cethegus, and L. Viselius Varro
4029	3785	772	776	777	778	25	M. Asinius Agrippa, and Cossus Cornelius Lentulus
4030	3786	773	777	778	779	26	C. Calvisius Sabinus, and Cn. Corn. Lentulus Getulicus
4031	3787	774	778	779	780	27	M. Licinius Crassus Fragi, and L. Calpurnius Piso
4032	3788	775	779	780	781	28	Ap. Junius Silanus, and Silius Nerva
4033	3789	776	780	781	782	29	L. Rubellius Geminus, and C. Fusius or Rufius Geminus
4034	3790	777	781	782	783	30	L. Cassius Longinus, and M. Vinicius
4035	3791	778	782	783	784	31	Tiberius Aug. V., and Ælius Sejanus
4036	3792	779	783	784	785	32	Cn. Domitius Ahenobardus, and M. Furius Camillus Scribonianus
4037	3793	780	784	785	786	33	L. Sulpicius Galba, and L. Com. Sylla Felix
4038	3794	781	785	786	787	34	Paulus Fabius Persicus, and L. Vitellius
4039	3795	782	786	787	788	35	C. Cestius Gallus, and M. Servilius Nonianus or Monianus
4040	3796	783	787	788	789	36	Sex. Papinius Allenius, and Q. Plautius
4041	3797	784	788	789	790	37	Cn. Acerronius Proculus, and Caius Petronius Pontius Nigrinus
4042	3798	785	789	790	791	38	M. Aquilius Julianus, and P. Nonius Asprenas
4043	3799	786	790	791	792	39	Caius Aug. II., and L. Apronius Cæsianus
4044	3800	787	791	792	793	40	Caius Aug. III., and L. Gellius Poplicola
4045	3801	788	792	793	794	41	Caius Aug. IV., and Cn. Sentius Saturninus
4046	3802	789	793	794	795	42	Tib. Claudius Aug. II., and Caius Cæcina Largus
4047	3803	790	794	795	796	43	Tib. Claudius Aug. III., and L. Vitellius II.
4048	3804	791	795	796	797	44	L. Quinctius Crispinus II., and Marcus Statilius Taurus
4049	3805	792	796	797	798	45	M. Vinicius II., and Taurus Statilius Corvinus
4050	3806	793	797	798	799	46	P. Valerius Asiaticus II., and M. Junius Silanus
4051	3807	794	798	799	800	47	Tib. Claud. Aug. IV., and L. Vitellius III.
4052	3808	795	799	800	801	48	Aulus Vitellius, and Q. Vipsanius Publicola
4053	3809	796	800	801	802	49	A. Pompeius Longinus Gallus, and Q. Veranius
4054	3810	797	801	802	803	50	C. Antistius Vetus, and M. Suillius Nervilianus
4055	3811	798	802	803	804	51	Tib. Claudius Aug. V., and Serv. Corn. Orfitus
4056	3812	799	803	804	805	52	Publ. Corn. Sylla Faustus, and Lucius Salvius Otho Titianus
4057	3813	800	804	805	806	53	Decimus Junius Silanus, and Quintus Haterius Antoninus
4058	3814	801	805	806	807	54	M. Acinius Marcellus, and Manius Acilius Aviola
4059	3815	802	806	807	808	55	Nero Aug., and L. Antistius Vetus
4060	3816	803	807	808	809	56	Q. Volusius Saturninus, and P. Cornelius Scipio
4061	3817	804	808	809	810	57	Nero Aug. II., and L. Calpurnius Piso
4062	3818	805	809	810	811	58	Nero Aug. III., and Valerius Messala
4063	3 19	806	810	811	812	59	L. Vipstanus Apronianus, and L. Fonteius Capito
4064	3 20	807	811	812	813	60	Nero Aug. IV., and Cossus Cornelius Lentulus
4065	3 21	808	812	813	814	61	C. Cæsonius Pætus, and C. Petronius Turpilianus
4066	3822	809	813	814	815	62	P. Marius Celsus, and L. Acinius Gallus
4067	3 23	810	814	815	816	63	C. Memmius Regulus, and L. Verginius Rufus
4068	3 24	811	815	816	817	64	C. Lecanius Bassus, and M. Licinius Crassus
4069	3825	812	816	817	818	65	A. Licinius Nerva Silanus, and M. Vestinius Atticus
4070	3826	813	817	818	819	66	C. Lucius Telesinus, and C. Suetonius Paulinus
4071	3827	814	818	819	820	67	C. Fonteius Capito II., and C. Julius Rufus
4072	3828	815	819	820	821	68	C. Silius Italicus, and M. Galerius Trachalus
4073	3829	816	820	821	822	69	Serv. Sulpicius Galba Aug. II., and T. Vinius Rufinus
4074	3830	817	821	822	823	70	Titus Fl. Vespasianus Aug. II., and Titus Cæsar
4075	3831	818	822	823	824	71	Flav. Vespasianus Aug. III., and M. Cocceius Nerva

Usherian era of the world.	Rabbinical year of the world.	Year of Rome according to Fabius Pictor.	Year of Rome according to Frontinus.	Year of Rome according to the Fasti Capitolini.	Year of Rome according to Varro.	Year of the Vulgar Christian era.	ROMAN CONSULS.
4076	3832	819	823	824	825	A. D. 72	Vespasianus Aug. IV., and Titus Cæsar II.
4077	3833	820	824	825	826	73	Domitianus Cæsar II., and M. Valcrius Messalinus
4078	3834	821	825	826	827	74	Vespasianus Aug. V., and Titus Cæsar III.
4079	3835	822	826	827	828	75	Vespasianus Aug. VI., and Titus Cæsar IV.
4080	3836	823	827	828	829	76	Vespasianus Aug. VII., and Titus Cæsar V.
4081	3837	824	828	829	830	77	Vespasianus Aug. VIII., and Titus Cæsar VI.
4082	3838	825	829	830	831	78	L. Ceionius Commodus, and Decimus Novius Priscus
4083	3839	826	830	831	832	79	Vespasianus Aug. IX., and Titus Cæsar VII.
4084	3840	827	831	832	833	80	Titus Aug. VIII., and Domitianus Cæsar VII.
4085	3841	828	832	833	834	81	Lucius Flavius Silva Nonius Bassus, and Asinius Pollio Verrucosus
4086	3842	829	833	834	835	82	Domitianus Aug. VIII., and T. Flavius Sabinus
4087	3843	830	834	835	836	83	Domitianus Aug. IX., and Q. Petilius Rufus II.
4088	3844	831	835	836	837	84	Domitianus Aug. X., and Sabinus
4089	3845	832	836	837	838	85	Domitianus Aug. XI., and T. Aurelius Fulvus or Fulvius
4090	3846	833	837	838	839	86	Domitianus Aug. XII., and Ser. Corn. Dolabella Metellianus
4091	3847	834	838	839	840	87	Domitianus Aug. XIII., and A. Volusius Saturninus
4092	3848	835	839	840	841	88	Domitianus Aug. XIV., and L. Minucius Rufus
4093	3849	836	840	841	842	89	T. Aurelius Fulvus II., and A. Sempronius Attratinus
4094	3850	837	841	842	843	90	Domitianus Aug. XV., and M. Cocccius Nerva II.
4095	3851	838	842	843	844	91	M. Ulpius Trajanus, and M. Acilius Glabrio
4096	3852	839	843	844	845	92	Domitianus Aug. XVI., and Q. Volusius Saturninus
4097	3853	840	844	845	846	93	Pompeius Collega, and Cornelius Priscus
4098	3854	841	845	846	847	94	L. Nonius Torquat. Asprenas, and T. Sex. Magius Lateranus
4099	3855	842	846	847	848	95	Domitianus Aug. XVII., and T. Flavius Clemens
4100	3856	843	847	848	849	96	C. Antistius Vetus, and C. Manlius Valens
4101	3857	844	848	849	850	97	Nerva Aug. III., and L. Verginius Rufus III.
4102	3858	845	849	850	851	98	Nerva Aug. IV., and M. Ulpius Trajanus Cæsar II.
4103	3859	846	850	851	852	99	A. Cornelius Palma, and C. Socius Senecio
4104	3860	847	851	852	853	100	Trajanus Aug. III., and M. Corn. Fronto II.

APPENDIX TO TABLE II.

LIST OF THE YEARS IN WHICH THE CONSULS WERE EITHER CHANGED BEFORE THE END OF THEIR TERM, OR DIED WHILE IN OFFICE; TOGETHER WITH THE NAMES OF THE CONSULS WHO SUCCEEDED.

A. D.
7. P. Corn. Lent. Scipio and T. Qu. Crisp. Valerianus, July 1.
8. Lucius Apronius and Aul. Vibius Habitus, July 1.
9. M. Papius Mutilus and Q. Poppæus Secundus, July 1.
10. Serv. Corn. Lent. Maluginensis, July 1.
11. L. Cass. Longinus, July 1.
12. C. Visellius Varro, July 1.
16. P. Pomponius Græcinus, July 1.
18. L. Seius Tubero and C. Rubellius Blandus.
22. M. Cocc. Nerva and C. Vibius Rufinus.
23. Q. Jun. Blæsus succeeded to Pollio, July 1.
26. Q. Marcius Barca and T. Rustius Nummus Gallus, July 1.
29. Aulus Plautius and L. Nonius Aspremas, July 1.
30. C. Cassius Longinus and L. Nævius Surdinus, July 1.
31. Faust. Corn. Sylla and Sex. Tidius or Sextidius Catull., May 9; L. Fulcinius Trio, July 1; Pub. Memmius Regulus, October 1.
32. A. Vitellius succeeded to M. Furius Camillus Scribonianus, July 1.
33. L. Salvius Otho succeeded to Galba, July 1.
37 C. Caligula Imp. and Tiber. Claudius, July 1.
39. M. Sanquinius succeeded to Caius, Feb. 1; Cn. Domitius Corbulo, July 1; Domitius Africanus, or Afer, August 31.
41. Q. Pomponius Secundus succeeded Caius, January 7.
44. Manius Æmilius Lepidus succeeded Crispinus II.
46. Velleius Rufus and Ostorius Scapula.

A. D.
48. L. Vitellius, July 1.
49. L. Memmius Pollio and Q. Allius Maximus, May 1.
51. C. Minutius Fundanus and C. Vettennius Severus, July 1; Titus Flavius Vespasianus, Nov. 1.
62. L. Annæus Seneca and Trebellius Maximus, July 1.
65. Anicius Cerealis succeeded Vestinius, July 1.
69. Salvius Otho Aug. and L. Salv. Otho Titianus, Jan. 15; L. Verginius Rufus and Vopiscus Pompeius Sylvanus, March 1: Titus Arrius Antoninus and P. Marius Celsus II. May 1; C. Fabius Valens and Aulus Alienus Cæcina, Sept. 1; Roscius Regulus succeeded Cæcina, Oct. 31; Cn. Cæcilius Simplex and C. Quintius Atticus, Nov. 1.
70. M. Licinius Mutianus and Publius Valerius Asiaticus, July 1; L. Annius Bassus and C. Cæcina Patus, Nov. 1.
71. Flav. Domitianus Cæsar I. and Cn. Pædius Castus, March 1.
74. Domitianus Cæsar III. succeeded Titus, July 1.
75. Domitianus Cæsar, IV. and M. Licinius Mutianus III. July 1.
76. Domitianus Cæsar V. and T. Plautius Sylvanus II. July 1.
77. Domitianus Cæsar VI. and Cn. Jul. Agricola, July 1.
79. M. Titius Frugi and Vitius Vinius or Vinidianus Julianus, July 1.
83. C. Valer. Messalinus succeeded Rufus.
94. L. Serg. Paullus succeeded Lateranus.
97. Cornelius Tacitus succeeded Rufus.

TABLE III.

CHRONOLOGY OF REMARKABLE EVENTS

EXTENDING FROM A. M. 3999 TO A. D. 100.

A. M.	A.U.C.	B. C.	
3999	748	6	Tiberius (afterwards emperor) is invested by Augustus with the tribunitian power for five years; and soon after he retired to Rhodes.
			Miraculous conception of *John Baptist.*
4000	749	5	Caius Cæsar, son of the emperor, the first who had the title of *Princeps Juventutis*, Prince of the Youth. He was at this time fifteen years of age.
			Miraculous conception of JESUS CHRIST.
			Birth of *John Baptist.*
4001	750	4	Jesus Christ, the Son of God, born of the Virgin Mary, at Bethlehem in Judea.
			Wise men from the east, being guided by a star, come and worship the new-born King of the Jews.
4002	751	3	Herod the Great, king of Judea, orders all the male children of Bethlehem and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was providentially carried into Egypt before this cruel edict was put into execution.
4003	752	2	Death of Herod the Great, in the 37th year of his reign. He is succeeded by his son, Archelaus.
			Death of Malthace, mother of Archelaus, king of Judea.
		A. D	
4006	755	2	Death of Lucius, one of the sons of Augustus.
4007	756	3	Death of Caius Cæsar, son of Augustus, in consequence of a wound he had received in Armenia.
			Augustus Cæsar is called *Dominus*, Lord, by the people; with which title he is displeased, and publicly forbade it by an edict.
			About this time the celebrated *Pollio* died at his country house in Tusculum, aged eighty.
			Augustus Cæsar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more.
4008	757	4	Tiberius returns from Rhodes to Rome, and is *adopted* by Augustus.
			Tiberius receives again the tribunitian power.
			Cinna, grandson to Pompey, is charged with being the chief of a conspiracy against the emperor, and afterwards pardoned.
			The temple of Janus, after it had been closed ever since B. C. 8, is opened again on account of fresh disturbances in Germany.
			Tiberius subdues the *Caninetali*, the *Attuarii*, the *Bructeri*, and the *Cherusci*, Germans, who had revolted from the Romans.
			Augustus, that he might raise a tax in Italy accepts of the proconsular power.
4009	758	5	Tiberius extends his conquests to the Elbe, upon which the Germans sue for peace, which is granted them.
4010	759	6	Revolt of the *Pannonians* and *Dalmatians*, against whom Tiberius and Germanicus are sent.
			The Jews and Samaritans complain to Augustus of the tyranny of Archelaus.
4011	760	7	Archelaus, king of Judea, deposed; and his dominions reduced into the form of a Roman province, and annexed to Syria. *Coponius* was the first governor of Judea.
			About this time Judas of Galilee arose, and drew away much people after him; but he, and as many as obeyed him, were dispersed. Acts v. 37.
4012	761	8	The *Pannonians* are again brought under subjection to the Romans.
			Jesus Christ, twelve years of age, disputes with the doctors in the temple, who are astonished at his understanding and answers.

A. M.	A.U.C.	A.D.	
4013	762	9	Ovid banished by Augustus to Tomos in Pontus. Baton, the Dalmatian general, surrenders the town of Anduba to Germanicus, which puts an end to the Dalmatian war. Memorable defeat of the Romans under P. Quintilius Varus, governor of Germany, by Arminius, chief of the revolted Germans.
4014	763	10	Tiberius marches against the Germans; and, in the course of this and the following year, reduces the Germans again under the Roman yoke; upon which a profound peace takes place in the whole Roman world.
4015	764	11	Tiberius, in consequence of his very important services, is made by Augustus his *colleague* in the empire, both in the civil and military government, August 28.
4016	765	12	Imperial edict against diviners and astrologers.
4017	766	13	Augustus Cæsar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year.
4018	767	14	Death of Augustus Cæsar, (in the consulship of Sextus Pompeius and Sextus Apuleius,) at Nola, August 19, being 76 years of age all but 35 days. There are *four* epochs from which historians date the years of this emperor's reign. The *first* is that of the second year of the Julian era, or the 709th of Rome, when, after the death of Julius Cæsar, coming from Macedonia into Italy, he took upon him the rank of emperor, without making any change in the republic, and assembled by private authority some veteran soldiers. The *second* epoch is the third year of the Julian era, or the 711th of Rome, when, after the death of the two consuls, *Hirtius* and *Pansa*, he entered into the consulate with Q. Pedius, Sept. 22; or when, on the 27th of November following, he was declared triumvir with *Mark Antony*, and *Æmilius Lepidus*. The *third* epoch is the 3d of September, A. U. C. 723, and the 15th of the Julian era, that is to say, on the day of the battle of *Actium*. The *fourth* epoch is the following year, when, after the death of Antony and Cleopatra, he entered triumphantly into Alexandria, the 29th of August, or the first day of the Egyptian era. Thus Augustus, according to the *first* epoch, reigned fifty-eight years, five months, and four days. This is the epoch which *Josephus* appears to have followed. According to the *second* epoch, Augustus reigned fifty-five years, ten months, and twenty-eight days, if we reckon from the time he was first made consul; or fifty-five years, eight months, and twenty-two days, from his becoming one of the *triumviri*. It is from one of these two periods that *Suetonius*, *Eusebius*, *Epiphanius*, and some others, compute the fifty-six years which they assign to this emperor. But the most common mode of computing the years of the reign of Augustus is from the *battle of Actium*, from which time he lived and reigned *forty-four years* all but thirteen days. *Tiberius Nero Cæsar* succeeds Augustus in the empire, August 19. Death of *Julia*, daughter of Augustus, in the sixteenth year of her exile. She was banished by her father, on the charge of vicious and irregular conduct.
4019	768	15	Extraordinary overflowing of the Tiber, by which several houses are destroyed, and lives lost. Achaia and Macedonia become provinces to Cæsar, having been governed before by *proconsuls*. War in Germany. Arminius makes the *Cherusci* take up arms against Germanicus Drawn battle between the Romans and Germans.
4020	769	16	Battle of Idistavisus gained by the Romans over the Germans under Arminius. Second battle gained by Germanicus over Arminius, in the neighbourhood of the Elbe. The Angrivarians submit to the Romans. Expedition of Germanicus against the *Cattans* and *Marsians*, who immediately submit. Conspiracy of Drusus Libo against Tiberius discovered; upon which the conspirator kills himself.
4021	770	17	Triumph of Germanicus over the *Cheruscans*, the *Cattans*, the *Angrivarians*, and other nations between the Rhine and the Elbe, May 26. Terrible earthquake in Asia, which overthrew twelve celebrated cities: among these was *Sardis*, which suffered the most. Death of *Titus Livy*, the historian, at Padua; and of *Ovid* in his exile in Scythia.
4022	771	18	About this time Rhascupolis, called also Rhascoporis, and Rhescuporis, king of Thrace, is deprived of his kingdom, and banished. About this time a new island made its appearance in the Archipelago, Pliny ii. 87. Expedition of Germanicus into the east. Zeno, the son of Polemon, ascends the throne of Armenia, through the favour of Germanicus. The kingdoms of Cappadocia and Commagena reduced into the form of Roman provinces. Q. Veranius is made governor of the former, and Q. Servæus of the latter.
4023	772	19	Death of Germanicus. He is buried at Antioch. Rhascupolis put to death at Alexandria. Death of Arminius, general of the Germans, in the 37th year of his age. Maroboduus, king of the Lombards, dethroned.
4024	773	20	Death of *Sallust*, the emperor's minister. He was grandson of a sister of *Sallust*, the historian.

TABLE III. *Continued.*

A. M.	A.U.C.	A. D.	
4025	774	21	Revolt in Gaul. Sacrovir, chief of the Eduans, defeated by Silius, which puts an end to the Gallic war. First African war under Tacfarinas, which commenced A. U. C. 770, finished this year, to the advantage of the Romans. Tacfarinas is driven into the deserts by Blæsus the governor.
4026	775	22	Maluginensis removed from the government of Asia, on account of his being priest of Jupiter. Pompey's theatre destroyed by fire about this time, and rebuilt by Tiberius. Death of *Junia*, niece of Cato, sister of *Brutus*, and wife of *Cassius*. She had survived the battle of Philippi sixty-three years. Death of *Lucilius Longus*, the emperor's most particular friend.
4027	776	23	The Pantomimes expelled Italy.
4028	777	24	The second war of Tacfarinas ended by Dolabella, in which Tacfarinas is slain.
4030	779	26	Thrace, agitated by commotions, is reduced to submission by Poppeus Sabinus The emperor's final departure from Rome. John Baptist began to baptize in Judea, about this time. *Pontius Pilate* made governor of Judea, which office he held for ten years. In the fifteenth year of the *principality* of Tiberius Cæsar, which was the *twelfth* of his monarchy, Jesus Christ, *thirty years* of age, is baptized by John in Jordan, and enters upon his public ministry.
4031	780	27	Fifty thousand men are said to have been killed by the fall of an amphitheatre at Fidena. Great fire in Rome, which consumed all the quarter of Mount Cœlius.
4032	781	28	*John Baptist* beheaded about this time, by order of Herod Antipas.
4033	782	29	Revolt of the Frisians, which is soon terminated. The Jews, by the permission of Pontius Pilate, crucify Jesus Christ; who, on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven. Miserable death of Judas the traitor. Peter's sermon on the day of pentecost, by means of which three thousand persons are converted to Christianity.
4034	783	30	Ananias and his wife Sapphira suddenly struck dead for their hypocrisy.
4035	784	31	Death of Nero, eldest son of Germanicus. Stephen stoned to death by the Jews. A great persecution of the followers of Christ at Jerusalem takes place after the martyrdom of Stephen.
4036	785	32	An angel sends Philip to baptize the Æthiopian eunuch.
4037	786	33	Galba, afterwards emperor, is consul this year. Death of Drusus, son of Germanicus. Conversion of Saul of Tarsus, afterwards called Paul. The number of the followers of Christ greatly increases.
4038	787	34	At Lydda, Peter cures Eneas of the palsy; and at Joppa, restores Tabitha to life.
4039	788	35	Troubles and revolutions among the Parthians and Armenians.
4040	789	36	Commotions in Cappadocia, which are soon quelled by the Romans. Fire at Rome, which destroyed part of the circus, and the quarter of Mount Aventine. Tiberius declares himself friendly to the Christians, and wishes to enrol Christ among the gods; but is opposed by the senate.
4041	790	37	Death of *Tiberius Nero Cæsar*, on the 16th or 26th of March, in the seventy-eighth year of his age, after having reigned 22 years, six months, and 26 days, if we reckon from the death of Augustus; and 25 years, six months, and 15 days, from the time when he was first associated in the empire with Augustus. He is succeeded by *Caius Caligula*. Antiochus again put in possession of the kingdom of Commagena, which had been reduced into a Roman province by Germanicus. Disgrace and death of Pilate, governor of Judea.
4042	791	38	*Vespasian*, afterwards emperor, was *ædile* in this year; i. e. a magistrate, who had the care of the public buildings of the city.
4043	792	39	Getulicus and Lepidus put to death upon suspicion of a conspiracy against the emperor.
4044	793	40	The conversion of Cornelius, the centurion, happened about this time.
4045	794	41	The Emperor *Caligula* slain on the fourth day of the Palatine games. He is succeeded by his uncle, *Claudius* Cæsar. *Seneca* banished to the island of Corsica. War of the Romans against the Germans and Moors. Mauritania reduced into a Roman province.
4046	795	42	The followers of Jesus first called Christians at Antioch.
4047	796	43	*Claudius* vanquishes the *Britons* in several battles, and at his return to Rome is honoured with a triumph. Dearth in Rome, occasioned by Messalina and the freedmen monopolizing and raising the price of the necessaries of life.
4048	797	44	Vespasian fought thirty battles with the Britons, took twenty of their towns, subdued two of the British nations, and possessed himself of the Isle of *Wight*.

A. M.	A.U.C.	A. D.	
4048	797	44	*James*, the brother of John, put to death by Herod.
4049	798	45	An eclipse of the sun on the birthday of the Emperor Claudius. To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notice to be posted up some time before it happened, giving a physical explanation of the phenomenon.
			The dreadful famine foretold by Agabus rages in Judea, Acts xi. 27, 28.
4050	799	46	Asinius Gallus, half-brother to Drusus, son of Tiberius, conspires against the emperor, and is banished.
			Thrace, which had hitherto its own kings, is made a Roman province.
			About this time a new island makes its appearance in the Ægean Sea. It is named *Therasia* by Seneca.
4051	800	47	The emperor takes upon himself the title of *Censor*.
			Secular games celebrated at Rome, in honour of the 800th year of Rome.
			Claudius adds *three new letters* to the Roman alphabet, the names of two of which only remain: the *Æolic digamma*, which answers to our *v*; and the *antisigma*, which answers to a *p* and an *s* joined together.
			Many of the greatest men in Rome are put to death by Claudius, to gratify the revenge and covetousness of Messalina, his wife.
			Commotions in the east, and in Germany.
			Incursions of the *Cauci* into Lower Germany. Corbulo reduces them to subjection.
			Celebrated canal cut between the *Rhine* and the *Maese*.
4052	801	48	Claudius by a census is said to find 6,900,000 citizens in Rome.
			The Gauls admitted into the senate, and to the dignities of the empire
			L. Salvius Otho, the Emperor Otho's father, made patrician.
4053	802	49	Herod Agrippa, king of the Jews, eaten up of worms: Acts xii. 23.
			Seneca recalled from banishment, and made preceptor to Agrippa's son
4054	803	50	Cologne founded by Agrippina.
			The *Catti* defeated by Pomponius.
4055	804	51	Great dearth in the Roman empire.
			The *Britons*, making incursions into the Roman settlements, are vanquished by P. Ostorius Scapula.
4056	805	52	The *Jews* expelled Rome by Claudius.
			Caractacus, the British king, is defeated, made prisoner, and carried to Rome.
			The aqueduct at Rome, begun by Caligula fourteen years before, finished this year by Claudius.
4057	806	53	Nero's marriage with Octavia.
			Claudius Felix made governor of Judea in the room of Ventidius Cumanus.
4058	807	54	Caius Tiberius Claudius Nero Cæsar, the Roman emperor, poisoned by the Empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cæsar, his wife's son.
			Paul preaches at Athens.
			Death of Azizus, king of the Emesenians.
4059	808	55	*Britannicus*, son of Claudius Cæsar by Messalina, poisoned by the emperor his brother.
			War of the Romans against the Parthians.
4061	810	57	Apollos, an eloquent man, and mighty in the Scriptures, preaches at Corinth, Acts xviii. 24.
4062	811	58	Artaxata, the capital of Armenia, burnt by Corbulo.
			Tigranocerta taken by Corbulo.
			Armenia totally subdued by Corbulo, and given by Nero to Tigranes, great-grandson of Archelaus, formerly king of Cappadocia.
4063	812	59	Nero puts his mother Agrippina to death.
			Death of Domitius Afer, the orator.
			Laodicea, one of the most famous cities in Asia, destroyed by an earthquake.
4064	813	60	The pantomimes recalled by Nero.
			Appearance of a comet, with which the vulgar are greatly alarmed.
			The city of Puteoli, or Pozzuolo, obtains from Nero the title of August or Imperial Colony.
4065	814	61	The Britons form a league to recover their independence. They take advantage of the absence of Suetonius Paulinus, their governor, to take up arms against the Romans.
			Boadicea, the British queen, defeats the Romans, killing 70,000 in various places; but the Britons are at last defeated by Suetonius, the Roman general, with the loss of 80,000.
			Pedanius Secundus, prefect of Rome, assassinated by one of his slaves.
			King Agrippa confers the high priesthood on *Israel*, the son of Phabius.
4066	815	62	Death of *Mark* the evangelist. He is said to have been buried at Alexandria
			St. *Paul* sent in bonds to Rome. He is shipwrecked at Malta.
			Nero puts his empress, Octavia, to death.
			Aulus Persius Flaccus, the poet, dies in the thirtieth year of his age.
4067	816	63	On the fifth of February, a violent earthquake happened in Campania, which destroyed great part of the city of Pompeii, at the foot of Mount Vesuvius, and did considerable damage to Herculaneum.

A. M.	A.U.C.	A. D.	
4067	816	63	About this time Nero reduced the Cottian Alps into a Roman province, after the death of King Cottius.
			The Parthians vanquished by the Romans under Corbulo. Tiridates, king of Parthia, lays down his crown at the foot of Nero's statue.
			James, the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple, and stoned; and a fuller, striking him on the head with a club, kills him.
4068	817	64	The emperor sends two centurions up the Nile, in order to explore its source; but the centurions failed in their expedition, being stopped by the cataracts and marshy grounds.
			Great fire in Rome, by which upwards of two-thirds of this great city was consumed.
			Nero, charging the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments.
			The Jews revolt from the Romans, and pelt their governor, *Florus*, with stones, which begins the first Jewish war.
4069	818	65	Several great men conspire against the emperor; but the plot is discovered.
			Death of *Seneca* and *Lucan*.
			Campania wasted by an epidemical sickness, and great tempests.
			Great fire at Lyons, which nearly consumed the whole city. Nero made the inhabitants of this city a present of four millions of sesterces, (about thirty-two thousand pounds sterling,) towards repairing their losses.
4070	819	66	Tiridates receives the crown of Armenia from the hands of Nero.
			Vespasian sent by Nero to make war against the Jews.
			Disturbances in Cæsarea between the Jews and the idolaters who inhabited that city.
			Sedition in Jerusalem, occasioned by Florus. This may be considered the proper commencement of the Jewish war. It took place, according to Josephus, on the *sixteenth* day of the month *Artemisius*, which, according to Scaliger's calculation, corresponds to our *May*.
			The Jews of Cæsarea slain, to the number of *twenty thousand*.
			All Syria filled with slaughter by the battles between the Jews and the Syrians
			Cypros and Macherontum taken by the Jews from the Romans.
			Jerusalem besieged by Cæstius Gallus.
			The *Christians* leave Jerusalem, and fly to *Pella* in Cœlosyria.
4071	820	67	Vespasian invades Judea with an army of 60,000 men, and carries fire and sword wherever he goes; immense numbers of Jews are slain in the various sieges.
			St. *Peter* and St. *Paul* put to death about this time.
			Jotapata taken by the Romans after a siege of forty-six days.
			Japha taken by the Romans.
			Eleven thousand six hundred Samaritans, that had assembled on the top of Mount Gerizim, slain by order of Vespasian.
			Joppa taken and destroyed by the Romans.
			Tarichæa taken by the Romans; and nearly 40,000 persons, who had taken refuge in it, slain.
			Death of Corbulo.
4072	821	68	Dreadful calamities in Jerusalem, occasioned by the *Zealots*, who divide themselves into two different parties, and murder one another by thousands, committing the most horrid cruelties.
			The Emperor Nero, on account of his great cruelty and injustice, is obliged to fly from Rome to the house of Phaon, one of his freedmen, about four miles from Rome, where he kills himself; upon which the senate declares Galba emperor.
4073	822	69	On the kalends of January, the images of *Galba*, in *Germany*, are thrown down; and on the third day *Vitellius* is saluted emperor by the army; and on the fifteenth day of the same month Galba is slain by the partisans of Otho, seven months after the death of Nero; upon which Otho is proclaimed emperor.
			Civil war betwixt *Vitellius* and *Otho*.
			Engagement in an island in the Po, betwixt the troops of Otho and Vitellius, wherein the latter have the advantage.
			Battle of Bedriacum, in which Otho's army is defeated; upon which Otho kills himself, after a reign of three months. He is succeeded by Vitellius.
			Dolabella put to death by order of Vitellius.
			Civil war betwixt *Vitellius* and *Vespasian*.
			Cremona sacked by Primus.
			Junius Blæsus poisoned by order of Vitellius.
			Vespasian acknowledged emperor by a great part of Italy, and all the western provinces.
			The capitol besieged and taken by Vitellius' soldiers.
			The temple of Jupiter Capitolinus destroyed by fire.
			Vitellius is killed, after a reign of eight months and a few days, and Vespasian succeeds him in the empire.
			The Batavians, under *Civilis*, revolt from the Romans, over whom they obtain two great victories.

A. M.	A.U.C.	A. D.	
4074	823	70	Vespasian orders the capitol to be rebuilt, the first stone of which was laid on the 21st of June.
			Titus, son of Vespasian, sent by the emperor to besiege Jerusalem.
			The Jewish temple burnt, notwithstanding the endeavours of Titus to preserve it.
			Jerusalem taken, Sept. 7, and destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than *eleven hundred thousand* persons perished in this siege, by fire, sword, misery, and famine. If to this number be added all that were killed in the several battles fought out of Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost, in the whole course of the war, *one million three hundred and fifty-seven thousand six hundred and sixty men.* The number of prisoners during the war, according to the same historian, amounted to *ninety-seven thousand!* See on Matt. xxiv. 31.
4075	824	71	Magnificent triumph of Vespasian for his victories over the Jews.
			Peace being re-established in the world, the temple of Janus is shut. This is the sixth time of its being shut according to Orosius.
4076	825	72	Commagena is made a Roman province.
			Vologeses, king of Parthia, molested by the Alans, a Scythian people, who overrun Media and Armenia.
4077	826	73	Rhodes, Samos, and the neighbouring islands, formed into a province, under the name of Cyclades, or island province.
4078	827	74	Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the *lustrum;* and of numbering the Roman citizens.
4079	828	75	Dedication of the temple of Peace. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors.
			Nero's colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian.
4080	829	76	Three cities in the island of Cyprus destroyed by an earthquake.
4081	830	77	Dreadful plague in Rome, through which *ten thousand* persons are said to have died in one day.
4082	831	78	Agricola appointed governor of Britain.
4083	832	79	*Vespasian* dies, after a reign of nine years, eleven months, and twenty-four days; and is succeeded in the Roman empire by his son *Titus.*
			Dreadful eruption of Mount Vesuvius, which devastated a considerable part of Campania.
			Death of the elder Pliny, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon.
4084	833	80	Dreadful pestilence.
			Terrible fire at Rome, which raged with great violence for three days and three nights. Many of the public buildings were destroyed, among which were the *pantheon*, the Octavian library, and the capitol, which had not been long rebuilt.
			Dedication of the amphitheatre begun by Vespasian and finished by Titus.
4085	834	81	*Titus* dies on Sept. 13, after a reign of two years, two months, and twenty days; and is succeeded in the Roman empire by his brother *Domitian.*
4087	836	83	Domitian's expedition against the Catti, a people of Germany. The emperor returns without having seen the enemy, and causes triumphal honours to be decreed him. It is supposed that about this time he received the surname of *Germanicus.*
4088	837	84	Sabinus is made colleague with Domitian in the consulate; his prænomen is not known, but he is supposed to be the same with Oppius Sabinus, who lost his life soon after in the Dacian war.
			The Caledonians defeated by Agricola, with the loss of 10,000 men. The ornaments of triumph are decreed the victor.
			The fleet of Agricola sailed round Great Britain; before this circumnavigation was made the Romans were not sure that Britain was an island.
4089	838	85	Domitian orders the nativity of all the great men in Rome to be cast; and such as were said to be born for empire, he destroyed.
			Philosophers banished from Rome by Domitian.
			The Nasamonians revolt from the Romans, but are subdued by Flaccus.
			Fulvius is made colleague with the emperor this year in the consulate; his prænomen is not known. This Fulvius is supposed to be either T. Aurelius Fulvius, or Fulvius, the grandfather of the Emperor Titus Antoninus.
4090	839	86	Institution of the Capitoline games.
			The Dacian war began this year, according to Eusebius.
			The Dacians enter the Roman provinces, and make great depredations; but are at last completely overthrown by Julianus.
4092	841	88	The secular games celebrated at Rome this year, not because it was the termination of an even century from the building of the city, but through the mere caprice of the emperor.
4093	842	89	Domitian banished the astrologers from Rome.

TABLE III. *Continued.*

A. M.	A.U.C.	A. D.	
4094	843	90	The Marcomans, &c., having defeated the emperor, the latter makes peace with Decebalus, king of the Dacians, and allows him a yearly pension, which is never demanded. He assumes the surname of *Dacicus*.
4095	844	91	Domitian changes the names of the months of September and October, and calls them Germanicus and Domitianus; which continued only during his life.
			About this time the temple of Janus is again shut.
			Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive.
4096	845	92	About this time happened the revolt of L. Antonius, who commanded on the Upper Rhine. He is defeated and killed.
			The kingdom of Chalcis united to the Roman empire.
4097	846	93	Death of Agricola, the governor of Britain, on the 23d of August, in the year when Collega and Priscus were consuls.
			The Sarmatians revolt, but are soon quelled by Domitian; in consequence of which he carries a laurel crown to the capitol, and consecrates it to Jupiter.
4098	847	94	Philosophers and scientific men banished Rome by an order of the senate. Epictetus, the famous stoic philosopher, was among the number of the exiles.
4099	848	95	Commencement of the second persecution against the Christians.
			About this time St. John was thrown into a cauldron of boiling oil, near the Latin gate at Rome; but, being miraculously preserved, is afterwards banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year.
			Acilius Glabrio, who had been consul A. U. C. 844, is put to death by order of the emperor.
4100	849	96	Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva.
4101	850	97	Death of Virginius, the consul, in the 83d year of his age. *Tacitus*, who was at this time consul by subrogation, pronounces his funeral oration.
			Trajan, who commanded the army in Lower Germany, adopted by Nerva.
4102	851	98	Nerva dies, Jan. 21, after having reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard.
			The Chamavians and Angrivarians defeat the Bructerians, with the loss of 60,000 men.
4103	852	99	Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade.
4104	853	100	Adrian, afterwards emperor, married to Sabina, daughter of Trajan's nephew.
			The death of St. John, the apostle and evangelist, is generally supposed to have happened about this time.

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END OF VOLUME I.

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